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# HISTORICAL MEMORIALS, Eccleſiaſtical and Civil, OF EVENTS Under the REIGN of Queen MARY I.

WHEREIN
Are brought to Light various THINGS concerning the *Management* of AFFAIRS, during the Five Years of Her Government.

And, more Particularly,
The Reſtoring of the POPE's *Authority*, and the POPISH *Religion* in this Kingdom: And the rigorous Methods of BURNING, and other Severities, for the Replanting of it, uſed towards ſuch as Adhered to the *Religion* Reformed under King *EDWARD* VI.

## VOL. III.

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BRITAN
NICVM

# PREFACE.

A DISMAL Face of Things appeared to the *Profeſſors of the Goſpel, upon this Queen's Acceſs to the Throne; occaſioned by the fierce Reſolutions taken of undoing all that had been done many Years before in the Reigns of her Father and Brother, towards the Reforming of Religion; and for bringing back again into Practice the old Religion and Superſtitions. The chief Managery of this Work was left in the Hands of Two diſobliged and bloudy-minded Biſhops,* London, *and* Winchester, *Lord Chancellor. And what ſevere Methods were purſued to bring this about, the enſuing* Memorials *will ſhew in divers Particulars, beſides what* Mr. Fox, *and others ſince him, have publiſhed. And ſince my writing of this Hiſtory, I have met with ſome other Informations about it: and that from the Pen of a very eminent Foreigner, and Sojourner, but well acquainted with the Affairs of* England; *who lived here in thoſe very Days: having been ſent for over hither by the former Prince, to read Divinity in one of our Univerſities, and to aſſiſt in the Reformation of Religion. It was* Dr. Peter Martyr: *Who, after his ſleeing away hence in the Beginning of this Queen's Reign, wrote ſeveral Letters to his Correſpondents concerning himſelf and the Overthrow of Religion here, and of the Condi-*

*tion of the* Engliſh *Profeſſors of the Goſpel, both at Home and Abroad, ſoon after the Queen's coming to reign. As,*

*In* Novemb. 1553. *when he made a narrow Eſcape out of* England. *Which he looked upon as an extraordinary Piece of God's good Providence towards him: Thus he deſcribed it in a Letter writ to* Calvin, *from* Strasburgh. Quâ ratione Deus eripuerit me, &c. i. e.

Peter Martyr's Eſcape out of England, *Epiſt. Theol.*

'*By what Means God ſnatched him from the Mouth of the Lion, as yet he knew not himſelf: and much leſs could he ſignify to him* [Calvin]*: But that as* Peter, *brought out of Priſon by an Angel, thought the Things that were done, but in a Dream; ſo he even yet could ſcarce think it true, that he was there at* Strasburgh, *ſafe and ſound. And this, as he wrote, he was minded firſt of all to ſhew to him, that he, together with himſelf and all other good Brethren, might give God Thanks: And that he would exhort his Holy Church, that they, earneſtly, with moſt ardent Prayers, would beg of God to obtain Help; whereby that Evil, which then preſſed the* Engliſh *Church, might be eaſed.*

'*That the Archbiſhops of* Canterbury *and* York, *viz.* Cranmer *and* Holgate, *and the Biſhops of* Worceſter *and* Exon, *viz.* Hooper *and* Coverdale, *beſides many other Learned and Godly Divines, were taken up and committed to Jayls, and were like to ſuffer Death for the Goſpel: ſpecially ſince* Gardiner *Biſhop of* Wincheſter, *a Man of a ſevere and cruel Diſpoſition, now managed all Church Matters.' But there was one Thing that had ſomething very remarkable, which he on this Occaſion communicated to* Calvin, *viz.* '*That even in this diſmal Proſpect of Miſery and Perſecution, it was the Judgment almoſt of all, That this Reign would not laſt long; and that they were Wiſe Men, who had no light Conjectures thereof.' Which, indeed, proved true.*

Sad News from *England.* *Papatus in Angliâ reſtauratus.*

*By another Letter, wrote in* May, 1554. *to the ſame Perſon, he informed him;* '*That very ſad News was brought from* England; *that is, That the Parliament there had aſſented to reſtore to the Pope his Tyrannies,*

nies, [ſua Tyranniſſima] *And that* Philip *be, and ſo held, King of* England: *That there was every where a Flight of Good Men, who could poſſibly get away: That there was then with them [at* Strasburgh] *Three very excellent Knights,* Moriſon, Cheek, *and* Cook; *Men not leſs eminent for Piety than Learning. That the State of Religion was in that Kingdom, in Effect, not only afflicted, but deſtroyed. Which he recommended to his Prayers, and his Church's. That it was certain, that the Archbiſhop of* Canterbury *and the reſt of the Biſhops, detained Captives, were in extreme Danger.*

The preſent ſad State of *England*, *Amico cuidam.*

*And in another Letter written by him in* January, *the ſame Year, to another Perſon of Quality unknown (whom he ſtyled,* Vir Chariſſimus) *thus he relates the ſad State of this Kingdom; ‘That he was daily more and more taught by Experience it ſelf, that Death, by the Death of* Edward, *that moſt holy King of* England, *was become the Lot of a great many Members of the Church: And that it was bringing with it ſuch Loſs, as many then did not ſee. But he beſeeched* God, *the Father of our Lord* Jeſus Chriſt, *to grant, that they might not ſee it; and that much Sorrow, within a ſhort Time after, they might not alſo feel. But that for his Part, he ſhould be a Stone and a Lump of Lead, if, what Share ſoever he had felt of thoſe Things, he ſhould not groan bitterly for the miſerable Caſe of his moſt famous Brethren [Miniſters and Learned Profeſſors of the Goſpel] and their preſent Dangers both of Mind and Body: Yea, if he ſhould not accompany every Day, with juſt Fears, the ſo great Evils and Miſeries of that People: While they were then exceedingly afflicted, and expoſed every where to Offences; ſet on Fire at all Hours with Flames of Temptation: While the Church was trodden upon, and laid under Foot with the higheſt Impiety of Hypocrites.’ And then he asketh this Queſtion, ‘How could it poſſibly be, that he, and ſuch as he, ſhould grieve ſlightly and but a little* [temperatè ac mediocriter] *while he had Read to, and Taught there, many Learned Perſons, and Students of Divinity, and ſuch as were Proficients, not* '*to be repented of; whoſe Harveſt was near ripe: 'Whom now he was forced to ſee wandring in uncertain Places, or elſe remaining at Home unhappily 'ſubverted?*

*He proceeded further to deſcribe theſe Miſeries in the Ruin of a* Noble Church, *as he ſtyled this begun Reformation of the Church of* England *under King* Edward; *and of the Impriſonment of the Learned and Godly Biſhops; and of their barbarous Executions like to follow, as tho' they were Rogues and the worſt of Malefactors. And then concludes,* '*How theſe and other 'Things, that called for Sorrow, would not ſuffer him 'to abide with a quiet Mind and Spirit. Wherefore, 'he prayed God from his Heart, that he would remit 'ſomething of theſe heavy Puniſhments: and for Chriſt's 'Sake forbear, in ſome Meaſure, pouring out his ſo 'great Diſpleaſure. Otherwiſe, they ſhould ſoon be 'utterly oppreſſed with the Weight of theſe huge Evils. 'And that at length, which he earneſtly begged of his 'Friend to whom he wrote this ſad Account, that he 'would now and then beſeech God, that he would at 'laſt take Pity of miſerable* England, *and of the State 'of good Learning there.*

*Many of the* Engliſh *Nation fled abroad; and, among the reſt, divers that were Students in Divinity: Who took this Opportunity to follow their Studies in ſuch Places where they came, and had the Benefit of hearing Learned Mens Lectures. And namely, among other Cities,* Zurich, *or* Tigur *in* Helvetia; *where they were entertained with all Reſpect and Tenderneſs by* Bullinger *and* Gualter, *and* Wolphius, *and other chief Miniſters and Magiſtrates there.* Horn, *a Learned Man, and who was afterwards Biſhop of* Wincheſter, *paſſing by* Straſburgh, *viſited* P. Martyr *aforeſaid, and acquainted him with the Settlement of the* Engliſh *there; and of their good and commendable Progreſs in their Studies, and Adherence to Religion: And, as it may be concluded, counſelled that Learned Profeſſor to write a comfortable and exhortatory Letter to them. Which he did in* Sept. 1554. *with this Superſcription,* Omnibus *Anglis,* qui *Tiguri* degunt in Sanctâ Societate, dilectis

Deo, & mihi in Chriſto chariſſimis. *The Tenor whereof was*;

P. *Martyr*'s Letter to the Exiles, Students at *Zurich*. *Epiſt. Theol.*

‘ *That when his good Brother, Mr.* Horn, *paſſed that Way* [*viz.* Strasburgh] *he had much Diſcourſe with him concerning them, his moſt dear and moſt deſired Brethren in Chriſt. That altho' he was abſent in Body from the Sight of them, yet he was moſt nearly joined with them in a living Spirit. That from him he heard ſuch Things of them, as he wiſhed and deſired: and which (he thanked God) exceedingly delighted him. For he related, how they cheriſhed Godlineſs among them, and increaſed in it: And that every one of them ſet himſelf to Learning, and Study: and how they ſtrove among themſelves in an innocent Converſation, and in profitable and honeſt Exerciſes, with a very commendable Emulation. He therefore bleſſed God for his Goodneſs, whom it had pleaſed ſo notably to gather ſuch a Fruit from ſo great a Shipwrack. That he was wont ſo to do; and that it was the Manner of the Divine Clemency, that from Ruins, by a wonderful Counſel, he ſnatched out ſome Remnants, to the Glory of his Name: Whereby he reſtored Things overthrown; and builded up Things gone to Decay.*

‘ *Moreover, this their Receſs he did wonderfully congratulate, in which he heard they ſo behaved themſelves, that they not only lived to themſelves, but to the Edifying of one Chriſt and his Members* [*meaning in Love and Unity.*] *That which remained was, that they ſhould finiſh what they had begun. Becauſe, as they well knew, to begin excellent Things, was wont to excite the Expectations of Men: Which at length ſhould end in plentiful and pious Thankſgivings; when ſuch Things as were holily begun, were vigorouſly concluded. Which, if they were left imperfect, would begin a juſt Grief to Godly Men, and their Friends; and beſides cauſe Laughter to the Enemies, and wicked Sort.*

‘ *Nor did what he ſaid tend, as tho' he any thing doubted of their Perſeverance. For, concerning that, he promiſed himſelf, That he that had begun in them a good Work, would carry the ſame on to the End.*

‘ *And beſides, he ſaw them endued from God with ſo great Strength and Conſtancy, that he doubted not their Houſe was not built upon the Sand, but a firm Rock: But his Intent in thus addreſſing to them, was only to applaud them who ran well; and to diſcourſe with them of the End, which he was perſuaded they propounded to themſelves in this their Enterprize, and which he underſtood was expected of all Good Men from them. Nor did he think it needed his Pains to praiſe their holy Counſel, and pious Purpoſe; becauſe the Profit was of it ſelf evident.*

*And ſo he went on, exhorting them to follow their Studies, and ſhewing the Advantage of this Retirement for that Purpoſe and End; with his Prayer for them, and begging their Prayers for him. Dated from* Argentine (*that is,* Strasburgh) *the* 30*th of* September, 1554.

*And it was a happy Retreat, both to them and the whole Nation, being a Means of improving them, in this Vacation, in good and uſeful Learning; and hence ſupplying the Church with pious, learned, and able Men. For this ſorrowful Scene of Miſery laſted not long, and ended with that Queen. The Exiles returned. Religion was reſtored: The Church furniſhed with excellent Biſhops and Paſtors. And what Steps were taken, and holy Methods purſued, in ſettling Religion under Queen* Elizabeth, *may be ſeen partly in the Concluſion of the* Hiſtory of the Reformation, *by Biſhop* Burnet; *and more at large in the* Annals of the Reformation, *in the firſt Twelve Years of that Queen's Reign; and alſo in the* Life and Acts of Archbiſhop *Parker. Which Books may ſerve for a Continuance of theſe* Eccleſiaſtical Memorials: *Wherein the Account of the Affairs of the Church are carried on to a greater Length. And whither I betake the Reader.*

**J. S.**

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Hiſtorical

# Hiſtorical Memorials,

CHIEFLY

## ECCLESIASTICAL,

IN A

## *REVIEW taken of the* REIGN

OF

# Queen MARY I.

## *The* INTRODUCTION.

*The* Interregnum *under the Lady* Jane. *She ſends* Richard Shelley *Ambaſſador to the Emperor. Hers, and the Council's Letters to the Ambaſſadors there. Addreſſes of ſome of the Emperor's Court to the Ambaſſadors upon the King's Death; And the New Succeſſion. The Ambaſſadors repair to the Emperor with the News of King* Edward's *Death. The Emperor condoles.* Shelley *returns.*

ANNO 1553.

**Some Stop to the Lady *Mary's* Succeſſion.**

ALTHO' the Lady *Mary* ought immediately to have ſucceeded to the Imperial Crown of theſe Realms after her Brother King *Edward*'s Death, (which happened on *Thurſday*, *July* the 6th, at Night) yet that King's Conveyance thereof to the Lady *Jane Grey*, Wife of the Lord *Guilford Duddley*, and the Obligations of the Privy Counſellors, by their Oaths and Subſcriptions, to ſtand by her, put ſome Days ſtop thereto; which our Hiſtorians relate at large. I ſhall inſert ſome ſelect Matters wherein they are ſilent, happening in this ſhort Reign, or *Interregnum* of *Jane*, a high-born, vertuous and learned Lady; happy in all other reſpects, but moſt unhappy in this her Advancement.

The popular Sort appear for her.

The Days next following the Departure of the King, Things appeared propitious to her, and looked towards a fair Aſſurance of her quiet Succeſſion. For tho' there were ſome in the Countries where the Lady *Mary* was, appeared on her Side; yet they were generally of the meaner and popular ſort, few of the Nobility or Gentry joining with them, but rather oppoſing them: Whom, therefore, *Jane* and her Court made no doubt of quelling, by the Forces going againſt them under the Conduct of the mighty Duke of *Northumberland*.

The Day enſuing King *Edward*'s Death, the Lord Admiral made Conſtable of the *Tower*.

And, to ſtrengthen her Intereſt, as it was ſuppoſed, there came to the *Tower* three great Lords the Day next enſuing the King's Death, that is to ſay, the Lord Treaſurer, the Earl of *Shrewsbury*, and the Lord Admiral (in whom, it ſeems, the Duke of *Northumberland* repoſed a Confidence) with ſome others. And there they diſcharged Sir *James Croft* of the Conſtableſhip of the *Tower*, to whom it had been lately committed, and put in the ſaid Lord Admiral, who had been by Mouth before appointed to the ſaid Place by King *Edward*. And he accordingly took the Oath, and the Charge of the *Tower*. And the Morrow after, he conveyed into all Places of the *Tower* great Guns, and into other convenient Places within the *Tower:* as above upon the *White Tower*.

The Officers ſworn to Q. *Jane*.

On the 9th Day of *July*, were ſworn unto Queen *Jane*, at *Greenwich*, all the Head-Officers, and the Guard, as Queen of *England*.

She enters the *Tower*.

Proclaimed.

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On the Day following ſhe publicly took upon her the Royal State and Government of the Kingdom: And, in order to that, made her Entry into the *Tower* that Day, between Four and Five of the Clock in the Afternoon, with a great Company of Lords and Nobles, the Dutcheſs of *Suffolk* her Mother bearing up her Train, with many great Ladies, and ſuch a Volley-ſhot of Guns and Chambers, as had rarely been heard before. And by Six of the Clock ſhe ſet forth her Proclamation (which is exemplified in the late *Hiſtory of the Reformation* by Biſhop *Burnet*) to declare her Title to the People, and to require their Allegiance; and therein it was aſſerted, That the Lady *Mary* was unlawfully begotten. It was performed by two Heralds and a Trumpet blowing, in *Cheapſide* firſt, and then in *Fleetſtreet*. Nor did there ſeem now any Oppoſition to be made, or ſo much as murmuring againſt this Proclamation; unleſs that a young Man, a Vintner's Apprentice, had the Boldneſs to ſpeak certain Words of Queen *Mary*'s true Right and Title: For which he was immediately taken up, and the next Day, at Eight of the Clock in the Morning, ſet on the Pillory, and both his Ears cut off, an Herald preſent, and Trumpet blowing: And incontinently he was taken down, and carried to the *Counter*.

Confirms the Lords Lieutenants.

Writes to the Marqueſs of *Northampton*.

And to keep the Counties ſecure to her againſt the Lady *Mary*, the ſame 10th Day ſhe confirmed the reſpective Lords Lieutenants in the ſame Authority they were inveſted with before by Commiſſion from King *Edward*. And ſo I find a Letter dated this 10th of *July* from the *Tower*, ſigned on the Top by *JANE, The Queen*, written to the Marqueſs of *Northampton*, who was Lord Lieutenant of *Surrey*, *Northampton*, *Bedford* and *Berks:* Wherein ſhe intimated, 'How the late King, for the Security and Wealth of the Realm, ‘had eſtabliſhed certain Ordinances, by Virtue whereof ſhe was entred into the Poſſeſſion of the Kingdom, (which ſhe ſtiled her *Rightful Poſſeſſion*) as might more evidently appear, as ſhe added, by the Wil of her Coſin the late King, and ſeveral other Inſtructions to that Effect, ſigned with his own Hand, and ſealed with his Great Seal in his own Preſence: Whereunto the Nobles of the Realm, for the moſt part, and all the Council and Judges, with the Maior and Aldermen of the City of *London*, and divers other grave Perſonages, ſubſcribed their Names. She let him underſtand, therefore, That by the Ordinance and Sufferance of the Heavenly Lord, and by the Conſent and Aſſent of the ſaid Nobles, Counſellors and others, ſhe made her Entrance that Day into the *Tower* as Rightful Queen of *England*; and ſhe expected that he ſhould, in all Things, to the utmoſt of his Power, endeavour to defend her juſt Title, and to aſſiſt her in the Poſſeſſion of her Kingdom, and to diſturb, repel and reſiſt the fained and untrue Claim of the Lady *Mary*, Baſtard-Daughter to her Great Uncle King *Henry* the VIIIth: which ſhe would remember to the Benefit of him and his. And her further Pleaſure was, to continue him to do and execute every thing as her Lieutenant within all Places, according to the Tenor of the Commiſſion addreſt unto him from her Couſin the late King. Which Commiſſion ſhe intended ſhortly to renew and confirm under the Great Seal.’ This Letter was indited by the Duke of *Northumberland*, as appears by the Minutes thereof, which I have ſeen under that Duke's own Hand.

**Ammunition fetch'd from the *Tower*.**

On the 12th of *July*, by Night, came three Carts to the *Tower*, and carried thence all manner of Ordnance, as great Guns and ſmall, Bows, Bills, Spears, Morice-pikes, Arms, Arrows, Gunpowder, Victuals, many Tents, Gun-ſtones, *&c.* and a great Number of Men of Arms accompanied; all for the Uſe of the Army ſent towards *Cambridge*. And two Days after followed the Duke, and divers Lords and Knights, and many Gentlemen and Gunners, and many of the Guards and Men of Arms. And with this Company he marched towards *Bury* againſt the Lady *Mary*: But all proved againſt himſelf; for his Men forſook him.

**Two *Paul's-Croſs* Sermons.**

There were but two *Paul's-Croſs* Sermons preached, during the Lady *Jane's* Government, laſting but two Lord's-Days: The former was delivered *July* 9. by *Ridley* Biſhop of *London*, by Order of the Council. He told his Auditory of the Danger the Nation would have been in, had the Lady *Mary* ſucceeded, who was a ſtiff Papiſt; of which himſelf had former Experience, when, being once in his Dioceſs, he had endeavoured to bring her to the Knowledge of the Goſpel. That, therefore, were ſhe Queen, it muſt be expected, ſhe would overturn all the Religion ſo happily eſtabliſhed under King *Edward*, and would betray the Kingdom to a Foreign Power. This Sermon roſe up in Judgment againſt him ſoon after. The next *Sunday*, being *July* 16. was ſupplied by Mr. *Rogers*, the learned Reader of S. *Paul's*, who was more wary, preaching only upon the Goſpel of the Day: But both burnt after, when ſhe got the Crown.

A Paper in favour of Queen *Mary* faſtned at *Queenhith.*

On the ſame 16th Day, in the Morning, ſome, to ſhew their good Will to the Lady *Mary*, ventured to faſten up upon *Queenhith* Church-Wall, a Writing in way of a Declaration, importing, That the Lady *Mary* was proclaimed in every Country Queen of *England*, *France* and *Ireland*, (being an officious Lye to do her Service) and likewiſe treating of divers Matters relating to the preſent State of Affairs.

Queen *Jane*'s Council adviſe the Lady *Mary* to be quiet.

The firſt Things this new Queen and her Privy-Council did, were theſe that follow. The Council addreſs'd their Letters to the Lady *Mary*, adviſing her to make no Diſturbance, but to be quiet. To which, nevertheleſs, ſhe gave little heed. And becauſe the Emperor's Ambaſſadors would be very apt to beſtir themſelves for their Maſter's Kinſwoman, and did begin already to intermeddle, the Council ſent the Lord *Cobham*, and Sir *John Maſon*, to them, to give them Notice of the Lady *Mary*'s Proceedings againſt the State of the Realm, and to put them in Remembrance of the Nature of their Office; which was, not to meddle in theſe Cauſes of Polity, neither directly nor indirectly: And ſo to charge them to uſe themſelves, as they gave no Occaſion of Unkindneſs to be miniſtred unto them, whereof they would be moſt ſorry; for the Amity which, on their Parts, as they ſent them word, they meant to conſerve and maintain with the Emperor.

She ſends to Foreign Princes; And to the Ambaſſadors at their Courts.

Now did Queen *Jane* (for ſo let me call her for a few Days) diſpatch her Letters and Meſſengers to Foreign Princes, ſignifying her Title and Poſſeſſion of the Crown; and her Inſtructions to the *Engliſh* Ambaſſadors at their Courts, for their reſpective Behaviours.

At the Emperor's Court at *Bruſſels* now were Sir *Philip Hoby*, Sir *Richard Moriſon*, and the Biſhop of *Norwich*, that had been appointed Commiſſioners by the late King for mediating a Peace between the ſaid Emperor and the *French* King. To them Letters were ſent from the Council, dated *July* the 8th and 9th, informing them of the heavy News of the King's Death, with the Diſeaſe that took him away, namely, the Putriſaction of his Lungs; and willing them to declare the ſame to the Emperor, not doubting that he would remember the antient Amity between the Two Crowns; and to aſſure him, that nothing ſhould be wanting in them to continue and maintain the ſame. *July* 11. was diſpatched to the Emperor one *Shelley* with the Council's Letters to the Ambaſſadors there, and Queen *Jane*'s to the Emperor; in which Letters of the Council they ſtiled her, *Our Sovereign Lady.*

*Shelley* diſpatch'd to the Emperor.

The Council's Orders to the Ambaſſadors there.

The Import of the Council's ſaid Letters to the Ambaſſadors, was, To ſhew the Cauſe of the preſent Meſſage, and what was then to be done by them: Namely, firſt, To ſignify to the Emperor the King's Death: Next, The Poſſeſſion of Queen *Jane* in the Crown of this Realm: Thirdly, That Sir *Philip Hoby* was placed there as Ambaſſador Reſident: Fourthly, To make Offer to the Emperor of both the other Ambaſſadors remaining there, as they had done before, to proceed in the Treaty of the Peace, if it ſhould like the Emperor. By this Letter they informed the Ambaſſadors of the State of Things at home; *viz.* ‘That altho' the Lady *Mary* [for no other ‘Title they beſtowed upon her yet] had been writ unto from them

The State of Things at Home.

‘to remain quiet; yet, nevertheles, they ſaw her not ſo to weigh the Matter, but that, if ſhe might, ſhe would diſturb the State of the Realm; having thereunto as yet no manner of Apparence of Help or Comfort, but only the Concurrence of a few leud, baſe People: al other the Nobility and Gentlemen remaining in their Duties to their Sovereign Lady Queen *Jane*. And yet, nevertheles, becauſe the Conditions of the baſer ſort of People were known to be unruly, if they were not governed and kept in Order, therefore, for the Meeting with al Events, the Duke of *Northumberland*'s Grace, accompanied with the Lord Marques of *Northampton*, had proceded with a convenient Power into the Parts of *Norfolk*, to keep thoſe Countries in Stay and Obedience.

Queen *Jane* writes to them.

A Letter alſo from Queen *Jane*, dated *July* 12. was brought to the ſaid Ambaſſadors; wherein ſhe declared at large her Intentions: Where her Title is ſet out to the beſt Advantage, the better to inſtruct the Ambaſſadors in their Addreſs to the Emperor upon her Acceſs to the Throne, which would not be very acceptable unto him. The Letter, in my Judgment, ought not to be epitomized or curtailed, but for the material Contents thereof to be delivered to the Reader at length; which was in theſe Words:

Her Letter. *Cott. Libr. Galba*, B. 12.

‘Truſty and welbeloved, We greet ye wel. It hath ſo pleaſed God of his Providence, by calling of Our moſt dread Couſin of famous Memory, King *Edward* VI. out of this Life, to Our very natural Sorrow, that We, both by our ſaid Couſin's lawful Determination in his Life-time, with the Aſſent of the Nobility and States of this Our Realm, and alſo as the lawful Heir and Succeſſor in the whole Bloud Royal, are poſſeſſed of this Our Realm of *England* and *Ireland*: Wherefore, We have preſently ſent to Our good Brother, the Emperor, this preſent Bearer here, Our truſty Servant Mr. *Richard Shelley*, with Letters of Recommendations and Credence from Us; thereby ſignifying unto him, as wel the ſorrowful Death of Our ſaid Couſin the King, as alſo Our Succeſſion in the Crown of this Realm: Motioning unto Our ſaid good Brother the Continuance in ſuch Amity and League, as Our ſaid Couſin and Predeceſſer had with him. For which Purpoſe We have furthermore ſignified, by Our ſaid Letters, not only Our Order, that you, Sir *Philip Hoby*, ſhall there remain and reſide with Our good Brother the Emperor, as Our Ambaſſador Reſident; praying you to give him Credit appertaining to ſuch an Office; but alſo, that for the like Zele and Deſire We have to the Weal of *Chriſtendom*, as our ſaid Couſin King *Edward* had, wherin We do covet to follow his Steps, We have given Order, that ye, the whole Number of Our Ambaſſadors, ſhall remain, to continue to procede in the former Commiſſion which ye had from Our Aunceſter the King, if it ſhal pleaſe Our ſaid good Brother. The Copy of which Our Letters We ſend to you herewith, for your more ample underſtanding of Our Determination; which conſidered and pondered, We would ye made your moſt ſpeedy Acces to Our ſaid good Brother, in order to execute the Matters contained in the ſaid Letters, on your Parts to be declared: Firſt, The Signi-

‘fication of the Death of Our ſaid Aunceſter and Couſin the King; wherof as We by Nature muſt take great Grief; ſo We doubt not but Our ſaid good Brother wil, for Friendſhip and great Amity, ſorrow and condole with Us: Next, That you Sir *Philip Hoby* have expres Order there to reſide, and attend upon Our good Brother as Our Miniſter, for the Continuance and Entertainment of the Intelligence, and firm Amity, heretofore had and concluded between Our ſaid Aunceſter and Couſin the King, and Our ſaid good Brother; the Maintenance wherof, We, with the Aſſent of Our Nobility and Council, do much deſire; and for Our Parts will not fail, but confirm and maintain the ſame.

‘In the End you ſhal ſhew to Our ſaid good Brother, That as We do, by God's Providence, ſuccede to Our ſaid Aunceſter and Couſin King *Edward*, in this Our Crown and Dominion, ſo do We find in Our Heart and Mind, the very Deſcent and Inheritance of his moſt Chriſtian Devotion and Affection to the Commonwealth of *Chriſtendom:* Which moveth Us, with the Advice of Our Nobility and Council, to offer to Our ſaid good Brother the Miniſtry and Office of you, Our Ambaſſadors, to remain there; and procede in the former Commiſſion, for the Conciliation of ſome good Peace between our ſaid good Brother and the *French* King; wherin We refer Our good Purpoſe and Meaning to the Mind and Contentation of Our ſaid good Brother.

‘Thus don, whatſoever Our good Brother ſhal anſwer, ye may thereunto reply as ye think expedient, tending to the Continuance of Our Aunceſter's Amity. For the reſt of the Procedings, ye ſhal underſtand by the Bearers: to whom We would ye ſhould give Credit. Yeven under Our Signet at Our *Tower* of *London*, the xii. of *July*, 1553.

The Ambaſſadors viſited by *Don Diego*.

On the 15th Day of *July*, the forementioned Letters from *England* being as yet not come to hand, while *Hoby* and *Moriſon* were walking together in their Hoſt's Garden, *Don Diego*, one of the Emperor's Servants, came to them, and entred into a long Talk, How much he was bound to owe his good Will and Service to *England:* And, therefore, that he could not but at one Time, both ſorrow with them for the Loſs of their old Maſter, a Prince of ſuch Vertue and Towardneſs; and alſo rejoice with them, that their Maſter, which was departed, had, e'er he went, provided them of a King, [meaning, as it ſeems, Queen *Jane*'s Husband, the Lord *Guilford Duddley*] in whom they had ſo much Cauſe to rejoice. He made his Excuſe, that he had not come to them the Day before, laying the Stay thereof in *De Arras:* To whom, when he ſaid, That he would go to the *Engliſh* Ambaſſadors, and ſhew himſelf a Partaker both of their Sorrow and Gladneſs, and offer to the King's Majeſty by them both as much Service as could lie in him, and as much as his Friends and Kinſmen were able to do, in Caſe the ſaid *De Arras* did think ſuch his Offer could not offend the Emperor his Maſter; he adviſed him, That he ſhould for a Seaſon defer his going to them. Which he told them now, That as he did ſomewhat againſt his Will, ſo was he then very glad that he ſo did. For *Arras* now told him, That he might

His kind Speech to them.

might come to them, and ſorrow with them, and rejoice with them; and make all the Offers he could to the King's Majeſty. For he ſhould not only not offend him in ſo doing, but ſhould much pleaſe his Majeſty therewith. And therefore, ſaid *Diego* to the Ambaſſadors, As he was ſorry, that they loſt ſo good a King, ſo he did much rejoice that they had ſo noble and ſo toward a Prince to ſucceed him: And promiſed them, by the Word of a Gentleman, That he would at all Times ſerve his Highneſs himſelf, and as many as he ſhould be able to bring with him, if the Emperor called him to ſerve him.

Their Anſwer to him.

The Ambaſſadors told him, They had received the ſorrowful News, but the glad Tidings were not, as yet, come unto them by any Letters: That they were glad to hear thus much, and wiſhed they were able to tell him all how Things went at home. He anſwered, He could tell them thus much, That the King's Majeſty, for the Diſcharge of his Conſcience, wrote a good Piece of his Teſtament with his own Hand; Barring both his Siſters of the Crown, and leaving it to the Lady *Jane*, Niece [he means Grand-daughter] to the *French* Queen. Whether the two Daughters were Baſtards or no, or why it was done, they, he ſaid, that were Strangers, had nothing to do with the Matter; but they, the Ambaſſadors, were bound to obey and ſerve his Majeſty: And that, therefore, it was Reaſon they ſhould take Him for their King, which the Nobles of the Country had, with their Conſent, allowed for their King. He added, That he, for his Part, of all others, was bound to be glad that his Majeſty was ſet in that Office. For he [*Diego*] was his Godfather; and would as willingly ſpend his Blood in his Service, as any Subject that he had, as long as he ſhould ſee the Emperor his Maſter, ſo willing to embrace his Majeſty's Amity.

He relates to them the News of the Succeſſion.

Don Franciſco's Addreſs to the Ambaſſadors.

And *Don Franciſco d'Eſt*, General of all the Foot *Italians*, who was newly gone to his Charge in *Milain*, at his Departure made the like Offer, as long as his Maſter and theirs ſhould be Friends; which he truſted ſhould be ever; and prayed the Ambaſſadors, at their Return, to utter it to the King's Majeſty. And this was all the Concern now that the Nobles at the Emperor's Court had for the Lady *Mary*, being reſolved to make a fair Complement to the *Engliſh* Court; tho' the Emperor muſt needs have been in no ſuch Indifferency for his Couſin.

The Ambaſſadors have Audience of the Emperor.

It was not before the 16th Day of *July* the Ambaſſadors waited upon the Emperor, aud declared their heavy and ſorrowful News. After which, they ſet forth the Lords good Wills, and Readineſs at all Times to obſerve and maintain the Amities which had been always between the Realm of *England*, and thoſe of *Burgundy*, and other the Emperor's Dominions. For Anſwer whereunto, the Emperor ſaid, 'That he was right ſorry, for his Part, for thoſe heavy News, 'whereby he perceived the Loſs of ſuch a Brother, and ſo good a 'Friend both to him and his Countries: And, conſidering that he 'was of ſuch a great Towardneſs, and of ſuch a Hope to do Good, 'and to be a Stay to *Chriſtendom*, his Loſs was ſo much the greater: 'And uſed, in this Behalf, many good Words to his Commendation, 'and Declaration of his Grief for his Death. And, touching the

The Emperor's Words to them.

ANNO 1553.

'Amity which had been between him and his late good Brother, their Countries and Subjects, as he always had a good Will to the Obſervance of the ſame, according to ſuch Treaties as had been between them; ſo now underſtanding by them, the Ambaſſadors, the Lords of the Councils good Inclination and Minds to entertain and obſerve this Amity for Correſpondence, he had at that preſent, and ſhould have like good Will to keep and continue the ſame.' He thanked them alſo for making him underſtand their good Will therein; with Complement of many other good Words to this purpoſe. This Anſwer of the Emperor the Ambaſſadors ſignified the next Day, *viz. July* 17. by Letters to the Lords, telling them, That, as far as they could perceive, by the Emperor's Words, he minded aſſuredly to keep Amity with them. Yet, to decipher him better herein, they judged it not amiſs, in their Opinions, if their Lordſhips ſhould feel him either with ſome New League, or to tempt him, what he would ſay to the Old, or by ſome other Means, as their Wiſdoms could better deviſe: For it was, in Effect, taken for granted, that the Emperor would be not well pleaſed, when he ſhould be informed that the Lady *Mary* ſhould be put by the Crown.

Their Relation thereof in their Letters to the Council.

Upon *Mary's* Acceſs to the Throne, *Shelley* returns;

*Shelley*, before ſpoken of, being now arrived at the Emperor's Court, ſeemed to make no haſte of the Delivery of his Letters from Queen *Jane* and the Council to him; waiting to ſee the Iſſue and Succeſs of the Conteſts in *England*, between her Party and that of the Lady *Mary*: Which latter ſoon prevailing, he delivered not his Letters at all. Nor did the three Ambaſſadors make any Repair to the Emperor on Queen *Jane*'s Account, whereof they had their Inſtructions, mentioned before.

With Letters from the Ambaſſadors.

But when the News fled thither of Queen *Mary*'s poſſeſſing of the Kingdom, *Shelley* returned, and brought with him a ſhort Letter to the Lords from the Ambaſſadors at that Court; importing, 'That ſince it had pleaſed God to call my Lady *Mary* her Grace to the State and Poſſeſſion of the Realm, according to the King's Majeſty her Father's Laſt Will, and the Laws of the Realm, they being there in great Diſcourage, for that they could not know the Certainty of theſe ſo great and weighty Matters, but by the Report of them there, [for from *July* 12. hitherto, they had not a Word ſent them, till *Auguſt* 5. when Queen *Mary* was ſurely ſettled] did humbly beſeech their Lordſhips, that they might not only be advertiſed of the ſame, but alſo, that they might know her Majeſty's Pleaſure, what they ſhould do: Wherunto they ſhould conform themſelves moſt willingly, as they wrote, according to their moſt bounden Duties.' This bore Date *July* 29.

But now let us turn our Eyes more directly to the Hiſtory of Queen *Mary*, and conſider the firſt Attempts ſhe made to inveſt herſelf in her juſt Poſſeſſions.

# CHAP. I.

## *Queen* Mary*'s Acceſs to the Crown. How the People ſtood affected to Her. Proclaimed. Many taken up, and ſent to the* Tower. *King* Edward*'s Funerals.*

The Lady *Mary* writes to her Friends for Aid; *viz.*

UPON the Tidings of her Brother's Departure into a better World, the Lady *Mary* thought it worth beſtirring herſelf for her Crowns, that were now fallen to her. To all her Friends therefore, and ſuch as were of Intereſt, ſhe wrote Letters, to recognize and own her for their Sovereign, and to aſſiſt her in the inſtating of herſelf in the Kingdom. And being at her Manor of *Kenningale* in *Norfolk*, ſhe began to prepare for Action, and to gather to herſelf what Countenance and Strength ſhe could from the Gentry of thoſe Parts. On the 8th of *July* ſhe wrote to Sir *George Somerſet*, Sir *William Drury*, Sir *William Waldgrave*, Knights, and *Clement Higham*, Eſq; ſignifying unto them the King's Death, and thereby her Right to the Crown; requiring them to obey no Commandment to be iſſued out upon any Pretence or Gloſs of the deceaſed King's Authority, being bound now to be true Liegemen to her only: And laſtly, charging them, in all haſte poſſible, to prepare and put themſelves in order to repair to her at *Kenningale*; where, at their Coming, they ſhould know further of her Pleaſure.

To *Somerſet*, *Drury*, *Waldgrave*, *Higham.*

To Sir *Edw. Haſtings.*

The next Day, *viz. July* 9. (the very Day the Lady *Jane* was proclaimed Queen) ſhe wrote another Letter from *Kenningale* to Sir *Edward Haſtings*, the Earl of *Huntingdon*'s Brother, and a zealous Papiſt. Therein 'She aſſerted her Right to inherit, both by Parliament and her Father's Will: And gave him to underſtand, 'that he was obliged no longer to obſerve or execute any Command heretofore, or hereafter to be, addreſſed to him, from or 'in the Name, or by colour of Authority, of the late King *Edward*. 'She required him to have a diligent Regard to her Honour, and 'the Surety of her Perſon, in the Counties of *Middleſex* and *Bucks*, 'where he dwelt: And charged him, That he ſhould not ſtir in 'any forcible Array by the Command of any, except of herſelf 'only, unleſs in Caſe of any Attempts to her Prejudice: And, to 'the beſt of his Power, to prepare himſelf to ſerve her at her Command. And this Letter ſhould be his Warrant and Diſcharge.' Thus ſhe wrote, without taking any Notice at all of King *Edward*'s late Will, or the Pretences of the Lady *Jane*, throughout her Letter; which, if the Reader pleaſe, he may read at length in the *Catalogue* of Records, at the End of this Volume. To the ſame Purport with this did her Letters, I ſuppoſe, to other Noblemen and Gentlemen run.

*Numb.* I.

*Bucks* up for the L. *Mary.*

Certain it is, ſuch a conſiderable Head of Men in a ſhort Time had got together in *Buckinghamſhire*, by Sir *Edward Haſtings*'s Means, and ſome other of the Lady *Mary*'s Friends in thoſe Parts, that they

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came very formidable to the ruling Side. And great Conſultation was had to ſend ſtrong Forces thither. On the 18th Day a Letter was ſent from *Jane* to Sir *John St. Lowe*, and Sir *Anthony Kingſtone*, Knights, ſigned *JANE the Quene*; therein aſſerting her Lawful Poſſeſſion of the Crown, by the free Conſent of the Nobility, and the other States of the Realm. Requiring them, therefore, to raiſe all the Power they could of Horſe and Foot round about them, (yet excepting the Tenants and Servants of the Earls of *Arundel* and *Pembroke*) and, with the ſame, to repair to the ſaid Shire, to repreſs and ſubdue certain Tumults and Rebellions moved there againſt her and her Crown. And the like Orders ſhe ſent to divers other Gentlemen, whom ſhe looked upon to be true to her. She aggravated to them, How theſe, that now appeared in Hoſtility, ſought the Deſtruction of their Native Country, and the Subverſion of all Men in their Degrees, being a *Baſe Multitude*, as ſhe ſtiled them, ſtirred in Rage: Which, as by former Experience it had been proved, muſt needs be the Confuſion of the whole Commonwealth. Wherefore, ſhe truſted in their Courage, Wiſdom and Fidelities, to undertake this Enterprize, as by the Nobility and Council ſhould be preſcribed them. And to bear their Charges, ſhe ſhewed them, That ſhe had directed her Council to take Order for their Satisfaction; which her ſaid Council, for that Purpoſe, ſent their Letters alſo to them. And, finally, ſhe ſeemed not to doubt of their Succeſs: And that upon their very Acceſs to the Place where theſe Seditions were got together, they would ſoon faint and deſpair, or receive their Puniſhments. This Letter being an Original, may not be improper to be preſerved. See the *Catalogue*.

*Numb.* II.

**She is aided by Proteſtants.**

*Mary* had retired upon the King's Death into the Parts of *Suffolk* and *Norfolk*; there making what Strength ſhe could to ſeat herſelf on the Throne, and to oppoſe the Army that was ſent againſt her, headed by the Duke of *Northumberland*, Father in Law to the Lady *Jane*, now ſet up for Queen. The two great Counties aforeſaid afforded many that gathered themſelves together, and took up Arms to aid Queen *Mary*. For tho' the People of *Suffolk* and *Norfolk* were generally Profeſſors and Favourers of the Goſpel; yet, the Conſideration that ſhe was eſtabliſhed by the King her Father, and the Parliament, to be Succeſſor to her Brother, and Heir to the Crown after him; and their Knowledge from the Word of God, that Obedience was therefore due to her, made them vigorouſly aſſiſt her with their Lives. And ſo they profeſſed in the *Supplication* they put up afterwards to her Commiſſioners; 'We proteſt before God, we think if the Holy Word of God had not taken ſome Root among us, we could not in Time paſt have done that poor Duty of ours, which was done in aſſiſting the Queen, our moſt dear Sovereign, againſt her Grace's mortal Foe, that then ſought her Deſtruction. It was our bounden Duty: and we thank God for the Knowledge of his Word and Grace, that we then did ſome Part of our bounden Service.' Thus they. So that it was neither the Popiſh Intereſt, nor the People's Zeal for Papal Religion, that placed the Queen upon the Throne, as *Parſons* moſt falſly ſpeaks in one of his Books, where he hath theſe Words;

**And why.**

'The only Zele of the common Catholic People for recovering the Uſe of Catholic Religion again, overthrew all, and placed Queen *Mary*, as is notorious to the World.' Whereas it is notorious to the World, that they were *Proteſtants* chiefly that placed her in her Kingdom; and the Conſideration of her Religion did but little advance her Deſigns. For at this Time the Intereſt of the Papiſts was but little; and the People generally was earneſtly diſpoſed to, and highly pleaſed with King *Edward*'s Reformation.

*Three Converſions*, Part I. p. 263.

Biſhop *Ridley* for the Lady *Jane*: And why.

So that the Generality of the Proteſtants did readily receive *Mary* to be their Sovereign: Yet, many others there were for the Lady *Jane* rather, becauſe ſhe was one who would have maintained the good Religion ſettled by King *Edward*. Some of theſe were *Ridley*, Biſhop of *London*, Sir *John Cheeke*, Dr. *Sandys*, Vice-Chancellor of *Cambridge*. There was yet a third Sort, that held all Government by Women unlawful; eſpecially, if they were Idolaters. Theſe ſpake of two Notes ſet down in Scripture to know, whether a Prince be choſen of God, or no: And thoſe Notes given by God to *Iſrael*. 'The one was, If he were a Man that had the Fear of God before his Eyes, and zelouſly ſtood to ſet forth the ſame. For this Cauſe God willed, that he ſhould be choſen from among his Brethren, and be no Stranger; becauſe ſuch had not the Fear of God. And therefore they inferred, it was manifeſt he was not choſen by God that was ſuch an one: Nor, as they went on, ought he to be Anointed or Elected the People's King or Governor, what Right or Title ſoever he ſeemed to have thereunto by Civil Policy; except he be a Promoter and Setter forth of God's Law and Glory: for which Cauſe chiefly this Office was ordained.

*Goodman's* Book, *p.* 50.

Some thought a Woman's Government unlawful.

The ſecond Rule was, 'That he ſhould be one of his Brethren, meaning of the *Iſraelites*: Partly, to exclude the Oppreſſion and Idolatry which would come in by Strangers; and partly, for that Strangers could not bear ſuch a natural Zele to ſtrange Realms and People, as became Brethren; but chiefly, to avoid that Monſter in Nature, and Diſorder among Men, which was the Empire and Government of a Woman; ſaying expreſly, *From the middle of thy* Brethren *ſhalt thou chooſe thee a King*: and not, *From among thy* Siſters. For God is not contrary to himſelf, which at the Beginning appointed the Woman to be in Subjection to her Husband, and the Man to be the Head of the Woman, as ſaith the Apoſtle: Who would not permit the Woman ſo much as to ſpeak in the Aſſembly of Men, much leſs to be a Ruler of a Realm or Nation. If Women be not permitted by Civil Policies to rule in inferior Offices, to be Counſellors, Peers of a Realm, Juſtices, Sheriffs, Bayliffs, and ſuch like; I make your ſelves Judges, ſaith this Author, whether it be meet for them to govern whole Realms and Nations.' Theſe were the Fancies of ſome; tho' but few. And they *John Knox*'s Diſciples; whoſe Conceit in this Point chiefly ſprung, I preſume, from the Fears they apprehended of the Severity of the Lady *Mary*'s Government; and of her marrying a Foreigner.

The Papiſts extol the Lady *Mary*.

But the Papiſts, on the other hand, did now eſpecially, as they had not ceaſed to do before (to bear her up in the Eſteem of the People) highly extol her. They bruited much abroad, in all Companies,

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panies, her Sobriety, her Mercy, and the Love ſhe had to the Commonwealth of this Kingdom. They called her *A Miroir* for theſe Vertues. They delighted to ſtile her *Mary the Virgin*, nay, blaſphemouſly, *The moſt Bleſſed Virgin*.

The Fears of the Proteſtants.

Now, while all was in Confuſion and Diſturbance, every one running to Arms, as he ſtood affected either to *Jane* or *Mary*; and the Realm ſeemed generally to verge towards the latter; great were the Fears and Anxieties that poſſeſſed the Hearts of the beſt Men, and ſuch as loved King *Edward*'s Reformation. For they were very apprehenſive, that the good Religion and pious Orders eſtabliſhed in his Reign, were going to Wreck. They dreaded *Mary*'s Marriage with ſome Popiſh Foreigner; and they foreſaw, how ſhe, being ſo nearly related to the Emperor, that profeſſed Enemy of *Reformation*, would take her Meaſures of Rule and Government by his Influence and Direction. The faithful Preachers, very painfully, in their ſeveral Places, ſet before the People their imminent Danger, and ſhewed them, That this Judgment of the Loſs of their excellent King, was come upon them for their Unprofitableneſs under thoſe Opportunities of Grace and ſpiritual Knowledge they enjoyed under him; and that this was the Effect of God's angry Hand. They exhorted them much to Stedfaſtneſs, and by no means to comply with the Popiſh Superſtitions, that were now ready to break in upon them. Which, if they did, they aſſured them, utter Deſtruction was at hand: Otherwiſe, that there was a Door open, after ſome ſorrowful Days, for their Deliverance.

The Subject of the faithful Preacher's Diſcourſes.

*Knox* preaches at *Amerſham.*

*Knox*, the *Scotchman*, who was one of the chief Preachers of the Nation then, at this Time, and for ſome Time before, preached in *Buckinghamſhire*: And juſt while the great Tumult was in *England*, and Sir *Edward Haſtings*, Sir *Edmund Peckham*, and others, were buſy in that County raiſing Forces, he preached at *Amerſham* before a great Aſſembly: Where, with ſorrowful Heart and weeping Eyes (as he tells us of himſelf) he fell into this Exclamation; ‘O! *England*, now is God's Wrath kindled againſt thee; now hath he begun to puniſh, as he hath threatned a long while by his true Prophets and Meſſengers. He hath taken from thee the Crown of thy Glory, and hath left thee without Honour, as a Body without a Head. And this appeareth to be only the beginning of Sorrows; which appear to encreaſe. For I perceive that the Heart, the Tongue and Hand of one *Engliſhman* is bent againſt another, and Diviſion to be in the whole Realm: Which is an aſſured ſign of Deſolation to come. O! *England, England*, doſt thou not conſider, that thy Commonwealth is like a Ship ſailing on the Sea? If thy Mariners and Governors ſhall one conſume another, ſhalt thou not ſuffer Shipwrack in ſhort Proceſs of Time? O! *England, England*, alas! theſe Plagues are poured upon thee, for that thou wouldeſt not know the moſt happy Time of thy gentle Viſitation. But wilt thou yet obey the Voice of thy God, and ſubmit thy ſelf to his Holy Word? Truly, if thou wilt, thou ſhalt find Mercy in his Sight, and the State of thy Commonweal ſhall be preſerved. But, O! *England, England*, if thou obſtinatly wilt return into *Egypt*, that is, if thou contract

His Book intituled, *A Faithful Admonition.*

‘ contract Mariage, Confederacy or League with ſuch Princes as do maintain and advance Idolatry, ſuch as the Emperor, which is no leſs Enemy unto Chriſt, than ever was *Nero*: If for the Pleſure and Friendſhip of ſuch Princes, I ſay, thou return to thine old Abominations before uſed under Papiſtry; then, aſſuredly, O! *England*, thou ſhalt be plagued and brought to Deſolation, by the Means of thoſe whoſe Favour thou ſeekeſt, and by whom thou art procured to fal from Chriſt, and to ſerve Antichriſt.’ Theſe were the Leſſons now inculcated upon the People.

*MARY* proclaim'd Queen.

*MARY*, therefore, the only Child ſurviving of Queen *Katharine* of *Spain*, King *Henry*'s firſt Wife, ſucceeded Queen of *England*; one very much addicted to the Pope, and Papal Superſtitions. She, or rather ſome of her Friends in *London* for her, on the 19th Day of *July*, that is, thirteen Days after King *Edward*'s Death, iſſued out a Proclamation, intitling herſelf *Supreme Head of the Churches of* England *and* Ireland, ſignifying to her loving Subjects, ‘That ſhe took upon her the Crown Imperial of the Realms of *England* and *Ireland*, and Title of *France*; and that ſhe was in lawful and juſt Poſſeſſion of the ſame: Aſſuring them, That in reputing and taking her for their natural Liege Sovereign Lady and Queen, they ſhould find her their benign and gracious Lady, as others her moſt Noble Progenitors had been.’ But *Grafton*, the Printer of this Proclamation, found her not ſo; ſoon after turning him out of his Place of printing State-Papers, (which he ſeems to have had by Letters Patents from King *Edward*, or his Father) and conſtituting *John Cawood* her Printer in his room. And this, no queſtion, becauſe *Grafton* was a Proteſtant, and had printed the *Bible* in *Engliſh*, and the public Books of Religion in the former Reign: Nor was this all the hard Meaſure he found; for the next Month he was clapt up in Priſon.

*Grafton* the Printer.

The Proclamation attended with much Splendor and Joy.

She was Proclaimed between Five and Six of the Clock in the Afternoon, by four Trumpeters and three Heralds of Arms. There were preſent the Earls of *Arundel*, *Shrewſbury*, *Pembroke*, alſo the Lord Treaſurer, Lord Privy Seal, Lord *Cobham*, Lord Warden of the *Cinque Ports*, Sir *John Maſon*, the Lord Maior, and divers other Noblemen. This Proclamation was publiſhed at the Croſs in *Cheap*: From whence they went unto St. *Paul*'s; and there was ſung *Te Deum laudamus*, with Songs, and the Organs playing. All the Bells throughout *London* rung; every Street inlightened with Bonfires, and every where Tables ſet out furniſhed with Beer and Wine for all Comers; and much Money thrown about. By which Significations the People ſhewed their Complacency in the right legal Heir's Succeſſion.

*Northumberland* ſeized.

The Duke of *Northumberland*, who was departed a few Days ago with a Force againſt the Queen, to eſtabliſh his Daughter in Law, (who, by his Means, was ſeated upon the Throne) thought he had ſecured all at Home: But the Nobles, as ſoon as he was gone, and ſome of them his Confidents, turned about for *Mary*. And on the 21ſt of *July*, the Duke being then in *Cambridge*, was ſeized as a Traytor, with divers Lords and Knights in his Company. And, on the ſame Day, was Queen *Mary* Proclaimed in the

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ſame Town; and ſo throughout all *England*. And thus, on a ſudden, all that fine-ſpun, laboured Artifice of conſtituting a new Queen, contrary to a Law in Force, came to nothing, and brought Ruin upon the Contrivers.

One Pillorized.

And as one had been Pillorized for ſpeaking ſome Words for Queen *Mary*, on the 11th of this Month; ſo, on the 29th of the ſame, a Fellow was ſet on the Pillory for ſpeaking ſomewhat againſt her.

Lady *Elizabeth* comes to *London*.

The ſame Day the Lady *Elizabeth* came out of the Country, to be ready to congratulate her Siſter, and now her Sovereign; riding through *London*, along *Fleetſtreet*, and ſo to the Duke of *Somerſet*'s Place, which now belonged unto her: Being attended, ſaith the MS. with 2000 Horſe, with Spears and Bows, and Guns, and other Weapons. Among the reſt in her Retinue, were Sir *John Williams*, Sir *John Bridges* (both of them afterwards made Noble) Mr. *Chamberlain*, all in Green, garded either with White Velvet, Sattin, Taffata, and Cloth, according to their Qualities.

*Cott. Libr. Vitellius*, F. 5.

The Queen proclaimed at *Guiſnes*.

The Queen's Pieces on the *French* Shore ſoon complied and followed the Example of *England*, excepting that the Lord *Gray* of *Wilton*, Chief Captain of *Guiſnes*, had ſtood with *Jane*'s Party againſt the Queen: For he went along with the Duke of *Northumberland*. Notwithſtanding, Sir *Richard Windebank*, Deputy of *Guiſnes*, *William Sparrow*, Chief Conſtable, and *Walter Vaughan*, Chief Porter, and other Officers there, proclaimed Queen *Mary*, by the Four or Five and Twentieth Day of *July*. Which, by their Letters, dated *July* 25, they took care to ſignify to the Queen: And withal, as tho' they had done no otherwiſe than the Lord *Gray*, their Chief, would have approved of, they mentioned, in their ſaid Letter, their Experience of his Honour, Fidelity and Service toward the Crown of *England*; and, therefore, concluding the Rumours that went of him, of his being in Arms againſt the Queen's Perſon, to be falſe. They promiſed her to hold that Piece for her Service, and in her Right and Title, until ſhe ſhould otherwiſe declare her Pleaſure. Sir *Anthony Aucher*, High Marſhal of *Calais*, had lately been appointed, (perhaps by *Northumberland* and his Party) to go to *Guiſnes*, for the better Aid and Security of that Place. But theſe Officers would not admit him, nor any other Perſon, to bear Rule there, until they had received Inſtructions from her Majeſty. *Henry Duddley*, a Relation and Creature of the Duke, and in with him, had, with four Servants and certain Letters, eſcaped, and got hither to *Guiſnes*. Him theſe Officers detained, ſeizing his Men and Letters; which they ſent by a ſpecial Meſſenger to the Queen, keeping him in ſure Cuſtody till her Pleaſure were further known. All this they declared to her in their Letter, proteſting their ſtedfaſt Loyalty and Obedience. Which Letter may be ſeen in the *Catalogue*. *Duddley* was ſoon after conveyed to *Calais*, and ſo to *England*.

*Numb.* III.

Dr. *Haddon* congratulates the Queen in Verſe.

As ſoon as theſe Confuſions were appeaſed, and Arms laid down, and *Mary* acknowledged Queen, Dr. *Walter Haddon*, that excellent Poet as well as Orator, congratulated her with a Copy of Verſes: Which were ſo well taken, that, I conjecture, to this it was, that his Peace and Safety under her Reign muſt be attributed, being himſelf a good Proteſtant. In theſe Verſes he acknowledged it the ſingular Mercy of God to *England*, that the War was ſo happily ended, and the Storm ſo well ceaſed. He ſet out elegantly, The ſad Condition the Kingdom was newly recovered out of, occaſioned by the Ambition of Ruling, which ſome had been lately affected with: How the Council were divided among themſelves, the Nobility raged, the Commons murmured, as they ſtood affected; Routs and Diſturbances every where: Thus deſcribed by him;

*Cum Ratione Furor pugnat, cum Jure Libido,*
*Vis trahit invitos, Armis terretur Honeſtas,*
*Officium Pavor, & Verum Violentia frangit.*
*O! Tenebras Regni ſpiſſas! O! Tempora dura!*

His Counſel to her therein.

But that after this, God looked down, and pitied the Nation, quelled the Wars, checked the Commotions, reſtored joyful Peace, calmed the Minds of the People, and united their jarring Spirits, by the ſetting *Mary* upon her Throne. And then the Poet addreſſeth himſelf to her with divers good Monitories, and ſeaſonable Counſels; but tenderly and inoffenſively propounded: *Viz.* That ſhe would aſſiſt towards the repairing the broken Condition of the State; That as ſhe was the Heir of her Brother's Kingdom, ſo ſhe would be of his Piety; That ſhe would preſerve Juſtice, ſpare the Humble, cruſh the Proud, honour Vertue and Learning, defend her good Subjects, puniſh Slander, and love her People, that ſhe might be loved again by them: To remember, that the King her Brother was taken off by Death, and that tho' ſhe his Siſter was a Queen, yet ſhe muſt die too. And, laſtly, he concludes his Poem with Invocation to the Deity, that the God who had placed her on the Throne of her Anceſtors, would imbue her Heart with Divine Diſpoſitions, always to lift up her Eyes to him; and that the whole Community might live in Love and Peace, and ſerve God in Concord. But he that will have the Elegancy and Spirit of the Poem, muſt read it as it fell from *Haddon*'s own Pen: Which hath enclined me to lay it in the *Catalogue*. *Numb.* IV.

Q. *Jane*'s Party made Priſoners.

Now were many of Queen *Jane*'s Friends, and *Northumberland*'s Creatures, made Priſoners. And *July* 25, being St. *James*'s-Day, theſe Perſons following were brought from *Cambridge* to *London*, and ſo to the *Tower*; Firſt, Dr. *Sandys*, Prieſt, who had preached at *Cambridge* in favour of Queen *Jane*'s Title; next him, Sir *Thomas Palmer*, Sir *Herry Gates*, Sir *John Gates*, Captain of the Guards to King *Edward*; Sir *Andrew Duddley*, the Duke of *Northumberland*'s Brother; the Lord *Herry Duddley*, Lord *Ambroſe Duddley*, *John* Earl of *Warwick*, the ſaid Duke's three Sons, the Lord *Haſtings*, the Earl of *Huntingdon*; and laſtly, the Duke himſelf: attended with 4000 Men, beſides the Guard. On the next Day, the Marqueſs of *Northampton*, the Lord *Robert Duddley*, another of the Duke's Sons, the Biſhop of *London*, and Sir *Richard Corbet*, were committed to the *Tower*. And after came in the Lord Chief Juſtices *Cholmely*, and *Mountague*, at Five of the Clock. And on the next Day, *viz.* the

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27th, were committed to the ſame Place, the Duke of *Suffolk*, Sir *John Cheeke*, Sir *Anthony Cook*, and Sir *John York*, Mint-Maſter: But the ſaid Duke on the 31ſt Day was delivered again, (not on the 21ſt, as it is miſtaken in *Hollingſhed*'s Hiſtory;) Which came to paſs by the earneſt Interceſſion of his Dutcheſs. And, the ſame Day, the Earl of *Rutland* and the Lord *Ruſſel* were put in Hold in the *Fleet*.

She comes to *Wanſted-Houſe*.

The Queen was not yet come to *London*; but about the latter end of *July* ſhe was arrived as near as *Wanſted-Houſe* in *Eſſex*; (which then belonged, I think, to the Lord *Rich*) where ſhe took up her Reſt for a few Days, in order to her Entrance into the City. And there flocked unto her there great Numbers of her Nobility and Gentry. On the 28th Day, in the Afternoon, moſt of the Lords of her Council repaired to her. Yet ſome few, for the neceſſary carrying on of Buſineſs, tarried at *Weſtminſter*; and among the reſt, the Earl of *Shrewsbury*, and Secretary *Petre*. In this Interval, the *French* Ambaſſador deſired Audience at their Hands; and was anſwered, That he might be ſure to be at all Times welcome, but that the Board was not ſo full as for the Preſence of ſuch an Eſtate were requiſite, by reaſon of a Number of the ſame that were that Afternoon departed; referring, nevertheleſs, his Coming or Staying to his own Mind or Pleaſure. On the next Morning, *July* 29, his Secretary brought Word again from him to the Council, That underſtanding the Departure of Part of the Council to her Highneſs, he was contented to take Patience until their Return: And, in the mean Time, deſired to know, Where her Grace was? and when they thought ſhe would be at *London*? minding either To morrow, or the next Day, to make his Repair towards her Majeſty. He was anſwered, That for her Coming, themſelves were as yet uncertain; but upon *Monday* they truſted to give more ſure Knowledge thereof. The Ambaſſador deſired alſo a Paſſport for a Gentleman to go into *Scotland* with a Packet of Letters. Anſwer was made, That they would declare his Requeſt to her Highneſs's Council attending upon her Perſon: And upon Anſwer to them, ſuch Order ſhould be taken, as by them they ſhould underſtand to be her Pleaſure. For they were loth, as they wrote to the Council attending the Queen, to do more than they thought they might well do. And therefore, as they told them, they thought good to refer this Matter unto them; praying them, they might have thereof an Anſwer, as ſhortly as they might. The Ambaſſador complained alſo, That certain of his Letters were ſtayed both at *Rocheſter* and *Calais*; which the ſaid Council at *Weſtminſter* willed by their Letters to be ſuffered to paſs, unleſs there were other Commandment ſpecially given, either by the Queen's Highneſs, or elſe by the Council attending upon her Perſon.

The *French* Ambaſſador deſires Audience.

The Houſes of the Priſoners in the *Tower* ſearched.

As there were many now Priſoners in the *Tower*, ſo their Houſes and Goods were ſearched and ſeized by Order of the Council. Whatever other Things were found, there was but little Money; however, Servants enough, who were to be diſcharged. And what to do in this Caſe, theſe Counſellors were at ſome Plunge: And therefore deſired the Advice and Reſolution of them that waited on the Queen. 'We find (as they wrote in their Letter dated *July* 29.)

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‘ the Subſtance of theſe [Houſes] very bare in Money, and in ſome of them no Money at all. And therefore would be glad to know what your Lordſhips Pleaſure be, touching the Servants continuing them: Being therefore many in Number, and in Effect nothing remaining to entertain them together; whether you will have them diſcharged, or what ſhall be otherwiſe your Pleaſure; and whether, with Part of ſuch Money as we ſhall find in any of the Houſes, the ſaid Servants ſhall be paid their Wages and other Duties, before they ſhall be diſcharged.

The Lady *Elizabeth* goes to meet the Queen.

The laſt Day of *July* the Lady *Elizabeth* rode through *London* to *Aldgate*, and ſo Eaſtward, to meet the Queen, with a Thouſand Horſe, and an Hundred Velvet Coats.

*Jerningham* and *Haſtings* advanced.

The Queen this Day made Sir *Harry Jerningham* [or more truly to be writ *Jernegan*] her Vice-Chamberlain, and Captain of the Guard; and Sir *Edward Haſtings*, Maſter of her Horſe.

The Queen comes to *London*.

The 3d of *Auguſt* was the ſplendid Day on which the Queen came riding to *London*, and ſo to the *Tower*; making her Entrance at *Aldgate*. Which was hanged, and a great Number of Streamers hanging about the ſaid Gate. Where were ſtanding, upon a Stage with Seats, all the Children of the Spittle, ſinging, with their Maſters and Miſtreſſes. All the Streets unto *Leadenhall*, and unto the *Tower*, were laid with Gravel: And all the Crafts of *London* ſtood in a Row, with their Banners and Streamers hanged over their Heads. Her Grace came in this Equipage: Afore her, a Thouſand Velvet Coats and Cloaks in Embroidery. The Maior of *London* bare the Mace; the Earl of *Arundel* bare the Sword; all the Trumpets blowing. Next her came the Lady *Elizabeth*; and next her the Dutcheſs of *Norfolk*, and the Marchioneſs of *Exeter* next, and ſo other Ladies in their Order. And after went the Aldermen, and then the Guard with Bows and Javelins. And all the Reſidue departed at *Aldgate*, being in Green and White, and Red and White, and Blue and Green and White, to the Number of Three Thouſand Horſe with Spears and Javelins.

Impriſonments and Releaſements.

The Queen reſted herſelf the next Day after her coming to the *Tower*, and ſpent it in more privy Conſultation. But the Day following, that is, the 5th of *Auguſt*, was a Day of Action. For Dr. *Cox*, Dean of *Weſtminſter*, came this Day Priſoner to the *Tower*. And ſo all the late King *Edward*'s learned Tutors and Inſtructors were now Priſoners there: *Cheeke* and *Cook* before, and now *Cox*. But this Day was more propitious to the *Roman* Clergy. For now came out of the *Marſhalſea*, *Bonner*, the old Biſhop of *London*, being brought home unto his Place at St. *Paul*'s, and together with him divers other Biſhops were ſet at Liberty from their Confinements. Dr. *Cox* aforeſaid, was committed to the ſame Place in the *Marſhalſea* where the ſaid Biſhop had been. And the Biſhop of *Wincheſter*, another late Priſoner in the *Tower*, the Queen did appoint one of her Privy Council. This Man boaſted, that he was delivered out of Priſon, as it were, by Miracle, and preſerved of God to reſtore true Religion, and to puniſh Hereſy. And the Lord *Courteney* ſhe delivered and pardoned, and nominated to the Earldom of *Devonſhire*. Other Priſoners ſhe did this Day reſtore to their Liberties.

Biſhop *Bonner*.

Bp. *Gardiner*.

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berties. And as ſhe had a few Days before preferred Sir *Edward Haſtings*, and Sir *Harry Jerningham* about her Perſon, ſo now ſhe conſtituted Mr. *Rocheſter* Maſter Comptroller, the Lord Marqueſs of *Wincheſter* Lord Treaſurer, and divers other Officers. And as Sir *John Gage* was replaced Conſtable of the *Tower*, ſo this Day, at Nine of the Clock, the Lord *Ferris* being brought to the *Tower*, and appearing before the Council, within an Hour was delivered unto the Cuſtody of the ſaid Conſtable.

*Cheyne* ſent Ambaſſador to the Emperor.

Thus the Queen having here at the *Tower* releaſed ſome, and impriſoned others, as ſhe ſtood affected, and having choſen her Privy Council, which were chiefly ſuch as had been under a Cloud, or ſuffered in the former Reign (as *Gardiner* Biſhop of *Wincheſter*, the Earl of *Arundel*, the Lord *Rybe*, the Lord *Paget*, Sir *Robert Southwel*, Sir *Robert Rocheſter*, and others) began to ſet upon the Buſineſſes of State. And one of her firſt Cares, was to ſend to the Emperor, her Relation and Friend. To whom ſhe diſpatched Sir *Thomas Cheyne*, Knight of the Order, Treaſurer of her Houſhold, and Lord Warden of the *Five Ports*. And there being then at that Court the Biſhop of *Norwich*, Sir *Philip Hoby*, and Sir *Richard Moriſon*, ſhe appointed the Biſhop to remain with the Emperor, as her Ambaſſador Reſident; (to whom ſhe ſent Inſtructions accordingly) and revoked the two other: ſignifying to them, by her Council's Letters, That conſidering their long Abode there, and the ſmall Fruit that had hitherto enſued of their Travail [in endeavouring to accommodate Matters between the Emperor and the *French* King, then at open Hoſtility] the Queen thought it expedient, that both of them ſhould return to her Preſence. And at their taking of their Leave of the Emperor, ſhe required them to ſay, ‘That if her ‘Highneſs did ſee, or might underſtand any likelihood that their ‘long Abode might bring forth any Fruit for that godly Purpoſe ‘they were ſent out for, ſhe would be moſt glad not only to have ‘them continued, but would moſt gladly ſend ſome other Perſonage joined with them for the Treaty, and conducing of the ſame ‘toward a good Concluſion. But conſidering that hitherto it had ‘not pleaſed Almighty God to move the Hearts of them to Concord, ſhe did therefore revoke thoſe her Ambaſſadors for the ‘Time remaining: Nevertheleſs, moſt ready to ſend either them, ‘or ſome other, for that Purpoſe, when ſhe might underſtand the ‘Time to ſerve better.’ And the Ambaſſadors uſing ſuch good Words as they ſhould think beſt, to declare the Queen's moſt earneſt Deſire, both to the continuance of the Amity, and pacifying of thoſe Wars, they ſhould with Diligence repair to her Preſence. This Letter to them was ſigned *Auguſt* 5. by the Earl of *Arundel*, and next by *Stephen* Biſhop of *Wincheſter*, not yet made Lord Chancellor, *Richard* Lord *Ryche*, *John* Lord *Wentworth*, Sir *Robert Rocheſter*, Sir *Robert Southwel*, and Sir *William Petre*, Secretary.

The Biſhop of *Norwich* reſides at that Court. *Hoby* and *Moriſon* called home.

The Emperor writes to the Queen.

The Emperor had always born a true Affection to the Queen; and when ſhe was lately ſtriving to obtain her Crown, he was ready to give her his Aſſiſtance; and ſome Correſpondence there ſeems to have been between them at that Time for the ſame Purpoſe. This Kindneſs ſhe acknowledged by a Letter to him, which

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ſhe gave to his Ambaſſadors: who, as it ſeems, conveyed it in their Packet, delivered to *Cheyne*, the Queen's Ambaſſador going to that Court. In Anſwer to which, the Emperor wrote an obliging Letter to her, importing, 'That by his Ambaſſadors he 'had received a Letter from her, wrote with her own Hand. He 'aſſured her, of that *grande Affection & Contentement, que j'ay reçeu 'parce qu'il a plut a Dieu vous avancer, ſelon votre bon Droit, a la Cou'ronne d'Angleterre. Et, certes, pour vous cy promovoyr, j'euſſe volontiers 'fait de avantage, de ce que j'ay fait*; *i. e.* great Affection and Content 'he took, that it had pleaſed God to advance her, according to her 'juſt Right, to the Crown of *England*. And that, indeed, to pro'mote her thereunto, he had willingly done more than he did, if 'there had been Need. But, that God, who was above all, had 'better provided that which was convenient for her Service. For 'which he gave him Thanks; remitting himſelf to the Teſtimony 'which his ſaid Ambaſſadors ſhould more particularly bring con'cerning his Good Will and Affection on her behalf, ſuch as, he ho'ped, ſhe had always known. And then concluded with theſe 'Words; *Je vous priray ſeulement de demeurer aſſeuré, que je vous cor'reſpondray juſques au bout a l'Affection que & que je tiendray 'le meſme ſoing de vos Affaires comme de miens propres: Deſirant egalement 'le bon ſucces des ceulx: Lequel je procureray tousjours. Per celluy que 'trouveres juſques au bout,*

Cott. Libr. Titus, B. 2.

*Un bon Frere & Couſin,*

CHARLES.

Another Letter and Ambaſſy to her from the Emperor.

It was not long after the Emperor wrote again to the Queen, with his own Hand, which his Ambaſſador Lieutenant *D'Aumont*, delivered into her own Hand. This Meſſage ſeemed to be deſigned chiefly for moving of a Match between his Son Prince *Philip* and her Majeſty. Which the Emperor had before in his Mind, but for ſome Reaſons, which his Ambaſſador ſhould acquaint the Queen with, he had deferred hitherto to declare. And he prayed her, 'That ſhe would ſhew plainly to the ſaid Ambaſſador, what her 'Will and Intent was in this Affair; and that with a Confidence 'between them Two, without obſerving the Ceremonies common'ly uſed in Things of that Nature. *Pour ce qu'entre nos, & en ſi 'grande Correſpondence de vraye Amitie, il ne convient aucunement en 'uſer*; *i. e.* Becauſe, between them, and in ſo great Correſpondence 'of true Friendſhip, it was not convenient to uſe it. And that it 'might be done with more Ceremony, in caſe that Matter came 'to be treated of in Publick; and becauſe of that he was going to 'ſay, which was, That he prayed her to believe, that as ſhe dealt 'with him, ſhe ſhould know the Eſteem which he held of her Perſon. 'For whom he would now and ever do whatſoever might tend to 'her Profit. And, laſtly, prayed her *Eſtre plus que certain que tant 'que je vyve vous me trouveres,*

*Votre bon Frere & Couſin,*

CHARLES.

Sir *Harry Duddley* impriſoned.

On the 6th of *Auguſt*, Sir *Harry Duddley*, another of the Duke's Houſe, was brought to the *Tower* from *Calais*, that was going into *France* with Letters, as was reported, having been firſt ſeized at *Guiſnes*.

King *Edward*'s Funeral.

The Queen's next Care was, to give an honourable Interrement to her Brother, the late King *Edward:* which was done at *Weſtminſter*, *Aug*. 8. Whereat was expreſſed, by all Sorts of People, ſuch Signs of Sorrow for his Death, by Weepings and Lamentations, as the like was ſcarce ever ſeen or heard.

Biſhop *Day* preaches.

And the firſt Office Dr. *Day*, the late depoſed Biſhop of *Chicheſter*, did, after his Enlargement out of the *Tower* (which was three or four Days before) was very honourable: preaching the King's Funeral Sermon. *Cranmer*, Archbiſhop of *Canterbury*, however now under a Cloud, celebrated his Burial by the *Engliſh* Service Book. To which was joined a Communion, by him alſo adminiſtred. But tho' the King was buried after this Manner at *Weſtminſter*, within the *Tower* was a Maſs of *Requiem* ſung for him the ſame Day: At which the Queen was preſent; and the Biſhop of *Wincheſter*, with his Mitre on, performed it after the old Popiſh Form. That ſame Day it was, or the Eve before, when *Dirige* was ſung before the Queen and Council by the Gentlemen of the Chapel; that one *Walker* (who was married) being a Singing Man, and a Chaplain of the Court, was Deacon at the Service: Who minding, after the Goſpel, as the Manner is in the Popiſh Ceremony, to have Incenſed the Queen, was forbidden to do it by Dr. *Weſton*, becauſe he had married a Wife; ſaying to him, *Shameſt thou not to do this Office, having a Wife as thou haſt! I tell thee, the Queen will not be Incenſed by ſuch an one as thou art.* And ſo with Violence he took the Cenſer out of his Hand, and with that ſweet Smoke perfumed the Queen. Where my Author makes a ſharp Obſervation on this very *Weſton*, *viz.* That at that very Time he had the foul Diſeaſe (which he called, *being ſmiten with a* Wincheſter *Gooſe*) and yet not healed thereof.

Maſs ſaid for him.

*Bale*'s *Declar.* Fol. 69.

Earl of *Darby* comes to *London*.

On the ſaid 8th Day of *Auguſt* came the Earl of *Darby* to *London*, with Fourſcore and odd Coats of Velvet; and after him Two hundred and Eighteen Yeomen in Liveries: And ſo rode to his Place at *Weſtminſter*.

Biſhop of *Wincheſter* goes to his Houſe.

The 9th Day of this Month ſeemed to be the firſt Time Biſhop *Gardiner* came out of the *Tower*, after his Liberty granted him, paſſing in his Way thence by *Bath Place*, the Earl of *Arundel*'s Place at that Time, to his own Houſe in the Pariſh of St. *Mary Overy*'s; and from thence again to my Lord *Arundel*'s to Dinner.

# CHAP. II.

*Preachers at* Paul's *Croſs. A Diſturbance there. Duke of* Northumberland, *and others, Arraigned. Maſs begun. Occurrences. Popiſh Biſhops reſtored.* Bonner.

Preachers put up at *Paul's Croſs.*

PREACHERS, (and they ſuch as were thought of the beſt Ability that Way) were now ſtudiouſly ſet up to preach the People into an ill Opinion of the late Proceedings, eſpecially in Religion. Some of theſe were *Feckenham*, Dean of St. *Paul's*, *Weſton* Dean of *Weſtminſter*, *White* Warden of *Wincheſter*, *Watſon* Chaplain to the Biſhop of *Wincheſter*, *Harpsfield* Archdeacon of *London*, *Bourn* Parſon of *High Ongar* in *Eſſex*, the Queen's Chaplain, and Domeſtics to Biſhop *Bonner*, and others. This laſt named came up at *Paul's Croſs*, *Aug.* 13. where were preſent the Lord Maior and his Brethren, and the Lord *Courteney*, and a great Auditory. This Man did, according to his Inſtructions, fiercely lay about him, in accuſing the Doings of the former Reign, with ſuch Reflections upon Things that were dear to the People, that it ſet them all into a Hurly Burly. And ſuch an Uproar began, ſuch a ſhouting at the Sermon, and caſting up of Caps, as that one, who lived in thoſe Times, and kept a Journal of Matters that then fell out, writ, *It was as if the People were mad*; and that there might have been great Miſchief done, had not the People been awed ſomewhat by the Preſence of the Maior and the Lord *Courteney*. In this Confuſion the young People and the Women bore their Part; and ſo did ſome Prieſts, and, namely, the Miniſter of St. *Ethelborough's* within *Biſhopſgate*; who, as we ſhall hear, ſmarted ſeverely for it. And which moſt of all ſhewed the popular Diſpleaſure againſt the Preacher, a Dagger was thrown at him: Which broke up the Aſſembly; and the Divine was conveyed away for fear of his Life. The next *Sunday*, being *Aug.* 20. preached at *Paul's Croſs* Dr. *Watſon*, one of as much Heat as the other, but with more Safety: having Two Hundred of the Guard about him, to ſee no ſuch Diſturbance happened again. There were preſent all the Crafts of *London*, in their beſt Liveries, ſitting on Forms; every Craft by themſelves, together with the Lord Maior and Aldermen.

*Bourn.*

*Watſon.*

*Northumberland* and others Condemned, as Traitors.

On *Friday*, being the 18th of *Auguſt*, were Arraigned the Duke of *Northumberland* (all whoſe Bluſtering and Ambition came to this miſerable Concluſion) the Marqueſs of *Northampton*, and the Earl of *Warwick*, eldeſt Son to the ſaid Duke; (a great Scaffold the Day before having been ſet up in *Weſtminſter Hall* for that Purpoſe) who were then condemned to be Executed as Traitors. And the next Day were Arraigned at *Weſtminſter Hall*, and Caſt to be Hanged and Quartered, Four more, *viz.* Sir *Andrew Duddley*, Sir *John* and Sir *Henry Gates*, and Sir *Thomas Palmer*.

**The Execution reſpited for a Day. And why.**

The *Monday* after was deſigned for the Execution of the Duke and the reſt of the Condemned Perſons. And by Eight a Clock that Day were gotten together on *Tower Hill* near Ten Thouſand People, to have ſeen the Execution. For the Scaffold was made ready; Sand and Straw brought: and all the Men that belonged to the *Tower* Hamlets preſent; as *Hockſton*, *Shoreditch*, *Bow*, *Ratcliff*, *Limehouſe*, St. *Katharine*'s: And ſo were the Waiters of the *Tower*, and the Guard, and the Sheriffs Officers. And every Man ſtanding in Order with their Halberds; and Lanes made: The Hangman there alſo: When on a ſudden they were commanded to depart. The Reaſon of which Reſpite was, to gain a piece of Glory to the Popiſh Religion, That theſe condemned Perſons, all pretended Embracers of the Reformed Religion, might, before their Deaths, be preſent at Maſs: as it were, giving thereby their Approbation of it, and diſavowing their former Profeſſion. To which theſe Perſons, perhaps of no great Religion before, were the willinger to condeſcend, in hope it might be a Means to procure them the more Favour towards a Pardon. And that this might be done with the more Shew and Boaſt, on that very Day were the Lord Maior and Aldermen ſent for to the *Tower*, and the chiefeſt of the Crafts in *London*, and divers of the Privy Council were there alſo; and then, in the Preſence of all theſe, Maſs was ſaid before the Duke and the reſt. But, notwithſtanding, he and ſome others, were Executed the Day following, as we ſhall read in due Place.

**Two Perſons Pillorized; the one a Prieſt.**

The ſame 21ſt Day of *Auguſt*, was ſevere Juſtice done upon two Perſons, the one a Prieſt, the other a Barber, for being concerned in the Uproar at the *Paul*'s *Croſs* Sermon, *Aug.* 13. who were ſet on the Pillory, and their Ears nailed to it. The Prieſt was Parſon of St. *Ethelborough*'s. The Crime was for hainous and ſeditious Words againſt the Queen, ſpoken at that Sermon, and for promoting that Tumult. The Prieſt having ſpoke more Words to the ſame Effect, was ſet on the Pillory again, *Auguſt* the 23d.

**Maſs begun in a Church in *London*.**

On the ſaid Day Maſs began at St. *Nicholas Cole-abby*, ſung in *Latin*; and Tapers ſet on the Altar, and a Croſs. The next Day a goodly Maſs in *Latin* was ſung alſo in *Breadſtreet*. And here I cannot but make this Remark upon the Incumbent of the ſaid St. *Nicolas*, whoſe Name was Parſon *Chicken*, that he ſold his Wife to a Butcher, and *Nov.* 24. was Carted about *London*.

**The *Great Harry* burnt.**

*Auguſt* the 25th, The *Great Harry*, the greateſt Ship in the World, was burnt at *Woolwich* by Negligence, and lack of Overſight.

**Sir *John Harrington* dies.**

Sir *John Harrington*, of *Rutlandſhire*, dying within St. *Hellen*'s, *London*, was, on *Monday* the 4th Day of *September*, carried into his Country, in a Horſe Litter, to be Interred, with his Standard and Penon; Maſs and *Dirge* having every Day been ſung for him; that is, from the 18th Day of *Auguſt*, on which he died, to the Day of his Remove.

**Lord *Ferris* and ſome others diſcharged the *Tower*.**

The Lord *Ferris*, and the two Lords Chief Juſtices, *Cholmely* and *Mountague*, were, on the 6th of *September*, brought out of the *Tower* before the Queen's Council, that then ſat at the Dean of *Paul*'s Place. Where they were delivered and diſcharged of the *Tower*; yet with a heavy Fine laid upon them.

That the Queen might be furniſhed with fit Inſtruments to carry on her reſolved Intention, to bring Religion back to the State in which it was before any Reformation; ſoon were the deprived Biſhops reſtored again by her, not only to their Liberties, but their Sees and Juriſdictions, as *Gardiner*, *Turnſtal* and *Bonner*, *Hethe* and *Day*: let looſe, as it were, eſpecially two of them, to worry the poor Flock; tho' theſe had been before repreſented by their Friends under very fair Characters: As, that they were Reformable; that they were meet Inſtruments for a Commonwealth; that they were not ſo obſtinate and malicious as they were judged, neither that they thirſted for the Blood of any Man. But tho' they were thus ſtudiouſly reported under the former Reign, or did ſo give out themſelves to be, yet now, or ſoon after, it appeared, theſe Characters were not over true.

**Deprived Biſhops reſtored.**

The Sentence of Biſhop *Bonner*'s Reſtitution was read publicly in St. *Paul*'s Church on the 5th of *September*, after a formal Proceſs had been commenced for Trial of the Validity of the ſaid Biſhop's Deprivation under King *Edward* VI. When Archbiſhop *Cranmer*, one of the King's Commiſſioners, pronounced the Sentence of Deprivation; and *Ridley*, Biſhop of *Rocheſter*, ſucceeded him in the Dioceſs. *Bonner*, ſoon after the Queen's Acceſs to the Throne, complained to her, That he had been unjuſtly and contrary to Law deprived; or rather, That having made a legal Appeal from the Commiſſioners to the King, the Deprivation during that Appeal was illegal and null: And that, therefore, his Impriſonment, which he afterward ſuffered, was illegal alſo: And complaining of the Loſſes, and Expences, and Troubles, that he underwent by the Means thereof; and deſiring Liberty, by Law, of demanding Satisfaction. Upon this, the Queen appointed ſeveral Judges Delegates to examine the whole Cauſe: And to countenance the Buſineſs the more, many Perſons of the greateſt Honour and Quality were joined with Civilians, as Delegates; their Names, as they are ſet down in the Inſtrument, were as follow: *John Tregonwel* and *William Roper*, Eſqrs; *David Pole* Archdeacon of *Darby*, *Anthony Draycot* Archdeacon of *Huntingdon*, *Gilbert Bourn* Archdeacon of *Bedford*, *William Cook*, *Jeffery Glyn*, and *Henry Cole*, LL. DD. and *William Ermeſted*, Canon of the Cathedral Chuch of St. *Paul*'s, *London*: Together with *William* Marqueſs of *Wincheſter*, *Henry* Earl of *Arundel*, *Edward* Earl of *Darby*, *Francis* Earl of *Shrewsbury*, *Richard Southwell*, *Robert Southwell*, *Edward Carne*, *Richard Read*, Knights; *Maurice Griffith* Archdeacon of *Rocheſter*, and *John White* Warden of St. *Mary Winton* College, Commiſſaries and Judges Delegates. The Commiſſion ran to them, or any two of them, to hear and determine the Cauſe. To theſe Delegates did *Bonner* preſent his Libel, called in the Inſtrument, *A certain Appellatory and Querelatory Libel*, given and offered to them judicially againſt all the former King *Edward*'s Commiſſioners, *viz.* The Archbiſhop of *Canterbury*, who is ſtiled as yet Primate and Metropolitan of all *England*; *Nicholas Ridley*, ſtiled late Biſhop of *Rocheſter*, *Thomas Smith*, Kt. and *William May*, Dean of *Paul*'s, *William Latymer* and *John Hooper*, Clerks, (for this laſt, it ſeems, they would not own to be Biſhop) who had been Witneſſes againſt him.

**Bonner's Reſtitution.**
*Regiſtr. Bonner.*

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The Proctors of the Archbiſhop, of the Biſhop and Dr. *May*, appeared. But *Smith*, *Hooper* and *Latymer*, appeared not, who are ſaid to be abſent *per Contumaciam*.

**The Sentence Definitive in his Behalf.**

In fine, after ſeveral Hearings, the Sentence Definitive was pronounced by Dr. *Tregonwel*, (who was ſoon after Knighted for his Pains) in Behalf of Biſhop *Bonner*. In which Sentence it is ſaid to have been proved, That there was nothing effectual or ſufficient on the Parts of the Archbiſhop, *Ridley* and the reſt deduced, exhibited, propounded, alledged, excepted, objected, proved or confeſſed, which might any way enervate the Intention of the Reverend Father *Bonner*. 'Therefore, *John Tregonwel*, LL. D. Commiſſary 'and Judge Delegate, firſt having called, [as the Sentence ran] 'upon the Name of Chriſt, and having God alone before his Eyes, 'of and with the Conſent, Aſſent and Command of the aforeſaid 'venerable Men, *William Roper*, *David Pole*, &c. did define and de'cree, That the ſaid Appeal and Complaint were and are true, 'juſt and lawful, and made and interpoſed upon true, juſt, and 'lawful Cauſes; and that the ſaid Reverend Father the Archbiſhop, 'and the reſt, did procede, pronounce, judge and ſentence amiſs: 'and that on the Part of the Reverend Biſhop *Bonner*, he did 'juſtly and lawfully Appeal and Complain. And that the pre'tended Definitive Sentence made againſt him, was raſhly attemp'ted to his Prejudice, and was Null in Law, unjuſt, ineffectual, 'invalid, *&c.* And they pronounced, decreed, and declared him 'to be reſtored as well to the Poſſeſſion of his ſaid Biſhopric, as 'to all his Goods and Things, with their Rights and Appurte'nances, and to be in the ſame State in all and by all, as the ſame 'Reverend Father ever before was: Allowing him alſo to take his 'Courſe for the Expences, Loſſes and Incommodities of his Impri'ſonment, and for his evil and unjuſt Handling, as he alledged in 'his Libel.

**The Delegates partial.**

Thus roundly did theſe Delegates proceed in their Buſineſs, according as was expected. One of theſe Delegates, namely *Bourn*, was *Bonner*'s Chaplain; and how partially he ſtood affected, is evident from a Sermon he preached at *Paul's Croſs*, about the beginning of *Auguſt*, from a Text upon which *Bonner* had preached that Time four Years. For which, as *Bourn* then and there ſaid, he was moſt cruelly and unjuſtly caſt into that vile Dungeon of the *Marſhalſea*; and taking occaſion hence largely to juſtify his Maſter, cauſed at that Time a great Hubbub among the Auditors, as before is told. The other Delegates were Men of the ſame Partiality, Favourers of Popery, and ſo no equal Judges in this Cauſe.

**The Proceedings againſt *Bonner* under King *Edward* juſtified.** *Fox*'s Acts, *&c.* p. 1210.

The Proceedings againſt *Bonner*, now called in queſtion, may be ſeen at large in *Fox*'s Hiſtory. Where it may appear, how fairly he was treated throughout the whole Proceſs, and how contentiouſly and inſolently he behaved himſelf. And as for his Appeal to the King, from the Sentence pronounced againſt him, the King accordingly iſſued out an Order to a great many Noblemen, and the learnedeſt Civilians, well and thoroughly to examine all the Proceedings of the Commiſſioners againſt him, and his Recuſations, Proteſtations and Appeals. Theſe were the Lord *Rich*, Lord Chancellor,

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cellor, the Lord Treaſurer, the Lord Marqueſs of *Dorſet*, the Biſhop of *Ely*, the Lord *Wentworth*, Sir *Anthony Wingfield*, Sir *William Herbert*, Dr. *Nicolas Wotton*, *Edward Mountague*, Lord Chief Juſtice, Sir *John Baker*, Judge *Hales*, *John Goſnold*, Dr. *Oliver*, and Dr. *Leyſon*. Who, after due Diſcuſſion and conſiderate Adviſement of all the Premiſſes, gave their reſolute Anſwer, *That* Bonner'*s Appellation was naught and unreaſonable, and that the Sentence againſt him was rightly and juſtly pronounced.* This I ſet down, to juſtify what was done againſt this Biſhop, notwithſtanding the point blank Deciſion to the contrary. Whereby the Commiſſioners of Queen *Mary*, for the gratifying of the Vain glory of an unworthy Man, did openly and formally charge Injuſtice upon ſo many Honourable, Reverend and Learned Perſonages, who were the chief Counſellors about that King.

# CHAP. III.

## *A Proclamation for Religion. Another, for the Valuation of Money. The Duke of* Northumberland *and Sir* John Gates, *Executed.*

The Queen's firſt Proclamation concerning Religion.

THE Queen ſoon ſeeing, and well underſtanding, how her Subjects ſtood affected to King *Edward*'s Religion, rather than to hers; and withal conſidering how aſſiſtant the Goſpellers had been to the ſeating her in her Kingdom, thought it convenient to iſſue out a Proclamation, dated *Aug.* 18. (the Day on which the Duke of *Northumberland* was Tried and Condemned) from *Richmond*; To declare ſhe would compel none to her Religion, and her utter Diſlike of the odious Terms of *Papiſt* and *Heretic*, and her Deſire, that her Subjects might live together in godly Love and Unity. And this ſhe did the rather, becauſe in the very beginning of her Reign, ſhe apprehended ſome Danger of an Inſurrection, by reaſon that the People, upon Reports ſpread Abroad of the Queen's changing the Religion, fell into earneſt Contentions about Queſtions of Religion. Therefore, ſhe thinking to pacify and ſweeten thoſe of the Religion, and yet to compaſs her Ends in due Time by a Parliament, declared firſt, 'What her own Religion was, which ſhe was minded to obſerve and maintain for herſelf during her Life, and would be glad the ſame were of all her Subjects quietly embraced: Yet, that of her gracious Diſpoſition and Clemency, ſhe minded not to compel any of her Subjects thereunto, until ſuch Time as further Order, by common Conſent, might be taken therein. [That is, in Effect, as tho' ſhe had ſaid, as ſoon as ſhe might compel by Authority of Parliament, ſhe would.] She forbad all her Subjects, at their Peril, to move Seditions, or to ſtir Unquietneſs, by interpreting the Laws of the Land according to their Brains and Fancies. She willed them to live together in quiet Sort, and Chriſtian Charity; and forbear thoſe *New-found Deviliſh Terms* (as the Proclamation calls them) of *Papiſt* or *Heretic*,

That ſhe would not compel.

All Preaching forbid;

And Printing, without ſpecial Licence.

‘and ſuch like; and apply themſelves to live in the Fear of God; ‘and ſo expreſs their Hunger and Thirſt of God's Glory and Holy ‘Word, which many had pretended raſhly by their Words. That ‘if any made Aſſemblies of People, or, at any Public Aſſemblies, ‘ſhould go about to ſtir the People to Diſorders, ſhe would ſee the ‘ſame ſeverely reformed and puniſhed. And ſhe forbad hence‘forth all Preaching and Reading in Churches, or other public or ‘private Places, to interpret after their own Brains, any Scriptures ‘or Points of Doctrine: All Printing of Books, Ballads, Rhimes, ‘Interludes; not to play thoſe Interludes, without ſpecial Licence. ‘Likewiſe, That none ſhould preſume, of their own private Au‘thority, to puniſh any Offender in the late Rebellion, under the ‘Duke of *Northumberland* or his Accomplices, or to ſeize any of their ‘Goods; but to refer all unto her Majeſty, and to public Authority. ‘Yet not hereby to reſtrain or diſcourage any from informing ‘againſt ſuch Offenders unto her Grace or Council: Reſolving to ‘puniſh with Severity and Rigor, all unlawful and rebellious Do‘ings. She charged all Maiors, Sheriffs, and all other Officers, to ‘ſee to the Obſerving of theſe her Commandments, and to appre‘hend all ſuch as ſhould wilfully offend, committing them to Gaol ‘without Bail or Mainprize; and Certificates of their Names and ‘Doings to be ſent to Her, or her Council.’ But he that is minded to ſee and conſider the whole Proclamation, which had more of Rigor, than Mercy, and adminiſtred much more of Fear and Jealouſy, than of Hope to the Profeſſors of the Goſpel, may have it in *Fox*. And, I believe it to be drawn up by the Hand and Head of Biſhop *Gardiner*, now Lord Chancellor. This was followed three Days after by another; Commanding, ‘That no Man ſhould reaſon againſt ‘the Doings of her Grace and her Council; and that what ſhe ‘did, ſhould be for the Honour of God, and Profit of her Subjects ‘Souls.

*Act. and Mon.* p. 1280.

The Value of Coin aſcertained.

Another Proclamation iſſued forth, *Auguſt* 20. about the Coin. For Care was taken, upon the Queen's firſt coming to the Crown, That the Gold and Silver Money ſhould not go above the intrinſic Value of it: Of which ſo much Care had been taken by King *Edward*. This was one of thoſe Things whereby the Queen intended to ingratiate herſelf in her new Government to her People. And therefore a Proclamation was ſent abroad, *Aug.* 20. [*Hollingſhed* placeth this amiſs on the 4th of *Septemb.*] for aſcertaining the Value of each Piece; and, moreover, declaring the Queen's Intention ſuddenly of Coining new Money. This Care of the Queen is ſet forth, by terming it, *Her great and abundant Clemency,* and her *tender Care to her Loving Subjects:* Adding, how ſenſible ſhe was of the great intolerable Charges had come to her Subjects by baſe Money. She appointed then

Coins of Gold;

| | |
|---|---|
| The Piece, called *The Sovereign*, of fine Gold, ſhould go at | 30 *s.* |
| The *Half Sovereign*, which ſhould be called *The Royal* of Gold, at - - - - - - - - - - - - - - - | 15 *s.* |
| The other Piece of Gold, which ſhould be called *The Angel*, at - - - - - - - - - - - - - - - - | 10 *s.* |
| The *Half Angel* at - - - - - - - - - - - - - - - - | 5 *s.* |

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And of Silver.

And of Coins of Silver; one Piece, that ſhould be called *A Groat*, ſhould be current for - - - - - - - - 4 *d.*

The half of which, which ſhould be called *The Half Groat*, for - - - - - - - - - - - - - - - - - 2 *d.*

The half of the *Half Groat*, which ſhould be called *A Penny*, for - - - - - - - - - - - - - - - - - 1 *d.*

And all baſe Money, which had been reduced to the Value of a lower Rate, ſhould go current in Payment, as the ſame was current at that Day, and was declared by a Proclamation in the Time of *Edward* VI. until ſuch Time as the Queen ſhould take further Order touching the ſame. The Proclamation I have placed in the *Catalogue*.

*Numb* V.

Some Executed.

As many had been Impriſoned, and ſome Condemned, on the Lady *Jane*'s Account, ſo *Aug.* 22. were three Executed; namely, the Duke of *Northumberland*, the great Wheel of that Plot, Sir *John Gates*, and Sir *Thomas Palmer*, the firſt Accuſer of the Duke of *Somerſet*. The lofty *Northumberland* was in the laſt Reign grown too big for a Subject: and as he did what he would, both with the King and with the Nobles, having ſtruck a Terror into every Man, and being feared by all, and loved by none, there was not any left now to ſpeak a good Word for him. The Manner of his End, and how at his Death he confeſſed he had always been a Papiſt, other Hiſtorians will relate. As to his Wealth and Eſtate, which he had obtained partly by the King's Gifts, and partly by his own Purchaſes from the Crown, at what Rates he pleaſed, this that follows is ſome Account thereof.

The Duke of *Northumberland.*

His Lands.

*Warr.* Book of *Edw.* VI.

*Anno* 1° *Edwardi* VI. He obtained a Patent, dated *Decemb.* 22. Granting to him, in Conſideration of his Service againſt the *Scots*, the Manor of *Hoſtinghanger*, in the County of *Kent*, late Parcel of the Poſſeſſions of *Thomas* Lord *Poynings*, and divers other Lands and Tenements in *Kent*, *Warwick*, *Derby*, *Suffolk* and *Salop*.

He had a Patent dated the ſame Year, *June* 22. in Complement of King *Henry* VIIIth his Will, and in Conſideration of Service, and for the Supportation of his Eſtate of Earl of *Warwick*: whereby he had Lands from the King of the Yearly Value of 300 *l.* beyond Reprize, (*i. e.* beſide Rents reſerved to the Crown) *viz.* The Lordſhip and Manor, and Town and Caſtle of *Warwick*, and the Manor of *Haſſeley* and *Rudbroke*, otherwiſe called *Hampton upon the Hill*, in the County of *Warwick*, with the Appurtenances: heretofore pertaining to *Richard* Earl of *Warwick*, attainted of High Treaſon; and divers other Manors, Lands and Tenements, in the Counties of *Warwick*, *Glouceſter*, *Middleſex*, *Salop*, *Lincoln*, *Suffolk*, *Eſſex*, *Cheſter*, *York*, *Hereford*, *Stafford*, *Somerſet*.

*Anno Edw.* VI. 2°. *Aug.* 17. He, together with *Richard Forſet* and others, purchaſed for 1286 *l.* 5 *s.* 8 *d.* the Manor of *Chedworth* in *Glouceſterſhire*, and the Scite of the College of *Penkridge* in *Staffordſhire*, and divers other Lands in the Counties of *Glouceſter*, *Stafford*, *Wigorn*, *Hertford*, *Surrey*, *Salop*.

*Anno Edw.* VI. 3°. In Conſideration of the Caſtle, Lordſhip and Manor of the Village and Town of *Warwick*, and divers other Lands and Tenements, he had, by Patent dated *Jan.* 6. the Manor of

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*Minſtrew Well*, with all its Rights, Members, &c. in *Oxfordſhire*, and the Park of *Cornbury* in the ſame County, late Parcel of the Poſſeſſion of *Jaſper* Duke of *Bedford*; and divers other Lands, Tenements and Hereditaments in the Counties of *Oxford*, *Hertford*, *Nottingham*, *Berks*, *Wigorn* and *Glouceſter*, valued at 470 *l.* 9 *s.* 7 *d.* Yearly. Again, in Conſideration of the Manors and Parks of *Oſtinghanger*, *Aldington*, and *Saltwood* in *Kent*, and divers other Lands and Tenements, he had a Patent dated *July* 19. whereby the King gave him the Manor of *Feckenham* and *Forſtam*, and the Park of *Feckenham*, in the County of *Wigorn*, with its Rights, Members, &c. And divers other Lordſhips, Lands and Tenements, in the Counties of *Wigorn*, *Oxford*, *Carmarthen*, *Warwick*, *Derby* and *Denbigh*: Value 141 *l.* 6 *s.* 3 *ob.* Yearly.

*Anno Edw.* VI. 4°. Of the King's ſpecial Grace, and in Conſideration of Service, he had a Patent, dated *May* 20. by Virtue whereof were granted him, all the Lordſhips and Manors of *Prowdehew*, *Rothbury*, *Markworth*, *Aklington* and *Byrling*, and the Foreſt, Barony and Caſtle of *Prowdehew*, and the Caſtle and Park of *Markworth*, and the Foreſt of *Rothbury*, and the Town and Park of *Aklington*, in the County of *Northumberland*, with the Appurtenances formerly belonging to *Henry* Earl of *Northumberland*; and divers other Lands and Tenements in *Northumberland*, *Durham*, *York*, *Norfolk*, *London*, *Denbigh*, *Warwick*, *Richmond*, *Cambridge*: Value 693 *l.* 6 *s.* 10 *obq.*

Again, by another Patent dated *May* 27. The King, of his ſpecial Grace, granted him the Office of Keeper, Warden, or Governor of the County of *Northumberland*, and the general Marches of the Realm of *England* towards the Parts of *Scotland*, *viz.* In the Parts of the Eaſt Marches and the Middle Marches, and in the Dominion of *Scotland*, for the Term of his Life: And had Allowance for the Maintenance of an Hundred Horſemen; that is, for each 10 *d.* a Day, during the King's Pleaſure; to be paid by the Hand of the Treaſurer of the Court of Augmentation, or by the Hand of the General Receiver of the County of *York*. His Salary was 1000 *l.* and 10 *d.* a Day beſide, for each Horſeman.

Again, *An. Reg. Edw.* VI. 4°. He had a Patent dated *July* 25. By Virtue whereof, in Conſideration of divers Lordſhips, Lands and Tenements in the Counties of *Northumberland*, *York*, *Hertford*, *Middleſex*, the King granted him the Lordſhip, Manor and Caſtle, Village and Town of *Warwick*, with their Rights, Members, &c. and divers other Lordſhips, Lands, Tenements, &c. in the Counties of *Warwick*, *Kent*, *Surrey*, *Berks*, *Suffolk* and *Norfolk*.

Yet again, a Patent dated *Sept.* 10. in Conſideration of the Lordſhips of *Wreſel* and *Newſham*, in the County of *Lincoln*, and divers other Lands and Tenements in the Counties of *Lincoln*, *Kent* and *Suſſex*, the King granted him all the whole Caſtle of *Tunbridge*, and the Lordſhip and Manor of *Tunbridge*, with their Appurtenances, in *Kent*, Parcel of the Poſſeſſion called *Buckingham*'s *Lands*, and divers other Lordſhips, Lands, Tenements, &c. in *Kent*, *Carmarthen*, *Warwick* and *Glouceſter*: Value 105 *l.* 5 *s.* 6 *obq.*

In the ſame Year he had a Leaſe granted him, in Reverſion, of all the Houſe and Scite of the late Priory of St. *Ciriol*, alias *Penmaine*, in *North Wales*, for One and Twenty Years, with other Lands: Paying Yearly therefore 31 *l.* 2 *s.*

Yet once again, He obtained, together with his Son *John* Lord *Liſle*, a Patent for the Office of keeping the chief Meſſuage of the Manor of *Eſher*, in the County of *Surrey*, and the Keeping of the Gardens and Orchards there, and the Keeping of the Park there: With the Office of Lieutenant of the Chace of *Hampton Court*; with the Fees. Both theſe laſt dated in *December*. All this before he was created Duke.

*An. R. Edw.* VI. 6°. He, being now Duke, received another Favour of the King; and that was, A Pardon for the Sum of Two Thouſand Fourſcore and Fourteen Pounds, Seventeen Shillings and Three Pence.

To which add, That *An. R. Edw.* VI. 7°. the Biſhopric of *Durham* being diſſolved, was, by new Letters, turned into a County Palatine in *May*, and given to him. And, laſtly, in *June*, the King gave him the Manors of *Feckenham*, *Bromeſgrove* and *Kings Norton*, in *Worceſterſhire*, with divers other Lands, to the Yearly Value of 300 *l.* Which yet he enjoyed a very ſhort time; as he was deſpoiled of all the reſt, which he had been heaping up during the laſt Reign; reckoning thereby to raiſe a great Family; wherein he was miſerably diſappointed.

Sir *John Gates* his Places come to Sir *Henry Jerningham.*

As alſo was Sir *John Gates*, his great Creature, who ſuffered with him: Whoſe Places and Offices the Queen gave unto Sir *Henry Jerningham*, or *Jernegan*, ſoon after Maſter of the Horſe, and Privy Counſellor; who had been very aſſiſtant in *Suffolk* and *Norfolk*, in raiſing Forces for her there. Sir *John Gates* had the Office of Keeper of the King's Park at *Eltham* in *Kent*, and of Keeper of his Houſes in the Manor of *Eltham*; and the Office of Keeper of the New Park at *Horne* in *Kent*. By his Attainder Queen *Mary* gave all theſe Offices (being forfeited) to the ſaid *Jerningham*, under the Name of her Counſellor, *Henry Jerningham*, Eſq; Vice Chamberlain of her Houſhold, for the Term of his Life. And gave him, moreover, the Fee of Three Pence a Day for the Exerciſe and Occupation of the ſaid Office of Keeper of the Park of *Eltham*: And for the Office of Keeper of her Houſes in her ſaid Manor of *Eltham*, Six Pence *per* Day, and the Fee of Ten Marks a Year: And for the Office of Keeper of *Horne* Park, the Fee of Four Pence a Day. To enjoy all theſe Fees in as full and ample Manner as *John Gates* or *Thomas Speke*, Knts. enjoyed them. She granted alſo *Jerningham*, the Keeper's Houſe or Lodging, adjacent to the Capital Houſe of *Eltham*, for his own Occupation, without Moleſtation of any of her Officers: becauſe that Houſe was formerly ſo uſed to be for the Keeper of the Capital Houſe. She granted him alſo the perpetual Chauntry within the Manor of *Eltham*, and the Manſion, called commonly the *Chauntry Prieſt's Houſe*, within the outer Part of the Manor aforeſaid. To him ſhe granted alſo, and to Farm letten, her Manor or Houſe of *Eltham*, with the Appurtenances; and all and ſingular Lands, Tenements, Meadows, Woods, &c. as well within the ſaid Park, as

without;

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without; and a Houſe or Place called *Corbyhal* or *Corbynhal*, and a Cottage with a Garden near the Pariſh Church of *Eltham*, and all other Lands, Tenements, Rents, Reverſions, Services, Liberties, Courts, &c. with reaſonable Fire-boot, Cart-boot, Plow-boot, Hedge-boot, within the Woods of the ſaid Manor, as it ran in the Queen's Patent, and the Annual Rent of Twenty Shillings, and the Service of *John Roper*, granted him and his Heirs by King *Henry* VIII. for his Lands and Tenements in the Pariſh of *Eltham*. The Rent the Queen reſerved for all this, was 31 *l.* 8 *s.* 4 *d.* She granted *Jerningham*, over and above all this, the Reverſion of the Office of Keeper of the Garden within her ſaid Manor of *Eltham*, which Office *John Brickhed* had for Life, with the Fee accuſtomed. Before which *Brickhed*, *John Colyſon* and *Richard Hert* had that Office. She granted him alſo the Office of Purveyor of the ſaid Manor of *Eltham*, together with the Bailivate of the Town of *Eltham*; and of the Keeper and Surveyor of the Woods, and of all the Houſes and Edifices, with their Appurtenances, ſituate in the Store-yard without the Gates of the ſaid Manor which *John Brickhed*, and, before him, *John Tirrel* had, and the Fees thereof: And, laſtly, the Office of Steward, and Keeper of the Manor of *Eltham*, with the Fee of Forty Shillings *per Annum*. After this Manner did ſhe reward the Service of this Gentleman, ſoon after giving him a Knighthood, and conſtituting him Captain of her Guards.

*Gates*'s Widow deprived of her Dowry.

Thus was Sir *John Gates* ſtripped of all, and of his Life too; and, which was ſomewhat hard and unjuſt, his Widow too of her Jointure: which ſhe was fain to ſue for at Law, but could not recover. For there is extant in *Dyer*'s *Reports*, the Caſe of *Mary*, the Widow of Sir *John Gates*, Attaint of Treaſon, by Brief of Dower, againſt *Wiſeman*, that pleaded in Bar of the Attainder. She pleaded, That her Dowry was made long before his Attaint, and out of Lands of which he was ſeized in Fee before the committing Treaſon. But ſhe was barred of her Dowry by the Opinion of all the Judges, by a Statute of the 5th and 6th of *Edward* VI. ‘*Proviſoe*, ‘That the Wife of any Man Attainted of any manner of Treaſon ‘whatſoever, ſhall in no wiſe be received to aſk, chalenge, demand, ‘or have Dower of any of her Husband's Lands, during the Force ‘of that Attainder. But it was noted, That the Lands alienated ‘before Treaſon committed, were never ſubject to any Forfeiture or ‘Eſcheat, as in the Caſe of *Vavaſor* in the End of Chapter *De Dower*, ‘in *Littleton*.’ And, therefore, the Lord *Dyer* obſerved, that Sergeant *Brown* was very angry at the foreſaid Judgment.

*Dyer*'s *Rep.* Fo. 140. b.

CHAP.

# CHAP. IV.

## *The Cares for the North. A Tax remitted. The Ordinance of the* Tower. *John Lord* Duddley*'s Obſequies. The Coronation. The Queen's firſt Parliament. A Convocation. Points defined there. Popiſh Service by Proclamation eſtabliſhed.*

The Earl of *Shrewsbury* ſent into the North.

THO' the Queen were now in the Throne, yet was ſhe not without Apprehenſions of Diſturbances to ariſe to her in divers Places of her Dominions. Againſt which ſhe made as good Proviſions as ſhe could. And ſeeming to fear ſomething particularly from the North, where the *Scots* might ſo eaſily come in to aſſiſt the Diſaffected, ſhe haſtily, towards the latter End of *Auguſt*, ſent down the Earl of *Shrewsbury* into thoſe Parts, whom ſhe had appointed the Preſident of her Council there; tho' his Commiſſion were not yet ſigned. That he might give an Awe to the Country by his Preſence, and provide againſt any Tumults. And having ſettled Matters there in Safety, to return to her again.

His Forwardneſs to ſerve the Queen.

This Right Noble Earl ſhewed himſelf very forward in his zealous Service for the Queen. A Paſſage to illuſtrate this, was remarkable at the Trial of Sir *Nicolas Throgmorton*, whereat he was a Commiſſioner. For, when *Throgmorton* had prayed the Court not to make too much haſte with him, nor to think long for their Dinner; for that his Cauſe required Leiſure, and they had well dined, when they had done Juſtice truly, as he ſaid; The Earl ſomewhat diſturbed, asked him, If he came there to check them? and that they would not be ſo uſed; and that, for his own Part, he had forborn his Breakfaſt, Dinner and Supper too, to ſerve the Queen. *Throgmorton* preſently replied, to mollify his former Expreſſion, That he knew it right well, and that he meant not to touch his Lordſhip. For his Services and Pains were evidently known to all Men.

The Noble Earl left his Counteſs at Court at *Richmond*; where the Queen ſhewed her all Reſpect, and told her, That ſhe would be her Husband, to comfort her under her Lord's Abſence, and uttered many kind Words both to her, and concerning the Earl. An Account of which, and of the Queen's Earneſtneſs to hear News of the Affairs of the North, and what ſhe was to expect from thence, I had rather give from the Counteſs her own Letter to the Earl, wrote *Sept.* 3. from *Richmond*: Which was to this Tenor;

The Counteſs's Letter to him. *Ex Epiſt. Com. Salop.* Vol. ŧ *in Officio Armor.*

'After my moſt harty Commendation to your good Lordſhip, 'the ſame ſhall be advertiſed, That Yeſternight, as the Queen's 'Majeſty came from Evenſong, which was ſung in the Chappel by 'all the Singing Men of the ſame, with playing of the Organs of 'the ſolemneſt Maner, her Highneſs called me unto her, and asked 'me,

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'me, When your Lordſhip rode toward the North? And when I 'had told her Grace, ſhe held up her Hands, and beſought God 'to ſend you good Health, and ſoon to ſee you again; and alſo 'prayed God to ſend you good Succes in her Affairs in that Country; with many other good and comfortable Words toward your 'Lordſhip, too long here to write. Whereby I perceive her Highneſs to be ſomewhat doubtful of the Quietneſs of that Country. 'Wherefore, Good my Lord, let her Highneſs have a Letter from 'you, as ſoon as you come to *York*, of the State of the Country 'thereabouts, and how they take her Grace's new Service: Wherewith her Highneſs much rejoiced to hear her Subjects well pleaſed. 'And after that, by reaſon the Warrant for the Commiſſion for the 'Preſidentſhip was not ſigned, I moved her Grace for it. And 'ſhe was ſorry it was ſo delayed: And ſtraitway commanded my 'Lord of *Arundel* [to ſpeak to] my Lord Chancellor for it; and ſo 'ſigned it ſtraitway. Her Highneſs was ſo much my good Lady, 'that ſhe commanded me, whatſoever I lacked, I ſhould be bold 'to come to her Grace, for ſhe would be my Huſband, unto your 'Lordſhip's Return again.

'My Lord, you ſhall underſtand, That my Lord of *Arundel* ſhewed himſelf very friendly unto me, and hath been with me divers 'Times, and aſked me what I lack very gently. Other News here 'is not yet, but that my Lord *Courteney* this Day ſhall be created 'Earl of *Devonſhire*. And what other Things ſhall chance here, 'worthy Advertiſement, your Lordſhip ſhall be ſure to hear from 'me, from Time to Time, by the Grace of our Lord: Who ſend 'you long good Health. From *Richmond* this 3d of *Sept.* 1553.

*Your Lordſhip's Loving Wife,*

G. SHREWSBURY.

**The Queen remits a Part of a Tax given by a former Parliament.**

The Queen being minded to ſhew ſome Act of Grace at this Entrance into her Reign, and to qualify ſome Severities already ſhewed among the People, did forgive a Part of a Tax, given to King *Edward* in the latter Seſſion of his laſt Parliament. For the King's Debts growing heavy upon him, by Monies owing to his Servants and Subjects, and alſo to Merchants Strangers, that Parliament granted him two Diſmes, and two Fifteens, and one Subſidy of Four Shillings, to be raiſed of the Lands, and Two Shillings and Eight Pence of the Goods and Chattels. But the King died before this Tribute was collected. The Queen remitted the Four Shillings and the Two and Eight Pence. And moreover declared, 'That ſhe 'would pay her Brother's Debts in convenient Time. Which ſhe 'charged upon the ill Government of the Realm under that arrand 'Traitor, the Duke of *Northumberland*, the Treaſure being mervailouſly exhauſted ſince he bare Rule: Expecting for this her Favour 'to her Subjects, that if the Honour of the Realm ſhould ſo require, they ſhould at all Times exhibit their Service: She accounting their loving Hearts and Proſperity as her own Weal, 'and the chiefeſt Treaſure that ſhe deſired.' And all this ſhe divulged by Proclamation, dated *Sept.* 1. Which I have, for the preſerving

ſerving ſuch Tranſactions of State as much as I may, placed in the *Catalogue* of Letters, *&c.*

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And as ſhe found the Treaſure much exhauſted, ſo did ſhe the *Tower* diſfurniſhed of Stores and Ammunition. Whereupon, to make a Scrutiny into ſuch important Needs, ſhe iſſued out a Commiſſion to Sir *Richard Southwel*, Sir *William Drury*, and Sir *Henry Bedingfield*, Knights, who were of her Privy Council, and Sir *Arthur Darcy*, Kt. Certifying them, 'That being informed (according to the Import of 'the Commiſſion) that the Office of her Ordnance was preſently 'in ſome Diſorder, and unfurniſhed of ſuch neceſſary Munitions, 'as were fit ſhould be in Store and Readineſs for the better Furtherance of her Service, when Occaſion ſhould require, ſhe 'had appointed them, for the ſpecial Truſt ſhe had in their approved Wiſdom and Fidelity, to view, ſurvey and conſider the State 'of her ſaid Ordnance: And that it was her Will and Pleaſure, 'That they four, or three of them at the leaſt, ſhould call before 'them Sir *Philip Hoby*, Kt. Maſter of the Ordnance, and Sir *Frauncis* '*Fleming* Lieutenant of the ſame, and alſo ſuch other of her Officers 'of the Ordnance, as they ſhould think convenient; and underſtanding of them, by the Examination of their Books and Records, or 'by ſuch other Means as they ſhall think fit; what old Ordnance 'remained, or ought to remain; what new had been made; what 'Powder and other Munition had been bought and provided; 'where, how, by whom, and by what Warrant the ſame had been 'beſtowed: They ſhould conſider, whether ſuch of the ſaid Ordnance, or other Munition, as had been by the ſaid Officers, or any 'of them, delivered out, had been duly called for again; or remaining 'in any Towns, Caſtles or Fortreſſes on this ſide or beyond the Seas, 'were fit to continue in the Place where it then remained. And in 'Caſe they ſhould perceive it was not neceſſary, or ſerved not to 'any Importance there, then they ſhould give Order, that the ſame 'ſhould be brought from the ſeveral Places where it then remained, and did not ſerve, unto the *Tower* of *London*, to remain there for 'her Store. And if ſuch of her Ordnance and other Munition as 'remained in Places, where they ſhould think it fit to continue, 'ſhould want any Supply or Reparation, they ſhould, in that Caſe, 'give Order that the ſame might be looked unto, and put into ſuch 'good and ſubſtantial Order, as might beſt ſerve for the Advauncement of her Service, and Surety of her ſaid Fortreſſes. Finally, 'her Pleaſure was, That they ſhould generally ſurvey the whole 'State, Order and Condition of the ſaid Office of Ordnance; and underſtanding particularly what Wants and Lack were in the ſame, 'and what were meet to be ſupplied for the Surety and Furtherance of her Service, and of the ſeveral Sorts and Quantities of all 'Kinds of her Ordnance, Powder, and other Munition, and of the 'ſeveral Places where any Part thereof remained, they ſhould recal 'it. And of all the reſt of their Doings in this Behalf, to make 'Report in Writing unto her Privy Council; to the End that Order might by them be indelayedly taken for the Furniture and 'Proviſion thereof accordingly.

*Numb.* VI. A Commiſſion to inſpect the Ordnance and Stores *Otho*, E. 11.

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Preparation in *London* for the Coronation.

The Queen's Coronation was now all the Care; which was reſolved to be very ſplendid and glorious, being to be performed on the 1ſt of *October*. Againſt which Day, the Queen being to paſs through *London*, it was the Citizens Province, according to old Cuſtom, to adorn the City. Which they therefore began to do *Sept.* 12. that is, to paint and trim up the Conduits, to repair and beautify *Ludgate*, and the Croſs in *Cheap*, to hang the Streets, to provide Children, Speeches and Muſick, and to make Triumphal Pageants: Which were to be erected at *Fan Church*, *Grace Church*, *Leaden Hall*, at the Conduit in *Cornhill*, at the Great Conduit in *Cheap*, at the Standard there, at the Little Conduit there, in St. *Paul's Church Yard*, and at the Conduit in *Fleetſtreet*. And, beſides, to provide Places for the ſtanding of every Company. Which Stations were after to remain unto every Hall for ever, when they ſhould have Need on the like Occaſions.

The Funerals of the Lord *Duddley*.

Sir *John Duddley*, Baron of *Duddley*, happening to die at *Weſtminſter*, his Obſequies were celebrated on the 21ſt of *September*, honourably; but with the old Popiſh Ceremonies: that is to ſay, Prieſts and Clerks going before, and ſinging in *Latin*. Then a Prieſt wearing a Cope; then a Clerk having the Hallywater Sprinkle in his Hand. After, a Mourner bearing this Lord's Standard. After him, another bearing his great Banner of Arms, Gold and Silver; Another bearing his Helmet, Mantle and Creſt, a Blue Lion's Head ſtanding upon a Crown of Gold. After, another Mourner bearing his Target, and another his Sword. Next came Mr. *Somerſet*, the Herald, his Coat Armour of Gold and Silver. And then the Corſe, covered with Cloth of Gold to the Ground, and Four of his Men bearing him; his Arms hanging upon the Cloth of Gold; and Twelve Men of his Servants carrying Twelve Staff-Torches burning to the Church. In the Choir was an Horſe made of Timber, covered with Black, and Arms upon the Black. And after came the Mourners, making a great Company. After the *Dirge* began, the Herald came to the Choir Door, and prayed for his Soul by his Style. And ſo the *Dirge* Song began, in *Latin*, and all the Leſſons. And then the Herald prayed for a Soul-Maſs. And ſo the Maſs was ſung in *Latin*. And after, this Nobleman's Helmet, Coat and Target, were offered. And after all ended, the Standard and Banner of Arms were offered. And ſo the Company repaired to the Houſe whence they ſet out. Then followed Ringing of Bells, and a great Dole.

Dr. *Fecknam* at *Paul's Croſs*.

The *Sunday* ſe'nnight before the great Day of the Queen's Inauguration, being *Sept.* 24. preached at *Paul's Croſs* Dr. *Fecknam*, as a Preparatory to that great Solemnity.

The Lord *Paget* reſtored to the Order.

The Queen's Coronation now ready at hand, ſhe being the Fountain of Honour, thought fit to diſtribute her Honour upon ſeveral Perſons. And the Lord *Paget*, an old and able Stateſman, who had been ignominiouſly degraded from the Order of the Garter under K. *Edward*, ſhe reſtored, intending to make great Uſe of him. And the Enſigns of this Noble Order were not with more Diſgrace taken from him before, than with Honour reſtored to him again by a Decree of Chapter holden at St. *James's* the 27th of *September*. And, in Confirmation of this Lord's Reſtoration, he had the Garter forthwith buckled on his Leg again by two of the Knights Companions preſent, and the Collar of the Order put about his Shoulder, with the *George* depending thereat. And a Command was then given to Garter, Inſtitution of the Order of the Garter.

ter, that his Atchievement ſhould be publicly ſet up over his Stall at *Windſor*, being the ſame he before poſſeſſed, *viz.* the Ninth on the Sovereign's ſide: as Sir *Elias Aſhmole* hath gathered out of the Blue Book in the Regiſtry of the Knights at *Windſor*. In this Caſe the ſaid learned Author obſerved, That the very Records of the Order brand his Degradation with Injuſtice upon the foreſaid Pretence [that is, that he was not a Gentleman of Blood;] as inferrible thence, that when Honour is conferred upon the Score of Vertue and great Endowments, the Conſideration of theſe ſupplieth the Defect and Obſcurity of Extraction. Whence it came to paſs, that the then Sovereign (whoſe Prerogative it was to declare and interpret the Statutes) being at that Time preſent in Chapter, thought fit to qualify the Law, and give him this honourable Commendation, *That he had highly deſerved of the Nation by his Prudence and Counſil.*

The Queen's Coronation.

The *Thurſday* after, that is, *Sept.* 28. She, in order to her Coronation, removed from St. *James's*, where ſhe was at preſent, and ſo to *Whitehall*. There ſhe took her Barge to the *Tower*. And there were to wait upon her the Lord Maior and Aldermen, and all the Companies in their Barges, with Streamers and Trumpets, Waits, Shawmes and Regals, together with great Volly-ſhots of Guns, until her Grace came into the *Tower*, and ſome Time after. The next Day ſhe made fifteen Knights of the *Bath*; who were Knighted by the Earl of *Arundel*, Lord Steward of the Queen's Houſe, by Commiſſion from her. The firſt was the Earl of *Devonſhire*; the next, the young Earl of *Surrey*; the third, the Lord *Burgany*; then the Lord *Cardiff*, the Lord *Barkley*, the Lord *Mountjoy*, the Lord *Lumley*, Sir *William Paulet*, Sir *Harry Parker*, Sir *Hugh Rich*, the Lord *Rich*'s Son, Sir *Harry Clinton*, Sir *Harry Paget*, Sir *Robert Rocheſter*, Sir *Harry Jerningham*, Sir *Edward* [or *William*] *Dormer*.

Knights of the *Bath*.

Their Oath.

The Oath then adminiſtred to them, was in theſe Words; ‘Right dere Brother, gret Worſhyp be thys Ordre unto you. Almyghty God geve you the preſynge of al Knyghthode. Thys is the Ordre of Knyghthode: You ſhal honour God above al Thyngs; yee ſhal be ſtedfaſt in the Feith of holly Church, and the ſame mayntaine and defend to your Power. You ſhal love your Sovereygn above al earthly Creatures: and for your Sovereygn and Sovereygnes Right and Dygnite, lyve and die. Yee ſhal defend Wydowes, Maydens and Orphelyns in theyr Ryght. Yee ſhal ſuffre no Extortion as far furth as ye may; nor ſyt in Place where any wrongful Judgement ſhal be geven to your Knowledge. And as grete Honour be thys Noble Ordre unto you, as ever it was to any of your Progenitours.

Her Triumphal Paſſage through the City.

The next Day, *Sept.* 30. *Saturday*, She came from the *Tower* through *London* to *Weſtminſter*, riding Triumphantly in an open Chariot to be ſeen. All the Windows as ſhe paſs'd were garniſhed with Cloth of Tapiſtry, Arras, Cloth of Gold, Cloth of Tiſſue, and with Quiſhions of the ſame, flouriſhing with Streamers and Banners, as richly as might be deviſed. And in many Places were goodly Pageants, and Devices therein, with Muſick and eloquent Speeches. At the little Conduit in *Cheap*, next to *Paul's*, ſtood the Aldermen. Where was preſented unto the Queen, by the Chamberlain of *London*, in the Name of the Maior and Aldermen, a 1000 Marks in Gold in a Purſe. For which her Highneſs gave them moſt humble Thanks. The Glory and Splendor of this Ca-

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valcade through the City is deſcribed at large by *Stow*, and *Hollingſhed* after him: and therefore I ſhall omit it. Only where they are brief, or wholly ſilent, I ſhall give ſome Relation. Immediately before the Queen the Sword was borne by the Earl of *Arundel*, Lord Steward of the Queen's Houſhold (not the Earl of *Oxford*, as *Stow)* on the Right Hand thereof the Earl of *Oxford*, Lord Great Chamberlain, and on the Left the Duke of *Norfolk*, Earl Marſhal. Then the Queen in her Litter, richly garniſhed with Cloth of Gold, with two Traps of White Damask, and Quiſhions, and all Things appertaining. She herſelf was richly apparelled with a Mantle and Kirtle of Cloth of Gold furred with Mynever pure, and powdered Ermins, having upon her Head a Circlet of Gold ſet with rich Stones and Pearls: Her Footmen, with their rich Coats, went about her Grace on both Sides.

The Ladies that followed the Queen.

In the firſt Chariot, after the Queen, ſat the Lady *Elizabeth* and the Lady *Ann* of *Cleves*. Then rode on Horſeback four Ladies of Eſtate, apparelled in Crimſon Velvet, and their Horſes trapped with the ſame: And theſe great Ladies were the Dutcheſs of *Norfolk*, the Marchioneſs of *Exeter*, the Marchioneſs of *Wincheſter*, and the Counteſs of *Arundel*; who rode next the aboveſaid Chariot. Then followed a third Chariot, and ſix Ladies in Crimſon Velvet carried in the ſame, *viz.* The Lady *Stourton*, Lady *Lumley*, Lady *Wentworth*, Lady *Rich*, Lady *Paget*, and Lady *Mordaunt*. Then next this Chariot rode ten Ladies and Gentlewomen in Crimſon Velvet, their Horſes trapped with the ſame; *viz.* The Lady *Forteſcue*, Lady *Petres*, Lady *Walgrave*, Lady *Bruges*, Lady *Manſel*, Lady *Kemp*, Lady *Clarentieulx*, Mrs. *Finch*, Mrs. *Grirangham* [*Gerningham* perhaps] and Mrs. *Sturley*. After them followed alſo on Horſeback nine other Gentlewomen and Maids in Crimſon Sattin, their Horſes trapped with the ſame. After them followed the Queen's Chamberers, *viz.* Mrs. *Dormer*, Mrs. *Barkley*, Mrs. *Brown*, Mrs. *Bacon*, Mrs. *Clark*, Mrs. *Baſſet*, Mrs. *Sydney*, Mrs. *Bayneham*, the Mother of the Maids, *Jane Ruſſel*, *Elizabeth Lugbure*, *Barbara Eyre*, *Elizabeth Scarloke*.

The Ceremonies on the Coronation Day.

And thus was the Queen conducted from her *Tower* of *London* to her Palace of *Weſtminſter*; and there ſhe repoſed for that Night. On *Sunday*, *Octob.* 1. the Day of her Coronation, in the Morning, at a convenient Hour, the Queen took her Barge, and landed at the Old Palace of *Weſtminſter* at the *Privy Stairs*; where all her Eſtates gave their Attendance: and from thence brought her unto the Parliament Chamber, which was richly hung. And from thence to her Privy Chamber appointed for her Highneſs: where ſhe apparelled herſelf, and repoſed with her Ladies, till Order was taken for her coming to Church. The Ray-Cloth was laid from the Marble Porch in the Hall, to the Pulpit in *Weſtminſter* Church. And the Pulpit was covered with red Worſted. The Stage Royal, from the Choir to the High Altar, garniſhed with Cloth of Gold, and Cuſhions of the ſame. Then followed the Order of Proceeding from the Hall to the Church. When the Queen came, ſhe was aſſiſted by the Biſhop of *Durham* on the Right Hand, and the Earl of *Shrewsbury* on the Left. Her Train borne by the Dutcheſs of *Norfolk*, aſſiſted by the Lord Chamberlain Sir *John Gage*. Then approached unto her Highneſs the Biſhop of *Wincheſter*, Lord Chancellor, *in Pontificalibus*, with Obeyſance, and cenſed her, and after caſt Holy Water. And all the reſt of the Biſhops met her, Mitred and in their Copes, and her Chappel alſo in Copes of Cloth of Gold, Singing, with three Croſſes and Silver Candleſticks, and Holy Water-ſtocks, and Cenſers; waiting on her to the *Abby* Church. All the Ladies followed the Queen to Church, two and two, according to their Eſtate. After ſome Ceremonies performed, ſhe walked into the four Parts of the Mount, [a Place prepared for her] ſhewing herſelf to all the People. Beſide her the Biſhop of *Wincheſter* ſtood, and declared to the People the Purpoſe of the preſent Solemnity, and with Demand of their Conſent, in theſe Words; ‘Sirs, Here preſent is *MARY*, rightful ‘and undoubted *Inheritrix*, by the Laws of God and Man, to the ‘Crown and Royal Dignity of theſe Realms of *England*, *France* and ‘*Ireland*. Whereupon you ſhall underſtand, that this Day is prefixed ‘and appointed, by all the Peers of this Land, for the Conſecration, In‘unction and Coronation of the ſaid moſt Royal Princeſs *MARY*. ‘Will ye ſerve at this Time, and give your good Will and Aſſents to ‘the ſaid Conſecration, Inunction and Coronation? Whereunto the People anſwered all in one Voice, *Yea, Yea, Yea. God ſave Queen* MARY. The Sermon was made by the Biſhop of *Chicheſter*; who was eſteemed, of all the Biſhops, the florideſt Preacher. Her Highneſs being brought to her Traverſe, there being a Pall holden over her by theſe Knights of the Garter, the Lord *Paget*, Sir *Thomas Cheyne*, Sir *John Gage*, and Sir *Anthony St. Leger*, ſhe was Anointed by the Biſhop of *Wincheſter*: and the Crown ſet upon her Head by the ſaid Biſhop, and other Ceremonies performed according to the ancient Uſage. And afterward the Office of Maſs was begun by the ſame Biſhop. Laſtly, the Lords Temporal and Spiritual did their Homage to the Queen. The Spiritual Lords that now did Homage, were the Biſhops of *Wincheſter*, *London*, *Durham*, *Exeter*, *Ely*, *Coventry* and *Litchfield*, *Carliſle*, *Peterborough*, *Worceſter*, *Chicheſter*, and *Landaff*.

The Biſhop's Speech to the People.

She dines in *Weſtminſter Hall*.

When all was done, her Grace returned to *Weſtminſter Hall* to Dinner, it being now Four of the Clock and paſt. The Duke of *Norfolk* rode up and down the Hall, being his Place as High Marſhal. Here were preſent alſo the Earl of *Darby*, High Conſtable of *England*; the Earl of *Arundel*, High Butler; the Lord *Burgany*, Chief Launderer; *Dymock*, the Queen's Champion. All this Ceremony was accompanied with the Melody of all Sorts of Inſtrumental Muſick. The Earl of *Devonſhire* bare the Sword, the Earl of *Weſtmorland* the Cap of Maintenance, the Earl of *Shrewsbury* the Crown. The young Earl of *Surrey* was Doer under the Duke of *Norfolk*, his Grandſire. The Earl of *Worceſter* was her Grace's Carver that Day at Dinner. The Lord *Windſor* ſerved in another great Office. There ſat at ſeveral Tables the Lady *Elizabeth* and the Lady *Ann* of *Cleves*. It was Candle-light e'er the Dinner was concluded: and then the Queen took Barge, and departed.

Knights made.

*Numb.* VII.

The next Day, being the Morrow after her Coronation, ſhe made Fourſcore and Ten Knights; Dubbed in her Preſence by the E. of *Arundel*, High Steward of her Houſhold: Whoſe Names are recorded in the *Catalogue*.

Puniſhment taken upon Delinquents.

The 4th of *October*, the Archbiſhop of *York*, and divers others, were carried to the *Tower*. For, preſently after the Coronation, certain Commiſſioners ſat at the Dean of St. *Paul's* Houſe: Where, all that were tardy were ſummoned. And many were made Priſoners, and ſent ſome to one Priſon, others to another. Others were forced to buy their Peace, by ſubmitting to great Fines; and others by relinquiſhing their Fees and Offices granted them under King *Edward*.

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The Queen's firſt Parliament. *Hiſt. Reform.* p. 251, 252.

The Queen's firſt Parliament began to ſit on the 5th Day of *October*, (not the 10th, as the Continuer of *Fabian's* Chronicle writes) and ſo *Cooper* and *Fox*, perhaps, from him, and Biſhop *Burnet* in two Places, probably taking his Miſtake from ſome of them. The Parliament began with much Formality, a ſolemn Maſs of the Holy Ghoſt being ſung in *Weſtminſter* Church, according to the ancient Cuſtom. The Queen rode thither in her Parliament Robes, and all her Biſhops and Lords in their Scarlet Robes were attending, Trumpets blowing afore them. Here ſhe heard that Maſs, with two Biſhops waiting on her, one whereof delivered her the Chapter and other Things. After ſhe had heard Maſs, they went to the Parliament Houſe all together, the Earl of *Devonſhire* bearing the Sword, and the Earl of *Weſtmorland* the Cap of Maintenance.

One public Act; explaining Treaſon.

The firſt Seſſion laſted to the 21ſt of the ſaid Month; during all which Time only three Bills took Place; whereof one only was made publick: The Time, I ſuppoſe, being ſpent in hot Conteſts and Animoſities, and ſuch Bills brought in as were not very acceptable. That Act of this Parliament that was made public, ſeemed to proceed chiefly out of a partial Favour to the Duke of *Norfolk*, but flouriſhed with ſuch Expreſſions of the Clemency which became Princes, that it might be thought to proceed purely from the Queen's Care and Tenderneſs of the Lives of her Subjects. For the Duke had been a Priſoner in the *Tower* all the laſt Reign, and a little part of the former; a ſtiff Papiſt, and one that had thrown out divers ill Words of King *Henry* VIII.; as, That the King loved him not, and that becauſe he was ſo well beloved of his Country: He complained, he was not of that King's moſt Secret Council: He talked, that his Majeſty was ſickly, and could not long endure, and the Realm was then like to be in an ill Caſe through Diverſity of Opinions. For theſe, and ſuch like Words, he was committed a Priſoner to the *Tower*, where he remained to the Death of King *Henry*, and all King *Edward's* Days, having been by the Parliament attainted; which, nevertheleſs, was taken off the next Seſſions of Parliament. And *Henry* Earl of *Surrey*, his Son, for ſuch like Words, and the poor Crime of aſſuming ſomewhat into his Coat of Arms, was actually beheaded: And ſo, ſome Time before, had been the Marqueſs of *Exeter*, and the Counteſs of *Saliſbury*, and other Papiſts. Now this ſpeciouſly Gracious Act ſet forth, ‘How the Queen called to her Remembrance, that many Honourable ‘and Noble Perſons, and others of good Reputation, had lately, for ‘Words only, ſuffered ſhameful Deaths, not accuſtomed to Nobles: ‘And, therefore, of her Clemency, and truſting her Loving Sub‘jects were contented that ſuch dangerous and painful Laws ſhould be ‘aboliſhed; and from henceforth no Act, Deed or Offence, that had ‘been by Act of Parliament made Treaſon, *&c.* by Words, Writing, Ci‘ſring, Deeds, or otherwiſe, ſhould be taken, had, or deemed to be ‘High Treaſon, Petty Treaſon, *&c.*’ But that none of thoſe Multitudes of King *Edward's* Friends, or the Lady *Jane's* Welwillers, or Profeſſors of the Goſpel, that were already taken up and crouded into Jails, ſhould receive Benefit by this wonderful Act of Clemency; It was provided, That nothing in that Act ſhould in any wiſe extend to give any manner of Benefit, Advantage or Commodity to any Perſon or Perſons being the laſt Day of *September* arreſted or impriſoned for Treaſon, or to any Perſon heretofore being indicted of Treaſon, Petty Treaſon, *&c.* before

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before the laſt Day of *September*: Or, if they were not actually taken up, yet, if they were ſo much as commanded to keep his or their Houſe or Houſes, or other Mens Houſes, or otherwiſe excepted out of the Queen's moſt gracious Pardon, given the Day of her Coronation, *&c.* All theſe ſhould ſuffer ſuch Pains of Death, Loſſes, Forfeitures, of Lands and Goods, as in Caſes of Treaſon.

A Branch of this Act for incurring *Præmunire.*

There was alſo another Branch of this Act, which was for evacuating all King *Henry* VIII. his Laws for incurring *Præmunire*; which often curbed the Clergy, and, particularly, if they preſumed to make any Laws in Convocation without the King's ſpecial Licence. This Branch therefore ſeemed to be added to this Act for reſtoring to the Convocation, now ready to ſit, its ancient Power.

King *Henry*'s Laws inveighed againſt.

But to make the better Way for this Bill to paſs, many there were in the Houſe that ſhewed themſelves exceeding hot againſt the King's Laws, eſpecially ſuch whoſe Penalty was Death. Some of theſe zealous Speakers were of the Queen's Privy Council, and others were Lawyers, who by this their Forwardneſs were made of her Learned Council. They inveighed againſt them as cruel and bloody Laws. They termed them, *Draco*'s Laws; which were written in Blood. Some ſaid, They were more intolerable than any Laws that *Dionyſius*, or any other Tyrant, ever made. In Concluſion, as many Men, ſo many bitter Names and Terms thoſe Laws had. One would have thought, that when former Laws were ſo reſented for the pretended Bloudineſs of them, this Reign ſhould have been more tender of the Lives of Men. But there was little Amendment. And when it pleaſed the higher Powers now to call any Man's Life, or Words, into queſtion, there would be Conſtructions, Interpretations and Extenſions, reſerved to the Juſtices and Judges Equity, that the Party Triable found himſelf in much worſe Caſe than before, when thoſe cruel Laws ſtood in Force. Thus the Amendment of this Time was *Out of God's Bleſſing into the warm Sun*, as Sir *Nicolas Throgmorton* ſaid in open Court at his own Trial ſoon after. To which Practice we may add that great Abundance of Blood of the Queen's peaceable Subjects ſhed, meerly becauſe they could not comply with what they believed to be Error and falſe Doctrine; as we ſhall read in the enſuing Story.

Two Private Acts.

Of the ſame Import were the two other Private Acts made this Seſſion. Shewing thereby her Favour towards thoſe of the *Roman* Perſuaſion, that had ſuffered for their Treaſons under her Father. For one of theſe was for the Reſtitution of *Edward Courteney*, Earl of *Devon*, Son of the Marqueſs of *Exeter*, beheaded; the other, for the Reſtitution of the Lady *Gertrude Courteney*, Widow to the ſaid Marqueſs.

A Convocation meets.

*Harpsfield* preaches.

A Convocation accompanied this Parliament. On the 26th of *October* (as a Book printed by *Cawood*, giving Account of the Beginning of this Synod, ſets it down) or rather the 16th, did *John Harpsfield*, B. D. the Biſhop of *London*'s Chaplain, open the Convocation by a *Latin* Sermon upon St. *Paul*'s Exhortation, *Acts* xx. *Take heed to your ſelves, and to the whole Flock, over which the Holy Ghoſt hath made you Overſeers*, &c. After he had named his Text, and divided his Matter he intended to treat of from it, he recommended his Undertaking unto the Peoples Prayers:

His Exhortation to Prayer.

And exhorted them, 'Firſt, To pray for the moſt Serene and Illuſtrious
'Queen, that what God had begun in her, and what he had begun in
'them by her, he would perfect: that he would confirm her in the King-

' dom,

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His Praiſes of Queen *Mary* therein;

‘dom, and confirm them in all Good by her.’ Then he ran out in a large Panegyric of her, ſaying, ‘That there were highly juſt Cauſes why they ought to do this. For that which, after *Olofernes*'s Head was cut off, *Ozias*, the Prince of the People of *Iſrael*, ſaid to *Judith*, *Bleſſed art thou, Daughter of the moſt High God, above all Women upon the Earth: Bleſſed be the Lord God, which hath created the Heavens and the Earth, which hath directed thee to the cutting off the Head of the Chief of our Enemies: Which this Day hath ſo magnified thy Name, that thy Praiſe may not depart from the Mouth of Men, who have remembred the Power of the Lord for ever. For whom thou haſt not ſpared thy Life, by reaſon of the Straits and Tribulation of thy Nation, but haſt prevented our Ruin before the Sight of our God.* This moſt truly agreeth to our Queen. That which heretofore Queen *Eſther* did for the *Jews*, that doth ſhe at this preſent for us; *That our Mourning and Sadneſs is turned into Mirth and Joy, that there may be Days of Feaſting and Gladneſs, to ſend Portions of Food to one another, and to give Gifts to the Poor.* That which we read written of *Deborah, The Strong ceaſed in* Iſrael, *and were at reſt, until that* Deborah *aroſe, a Mother aroſe in* Iſrael. *The Lord choſe new Wars*; which, a few Words changed, might be ſaid thus moſt agreeably concerning our Right Illuſtrious Queen; *Religion ceaſed in* England, *it was at reſt, until* Mary *aroſe, a Virgin aroſe in* England. *The Lord choſe new Wars.* That which our Saviour in the New Teſtament pronounced of the Siſter of *Martha*, Mary *hath choſen the beſt Part* [thereby was intended a gentle Reproof for the Lady *Elizabeth*, the Queen's Siſter] the ſame hath place moſt truly in our moſt Serene Queen. For, ſince ſhe is ſprung of the moſt famous Stock of Kings and Emperors; nor, as a great Part of the Nobility hath been accuſtomed, hath ſhe choſen the vain Joys of periſhing Things, but hath made Choice of Piety and Purity of Life. And being lately advanced to the Kingdom, ſhe ſeeketh not her own, but hath choſen the Things which belong to the Peace, to the Profit and Benefit of her People: She hath choſen Learning, Vertue and Holineſs. And for this ſhe is elect and choſen of God, and by him moſt gloriouſly magnified in our Eyes: So that ſhe may ſing with the Virgin *Mary*, the Mother of God, *Behold, from henceforth all Generations ſhall call me Bleſſed; Becauſe the Lord, who is powerful, hath done to me great Things, and holy is his Name.* Her, our Deliverer, let us moſt diligently recommend in our Prayers to God.’ Thus, even to Blaſphemy, did the Popiſh Clergy flatter their Queen.

And of the Biſhop of *Wincheſter*.

Then he proceeded next to recommend to their Prayers the Lady *Elizabeth*, the Queen's Siſter, but not a Word of Commendation for her. Then the Queen's Counſellors: Next, the Biſhop of the Dioceſs: Then the Biſhop of *Wincheſter*, Lord Chancellor. Upon whom he beſtowed theſe Praiſes; ‘That in the Beginning of his Epiſcopal Function, he did ſtoutly labour in the Lord's Vinyard, and in theſe latter Years, being the Lord's Priſoner, had moſt *Conſtantly*, [alluding, perhaps, to the feigned Name he ſet before his Book, *Marcus Antonius Conſtantius*] defended the Chriſtian Faith, by publiſhing admirably Learned and Chriſtian Books, and, by the Mercy of God, preſerved it ſafe to them and the Kingdom, among ſo many Dangers; and at that preſent, by his Wit, Experience, Learning and Vertue, moſt valiantly maintained as well the difficult Affairs of the Kingdom, as the Cauſe of Chirſt. Then

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'he commended to their Prayers the venerable Lord *Cuthbert Tunſtal*, Biſhop of *Durham*, who as well for his grey Hairs, as for his Parts, Piety, Learning, Experience of Things, and Sufferings for Chriſt, was highly to be reſpected. Then was recommended to their Prayers the Lord *Nicolas Hethe*, Biſhop of *Worceſter*, and the Lord *George Day*, Biſhop of *Chicheſter*, two excellent Heroes, and noted for all vertuous Qualities worthy of Biſhops; to whom it was given not only to believe in Chriſt, but to ſuffer for him.' But I wonder how he came not to mention a Word of the Sufferings of his Lord and Maſter *Bonner*, the Biſhop of *London*, who was deprived and impriſoned as well as the reſt. Certainly, that was a blame-worthy Omiſſion.

His Sermon.

In his Sermon he fell very foul upon the late Times of King *Edward*, and the Preachers then. He called them 'Wolves that entred into the Flock, and that moſt cruelly. Good God! how ſavagely did they butcher the Lord's Flock? What numberleſs Souls did they plunge into Hell? How many pernicious Doctrines did they bring into the Kingdom? A Thing, ſaid he, before our Age, none ever had dared to do. How did they give a terrible Shock to all Eccleſiaſtical Doctrines at once? This, as he went on, we have lived to ſee in theſe Times. Neither had Ceremonies their Uſe, nor Faith its Soundneſs and Integrity, nor Manners their Purity. They framed new Sacraments, new Rites, a new Faith, new Manners. The ſacred Scriptures they thought were to be underſtood, not according to the Conſent of our Elders, but according to the Dreams of their own Brains. What Licence did they give themſelves? How many Places of Scripture did they corrupt? In what horrible Precipices did they throw down both themſelves, and as many as followed them? And becauſe otherwiſe they could not procure to themſelves Authority, unleſs they ſlandered and laid falſe Accuſations to the Charge of the Catholic Prieſts and Biſhops, they inculcated Lies of them without Number.—In fine, they had, in Effect, ruined Chriſt's Religion, and had filled the Nation with innumerable Errors. The Goſpel, which ſo frequently they had in their Mouths, they fought againſt in an hoſtile Manner, by their Works, and their Manner of Doctrine.'

Afterward he proceeded to direct to the Courſe to reform theſe Evils. And he told his Reverend Fathers and Brethren, 'That he thought it the wiſeſt Courſe to recall thoſe Eccleſiaſtical Laws which had been made before; and that there was no need of their great Labour and Study to invent new Canons. He exhorted, that ſuch Things might flouriſh which had been wholeſomly inſtituted by their Anceſtors; and which had flouriſhed before theſe Innovations of Things. Which being before obſerved, kept the People in their Duty; but lately, being neglected, a Caſement was opened to Hereſy, Schiſm, and to all Licentiouſneſs. Let theſe Things flouriſh, I ſay, and then, even whether we will or no, we ſhall diligently mind our ſelves and the Flock. When he ſaid, he would have the Old Canons take place, he meant not only, that by common Conſent they ſhould be ratified, but that they ſhould be practiſed actually in the Clergies Manners, and in all their Lives. For, what would it ſignify to have good Laws conſtituted in the Church, unleſs the Lives of Men were inſtituted according to them? Nor, indeed, had there been any Time wherein Biſhops and Prieſts ought more ‘cautiouſly and diligently to lead their Lives. That Hereſy was never ſo widely ſpread through this Kingdom; never were the Minds of Men ſo prone to Errors; never ſo bent to the Liberty of the Fleſh; never ſo impatient of Order and ſevere Diſcipline: That unleſs they let their Light ſhine before them by their Example; unleſs by teaching, admoniſhing, exhorting, they reduced them to the Things that were right; unleſs by Prieſtly Living they provoked the People to imitate them, he ſaw no hope of Repentance left. And this he beſpake his Fathers and Brethren the more diligently to do, becauſe the Holy Ghoſt had made them Shepherds of his Flock. That theirs was not a trivial Function, nor committed to them by Man, but by the good and great God called to this Office; and therefore called, not to be lazy, not to indulge to Pleaſures, but to rule the Church. And this was the Office of a Ruler, to be watchful, to take Pains, to be induſtrious, and to inſtruct; not to be idle and addicted to Pleaſure.

The Church he had thus repreſented as in a very miſerable Condition, and therefore exhorted the Biſhops and Prieſts to ſet to their Hands to reſtore it. ‘That they ſhould build up the Tabernacle of God, and raiſe up again the City of *David*, which was fallen down; fill up the Breaches of her Walls, and repair the Ruins. For the Heathens, as he ſaid, were come into God's Inheritance; they had polluted his Holy Temple; they made *Jeruſalem* an Orchard, nay, a Stable. The Vineyard of the Lord brought out of *Egypt*, all that went by plucked off her Grapes; the Boar out of the Wood rooted it up, and every thing that was wild devoured it. The City that was full of People, ſat alone; the Queen of the Nations ſat as a Widow; the Princeſs of the Provinces was put under Tribute: She lamented ſorely in the Night, and the Tears ran down her Cheeks; there was none to comfort her of all thoſe that were dear to her. All her Friends deſpiſed her, and became her Enemies. All her Perſecutors apprehended her in the midſt of her Straits. The Paths of *Sion* lamented, becauſe there was none that came to the Solemnity. All her Gates were deſtroyed; her Prieſts groaned; her Virgins were in vile Cloathing; and ſhe being oppreſſed with Bitterneſs, had capital Enemies. Her Adverſaries became rich, becauſe the Lord ſpake concerning her for the Multitude of her Iniquities.’ [Which Words are borrowed from the *Pſalmiſt*, and the Prophet *Jeremy*, to expreſs the ſad State of the *Jews*, under the Havock the *Babylonians* made of that Church and Nation; as tho' the Church of *England*, reformed and reſtored under good King *Edward*, from the old Papal Corruptions and Abominations, had been in the ſame Caſe.] ‘And then he called upon the Honourable Lords, his Reverend Fathers and Brethren, to comfort this Church thus miſerably afflicted, to reſcue it ſo ſhaken, to heal it ſo wounded, to adorn it ſo foul and ſqualid.

*Weſton* preſented Prolocutor,

By the Dean of *Chicheſter*;

In the firſt Seſſion of this Convocation, all that was done, beſides the Sermon beforeſaid, was, That the Biſhops, by the Mouth of *Bonner* Biſhop of *London*, did admoniſh the Lower Houſe to chooſe a Referendary or Prolocutor, and ſo adjourned. Dr. *Hugh Weſton*, Dean of *Weſtminſter*, (that had ſome Impediment in his Speech, but otherwiſe a bold Man, and that had never complied in the laſt Reign, and in great Favour with the Queen) being elected by them for that Office, was the next Seſſion preſented to the Biſhops by *William Py*, Dean of *Chicheſter*, and *John Wimſley*, Archdeacon of *London*, both making their Speeches. The Dean of *Chicheſter* mentioned, 'How a Conſultation was taken in hand by them, *De Rep. Chriſtiana inſtauranda:* i. e. *Of reſtoring the Chriſtian State*; which, as in Time paſt, having been fortified with moſt Sacred Diſcipline, it brought with it a moſt happy State of all Things: So that being now fallen into Ruin, and by certain Degrees overthrown at laſt, even to the very Foundations, he thought it not enough to aſſert and bring in again the Ancient and Orthodox Doctrin of the Church, confirmed by the Teſtimony of ancient Canons, and learned Fathers, unleſs they uſed all their Endeavours, that the old, and now corrupted Diſcipline of the Church, might regain in all Things its Efficacy and Strength. For, it could never come to paſs, that the Church ſhould enjoy her intire Honour and Eſteem, if they of the Clergy, through Ambition (as happened of late Years) ſhould baſely ſerve ſome Mens inſatiable Covetouſneſs; or if, while ſome ſowed Tares, and the Plague of Hereſy, they of the Clergy remained idle and inactive, as tho' they were faſt aſleep; or, laſtly, as a great many had a long Time done, indulged to their carnal Pleaſures and Concupiſcence. In ſo great a Difficulty, the Prudence of the Reverend Fathers knew, as well from the Apoſtles, as by the moſt ancient Cuſtom of the Church, no way was ſo effectual and ſeaſonable, expedite and certain, as the Authority of Councils and Synods. In which, for the more orderly and quiet Proceeding, and for the preventing a confuſed Noiſe of Words, it was neceſſary, that ſome one ſhould be choſen as a Moderator. And ſo the Biſhops, he ſaid, had directed them to do in their preſent Synod. That they had therefore choſen one, whom his deep Knowledge of the Holy Scriptures had commended to them, and ſo had his ſingular Experience of Things, his Prudence and Wiſdom, and his pious and flowing Elocution. But tho' theſe were great Gifts of God, he would ſay with St. *Paul*, they ſhould little avail, unleſs there were accompanying alſo (as there was in him) a great Charity, a ſteady Conſtancy, and an unſhaken Perſeverance in bearing witneſs to the Truth. And that when many foully complyed, he, of a few, perſiſted, *Integer & Purus, Pure and Undefiled*; whom neither the Glory nor the Baits of thoſe Things which the World admired, could bring into the Net, as it did many others: as neither could Affrightments nor Threats, which ſo much terrified the mean-ſpirited. Nay, that as the Palm, according to *Pliny*, doth, as it were, gather Strength againſt the Weights that hang upon it, ſo he above meaſure provoked with the Spight of many, was ſo far from ſinking under it, that by how much the more they aſſaulted him, ſo much the more he contemned them. He forbore, he ſaid, to mention this Man's Indowments of Nature and Study, leſt he might ſeem to flatter; and ſo deſired the Biſhops Approbation of him.' And this was the Sum of his Speech.

And Archdeacon of *London*.

*Wimſley*'s Speech, which next followed, was to this Import: 'That whereas they, the Reverend Fathers, by the Biſhop of *London*, had, according to Cuſtom, enjoined them to meet together, and there to treat and conclude upon the Choice of a Referendary, which they commonly called a *Prolocutor*, who might ſupply their Places [that were of the Lower Houſe of Convocation] and carry their Minds and Wills to their Fatherhoods [of the Upper Houſe,] they had accordingly obeyed their

‘Commands, and he [*Wimſley*] had been by the reſt appointed to declare to their Lordſhips, what they had done. Which was thus, in ſhort; That in their Company there were, he thanked God, many excellent Perſons, for curious Wits, deep Learning, admirable Eloquence, ſingular Experience and Dexterity, and all kind of Vertue: The Plenty whereof did, at firſt, make ſome Difficulty in their Choice. As he that ſhould come into a very pleaſant Field abounding in various Flowers, with a Deſign to make a Garland, would be at a ſtand for a while what Flowers to gather: So they, while for a Time they weighed the Wit of one, the Learning of another, the Vertues of all; and while they admired and loved all, they could ſcarce perform their Buſineſs. And no wonder, ſince there was ſo great a Number of them, that unleſs one only had been to be choſen, they were all moſt worthy of it. But ſince one only muſt be choſen, they made Choice of one whom they certainly knew the Biſhops would approve by their Votes. For he was wonderfully and notably prudent, of much Quickneſs and Dexterity, moſt commendable for his Learning and Eloquence, and famous for all Vertues. And that the Name of *Weſton* was renowned through all *Britain*. And him, therefore, they recommended to their Lordſhips, to be approved by their Authority and Judgment.’ And ſo he ended.

The Prolocutor's Speech.

*Weſton* being accepted, he proceeded to make his Harangue. ‘Wherein he diſabled himſelf, and preferred the reſt of the Synod before him, both for Learning and Eloquence. But he took it as the Effect of their Benevolence and Good Will; which he thanked them for. He told the Biſhops, They were met together to conſult for Religion, the greateſt and moſt ſacred Thing. They were met together to ſee a ſad Spectacle, the mournful Countenance of their Mother the Church. Which being miſerably torn and ſhaken, they were come to reſtore; being aſſaulted with the Darts of the Enemy, ſhattered and almoſt brought to the Ground, they came together to raiſe up again; to bring back the Faith which was almoſt quite exploded, and to bring Religion, laid waſte, to its former Health and Soundneſs. But this was a Thing which he needed not to admoniſh them to; nor was there any need to excite them to the reſtoring of ſincere Religion, who were intent upon it with ſo great Alacrity of Mind, that they went before him, and left him behind them: As they, the ſaid Fathers, were left behind, and ſurpaſſed by the Queen, that out-ran them.’ Which was his Tranſition into the Praiſes of the Queen; which he thus proceeded to ſet forth; ‘O! unheard of, and wonderful Goodneſs of God! For never had any thing happened more ſtrange, in ſuch an Heap of Trouble, in ſuch a Swarm of Afflictions, in ſuch a Ruin of the Church, in ſuch a Shipwreck of Faith, Religion being, in Effect, at an End: That a Virgin Queen, like ſome Dove ſent down from Heaven, ſhould be by the Great and Good God beſtowed upon the Virgin Church. By whoſe Conduct and Influence all theſe Miſeries ſhould be reſtrained, diſſipated, and driven away. The Straits of Time, he ſaid, would not allow him to enter inter into her Praiſes. For why ſhould he commemorate her various Learning, which was rare to be found in Man? Why her Religion, which ſhe preſerved, as they ſay, *Sarta tecta*? Why her truly maſculine and undaunted Mind? He appealed to them, if they had not ſeen

‘ her moſt conſtant in the greateſt Difficulties, in great Matters bold, and moſt diligent in the leaſt. What more happy Preſage or Omen of the Church’s being reſtored to her Native Splendor and Purity, could be ſhewn, than that it happened to the Queen, by ſome kind of happy Fate, to be Crowned on that very Day [*viz. Octob.* 1.] which was wont to be ſet apart to the Dedication of Churches? That ſhe ſo earneſtly ſet upon the reſtoring and purging the Religion of the Temple, as tho’ ſhe were born or given for this Thing alone: That to this ſhe ſo diligently devoted herſelf, that moſt deſervedly ſhe might equal, if not ſurpaſs, all the moſt pious Emperors. The holy Emperor *Theodoſius* thought nothing to be done to beat down the Heretics ſooner, than to fly to the ancient Doctors of the Church, who had flouriſhed before the Diviſion: And ſo did the Queen think and command in thoſe her firſt Attempts in purging the Lord’s Vineyard. *Theodoſius* the Emperor was wont to pray, that God would work together with him, among thoſe Differences of Opinions, to chooſe the Truth. And all know, but they that know not the Queen, how ardently, Day and Night, ſhe ſolicited God, that all, eſpecially they that were *Engliſh*, whom ſhe governed, might acknowledge the Truth of the Catholic Faith, and being acknowledged, to love and embrace it.

‘ Next, he made mention of the Emperor *Conſtantine*, that moſt conſtant Aſſerter of Religion, who calling all the Biſhops to *Nice*, did there maintain them at his own Charge, and ſhewed ſuch great Reverence towards the Heads of the Church, that he ſat not in a Throne adorned with Gold and Gems, but in a Seat leſs than others ſat upon, placed in the midſt of the Biſhops, as it were at their Feet. And the Queen, adorned with the Gifts of God, as the Heaven with Stars, with the like, or greater Reverence, did reſpect the Biſhops and all the Clergy. *Jovinianus* was praiſed, that he asked *Athanaſius* to give him in Writing a perfect Scheme of Divine Doctrines; how much more did the Queen’s Name deſerve eternal Honour, who had called together many *Athanaſius*’s from all Corners of the Kingdom: and being called together, did admoniſh and command them to make up, as well in ſpeaking, as in writing, the Catholic Faith, in miſerable Manner rent and torn; and when they ſhould have thus mended and reſtored it, to defend and cheriſh it. *Jovinianus*, when he entred into the Territories of the Empire, firſt made a Law, That the Catholic Biſhops that were baniſhed, ſhould return home; and that the Churches ſhould be reſtored to them, who had inviolably kept the Faith. And ſo the good Queen brought you, the celebrated Prelates of *England*, thrown out of your Sees into naſty Priſons, and reſtored you to your own Churches, with the mighty Applauſe of the People. Moſt bleſſed *England*, that hath ſuch Biſhops! And moſt bleſſed, you Prelates, to whom it hath been given, not only to believe in him, but to ſuffer for his Sake!

‘ Hear, you venerable Biſhops, the holy Biſhop *Chryſoſtom*; hear, you impriſoned Biſhops, an impriſoned Biſhop, *Great is the Dignity to be bound for Chriſt, greater than to reign, or to be Conſul*, &c. Bleſſed are you for a Priſon, for Chains, for Bonds: Bleſſed, I ſay, and thrice bleſſed, yea, oftner. You have reconciled to you the whole World. Thoſe that are a great way off, you have made your Friends. Your 'excellent Actions, your Fortitude, your conſtant Judgment, are reported every where, by Land and Sea. A Judgment-Seat, which to ſome is terrible, affrighted you not; no, not the Executioner, the multiplying of Torments, Threatnings that brought innumerable Deaths, nor the Judge that breathed Fire out of his Mouth: Not the Adverſaries who gnaſhed their Teeth, and uſed many other Ways of inſulting over you; not ſo many Calumnies, nor the moſt impudent Accuſations, nor Death daily ſet before your Eyes: But rather, all theſe yielded you ample and ſufficient Matter of Conſolation. [Oh! the Confident Face of this Man, to tell to the Biſhops which they knew to be falſe, only to flatter them, when their Lives were never in the leaſt Danger, nor ſo much as called in queſtion; and their Impriſonment an eaſy Reſtraint! But what direful Expreſſions are here uſed? that had not every one known the gentle and kind Dealing with theſe Biſhops, one would have thought, that they had endured all the ſevereſt Uſage that ever the poor Proteſtants ſuffered a little after at their Hands.] He goes on: 'Ye are not yet beheaded with *John* the Baptiſt, but yet have ſuffered far more bitterly: For it is not one and the ſame thing, in a ſhort Time to loſe the Head, and for a long while to ſtruggle with ſuch Dolors, Terrors, Threats, Bonds, Carryings away, Rapines of Goods, Hands of Executioners, impudent Tongues of Sycophants, Reproaches, Jeſts and Taunts.

After this, he comes 'To beſeech the Biſhops, in the Name of the Synod, That the ancient Dignity and Authority of the Clergy of *England*, might, at laſt, be vindicated and reſtored to that famous Company of Learned Men there aſſembled. For why were the Deans, the Archdeacons, the Divines, the Lawyers, Men that had their Senſes exerciſed in the Scriptures, and meditated in God's Law all their Life, ſummoned from all Parts of the Kingdom, if their Suffrages in their own Convocation were of no Weight? Why did they there loſe their Labour? Why were they there as ſo many Shadows or Spectres? For all Things had been [before] done and tranſacted without their Counſel or Conſent; but how happily and piouſly, the Iſſue would ſhew. And that as to the Book [of *Common Prayer*] ſtuffed with Blaſphemies, ſtored with Errors, which, under the Name of Religion, took away Religion, diminiſhing the Sacraments, condemned the whole World: To the obtruding this Book upon all, they [the Convocation of the Clergy] never gave their Conſent: And, for which, they did now congratulate themſelves.' The whole Oration of this Prolocutor, whereof theſe are ſome of the chief Lines, I think, ought not, for divers Reaſons, to be loſt; and therefore have put it into the *Catalogue*. *Numb.* VIII.

The Biſhop of *London*'s Speech to the Clergy.

The Biſhop of *London* made a concluding Speech; ſaying, 'He could not but much approve of all their Doings, and praiſe their Wits and their Honeſty: That they were Men endued with Prudence and Sharpneſs, and were come together, not as many were wont to do, in a negligent Manner, and in ſuch Sprinkling, as tho' they cared not whether they appeared or no, but with unanimous Hearts; which was a Step to an happy Performance of the beſt Actions: That they were not carried away with Partiality, nor indulged to any private Affection, which was a great Hindrance to public Actions; but were led with honeſt Reaſons, and ſet before their Eyes that which was Juſt, 'that which was Right, Pious, Good, and that the Public Good: That they were Men that prudently and ſeriouſly conſidered, not that which was agreeable to their Pleaſure or Ambition, but what might profit the Chriſtian Commonwealth: And that they had choſen a Man ſo learned, ſo ingenious, ſo eloquent, ſo catholic, ſo good, and, in a Word, ſo worthy all Praiſe, and ſo acceptable to all Degrees, that what could they expect leſs, but great Thanks from the Biſhops, and Commendations from all the Clergy and People, whom they had done ſuch a good Turn unto? And from God, whom by that Act they had honoured, that great Reward which was wont to be given to thoſe that did good?

'That by the Choice of this their Referendary, this Profit would accrue to them, that, according to his Goodneſs and Prudence, he would ſuggeſt to them nothing but what ſhould be wholeſom and very pious; and whatſoever he ſhould ſuggeſt, he would happily handle, according to his Candor, and the notable Dexterity of his Wit. And, laſtly, according to the Grace and Favour he had with the Queen, he would put a ſpeedy and fruitful Concluſion to what ſhould be treated.

'Finally, he prayed them to go together with their Referendary, and ſo to handle and diſpatch what they ſhould think fit and neceſſary to be taken in hand, that all might be brought to a commendable End. Wherein there was no doubt to be made, but they ſhould have the Reverend the Biſhops, favourable to them. For they, according to their Benevolence and Love to them [the inferior Clergy,] according to their Piety towards God and Chriſtian Religion, and their Charity towards the Commonwealth, would diligently, by their whole Labour and Authority, promote, help and aſſiſt their Endeavours and Studies. Which he himſelf, in the reſt of the Biſhops Names, did in good Earneſt promiſe and aſſure them.'

Four Points defined by the Biſhops.

In this Synod there was great Stir to reſtore the abandoned Doctrines again, and eſpecially thoſe of the Maſs: Yet ſome few learned and good Men of the Reformation here ſhewed themſelves; that tightly diſputed theſe Points with them, *viz. Philpot*, *Haddon*, *Aylmer*, and one or two more, whoſe Diſputations may be read in Mr. *Fox*. At laſt, theſe four Points were defined by the Upper Houſe, as I tranſcribed them out of a Record of this Convocation, which Archbiſhop *Parker*, as it ſeems, communicated to Mr. *Fox*: To be ſure, the Paper was in the Poſſeſſion of the ſaid Archbiſhop, on which are inſerted theſe Words by his own Hand,

*Hæc in Synodo Epiſcoporum.*

## *De Sacramento Altaris.*

*Foxii* MSS.

IN Sacramento Altaris rite adminiſtrato docemur, ex verbis Chriſti poſt Conſecrationem ſub ſpeciebus Panis & Vini aqua mixti, veram & realem Corporis & Sanguinis Domini ſubſtantiam præſentem eſſe, & contineri. Et quoniam jam Chriſtus dividi non poteſt, aut Sanguis ejus a Carne ſeparari, quia amplius non moritur; ideo, credimus ſub alterutra ſpecie Chriſtum integrum Deum & Hominem contineri, & ſub una

*ANNO* 1553. ſpecie tantum a fidelibus, quantum ſub utraq; ſumi. Et, ideo, laudabilem conſuetudinem communicandi Laicos & Clericos, non conficientes ſub una ſpecie ab Eccleſia magnis rationibus introductam, & hactenus diutiſſimè obſervatam, in Eccleſiis noſtris retinendam, nec ſine authoritate Eccleſiæ Catholicæ immutandam eſſe cenſemus.

## *De Tranſubſtantiatione.*

Cum Chriſtus illud unum Sacrificium & ſingulare Myſterium, quod inſtituit in ultima Cœna, & a Fidelibus ſumi mandavit, Corpus ſuum eſſe quod pro nobis traderetur, definivit; Nos illud non ſolum Panem eſſe, nec Corpus Chriſti cum Pane, aut in Pane, eſſe credimus, niſi velimus Panem vitæ appellare, qui de Cœlo deſcendit. Et cum modus illic exiſtendi ſit per Tranſubſtantiationem & Tranſitionem Subſtantiæ Panis & Vini in Subſtantiam Dominici Corporis & Sanguinis, remanentibus interim ob noſtram infirmitatem & myſterii ſignificationem Panis & Vini accidentibus; Eccleſiæ Paſtores in *Laterano* [Concilio] legitime congregati antiquam Fidei Catholicæ veritatem novo *Tranſubſtantiationis* vocabulo aptè expreſſerunt; quemadmodum Patres *Niceni* Filium ejuſdem cum Patre ſubſtantiæ eſſe novo *Conſubſtantialis* vocabulo declararunt.

## *De Adoratione Euchariſtiæ & Reſervatione.*

Quoniam in Euchariſtia verum Chriſti Corpus & verum Sanguinem, totumq; adeo Chriſtum eſſe confitemur, quomodo eum non adorabimus, qui nutquam apud Chriſtianos, nec ſine Adoratione ſuit, nec eſſe debuit? Et cum ſemel conſecratum hoc Sacramentum in uſum Infirmorum, ne ſine Communione diſcedant, (quod ex vetuſtiſſimis Authoribus & Conciliis conſtat antiquitus fieri conſueviſſe) manet tamen, quamdiu incorrupte ſuperſunt ſpecies, Sacramentum & Corpus & Sanguis Domini donec ſumatur.

## *De Subſtantia Sacrificii Eccleſiæ, & ejus Inſtitutione, & a quibus, & pro quibus, & cui Offerendum.*

Sanctam & vivificatricem & incruentam Oblationem in Eccleſiis celebramus, non unius nos hominiſq; communis Corpus quod offertur eſſe credentes, ſed proprium factum omnia vivificantis Verbi, ſimul medicamentum ad ſanandas infirmitates, & holocauſtum ad purgandas iniquitates exiſtens; Conſiderantes ſitum eſſe in Menſa ſancta Agnum Dei, qui tollit peccatum Mundi, qui à Sacerdotibus ſacrificatur ſine cruoris effuſione. Quam Novi Teſtamenti novam Oblationem a Chriſto inſtitutam & doctam, Eccleſia ab Apoſtolis accipiens in univerſo Mundo offert non Angelis, aut Martyribus, aut cuiq; ſanctæ animæ, (Ita enim, quum Obligatio Sacrificii ad Latriæ cultum pertineat, Idololatria eſſet) ſed ſoli Deo Patri, Filio & Spiritui Sancto, quamvis apud Memorias Martyrum, & in eorum memoria, ut ipſi orent pro nobis, ſacrificet, non pro hiis qui non ſunt Chriſto incorporati, ſed pro eis qui membra Chriſti ſunt, pro tota Eccleſia, pro Regibus, pro Sacerdotibus, pro Ab-

ſentibus & Præſentibus, pro Defunctorum in Chriſto Spiritibus; ut eorum peccatis propitius fiat Deus; pro plenitudine, pro ubertate, pro univerſi Orbis fructibus, pro Pace, & felici rerum Statu, pro Populi peccatis & ignorantiis, pro Salute ſua, & quotidiana fragilitatis ſuæ reparatione; Sciens quod tali Hoſtia delectatur Dominus, & peccata dimittit ingentia.

Queſtions drawn thence to be diſputed at *Oxford*.

Out of theſe Doctrines were framed by this Synod, three Queſtions to be diſputed on at *Oxford*, by ſome Members of the ſame, and others, of both Univerſities, againſt Archbiſhop *Cranmer*, *Ridley* and *Latymer*, who were ſent down thither on purpoſe. Theſe Queſtions, as they are in the foreſaid MS. ſet down, are:

In Sacramento Altaris, virtute Verbi divini a Sacerdote prolati, præſens eſt, ſub ſpeciebus Panis & Vini, realiter verum & naturale Corpus Chriſti, quod ex Virgine natum eſt: Item & naturalis ejus Sanguis.

Poſt Conſecrationem non remanet ſubſtantia Panis, neque ulla alia ſubſtantia, præter ſubſtantiam Chriſti, Dei & hominis.

In Miſſa eſt vivificum Eccleſiæ Sacrificium pro Peccatis, tum Mortuorum, quam Vivorum propitiabile.

To which was added a fourth, which yet was not diſputed on: *Viz.*

Eccleſia Sancta Catholica hominibus nota, non poteſt errare in his quæ ſunt Fidei; neque generalia Concilia eandem Eccleſiam Repreſentantia.

The Biſhops carry it loftily to the inferior Clergy.

Obſervation was made by ſome, with what Loftineſs the Biſhops, as many as then were in Convocation (which were not above Seven or Eight) did carry it towards the Lower Houſe. For whenſoever they were preſent, the reſt of the Clergy were ſtanding and uncovered, how long ſoever it were. Which Dr. *William Turner*, Dean of *Wells* (and, perhaps, then one of the Synod) after the Way of thoſe Times deſcribed it. 'If ye ſaw them, [the Biſhops] how ſlavely and bondly they handle 'the reſt of the Clergy in their Convocation Houſe, ye would ſay, they 'were the Pope's right ſhapen Sons. For whereas there ſitteth but ſeven 'or eight Linnin-wearing Biſhops at the Table in the Convocation Houſe, 'if there be threeſcore Paſtors and Elders, they are Wool-wearers [he 'meaneth, like ſo many meek Sheep.] As long as they tarry in the 'Biſhops Convocation Houſe, ſo long muſt they ſtand before their 'Lords, tho' it be two or three Hours; yea, and, be the Weather never 'ſo cold, or the Men never ſo ſickly, Bare-headed.

*Spiritual Phyſic.*

The Convocation diſſolved.

On the 13th of *December*, the Queen ſent her Mandate to *Bonner* Biſhop of *London*, forthwith to diſſolve and break up this Convocation, and to ſignify to the Biſhops, and the reſt of the Clergy, this her Pleaſure.

# CHAP. V.

*Many taken up. Proceedings for Religion in* London, *in* Cambridge, *and in* Oxford. *The Parliament's ſecond Seſſions. The Return of the Popiſh Religion and Worſhip. Biſhop* Ridley's *Leaſes. Ambaſſadors from the Emperor.*

It ſoon appeared what was to be expected from Queen *Mary*.

THE Goſpellers ſaw already, what they were to expect from this Queen. When ſhe came firſt to the Crown, ſome had, indeed, entertained great Hopes that ſhe would not overthrow the Religion, from the Promiſes ſhe made to thoſe of *Norfolk* and *Suffolk*. And when ſhe was declared Queen at *Oxford*, the Noblemen perſuaded the Univerſity of the ſame. But what a ſevere Reign this was like to prove, appeared by ſome of her firſt Manifeſtations of herſelf among her Subjects. For, no ſooner was ſhe proclaimed, but abundance of People were taken up, and brought before the Council, and by them committed to Priſon: Not only all that were in Queen *Jane*'s Buſineſs, but alſo that were ſuſpected of any Inclination to the Goſpel, or that had ſhewn any Diſlike of the preſent Affairs, being fetched in upon ſome Pretence or other.

Many Profeſſors and Preachers taken up.

In the Month of *Auguſt*, *Rutler* and *Palden* (beſide ſome others mentioned before) were committed, one to the *Marſhalſea*, and the other to the *Counter*, only for ſpeaking certain Words againſt *Bourn*'s Sermon at *Paul's Croſs*. Who therein had ſo indecently inveighed againſt good King *Edward*, (who was ſo dear unto the People) and his Proceedings, which they ſo much approved, that a Dagger was thrown at him, while he was Preaching. In the ſame Month, *Fiſher*, Parſon of *Amerſham*, was brought up by the High Sheriff to the Council, for a Sermon he preached. *Bradford*, *Veron*, Miniſter of *Ludgate*, and *Becon*, eminent Preachers, were taken up and put into the *Tower*; *Rogers*, Reader of St. *Paul's*, confined a Priſoner to his Houſe. *John Melvin*, a *Scot*, and Preacher, ſent to *Newgate*. *Symonds*, Vicar of St. *Michael's* in *Coventry*, ſent for up to the Council, for ſomething in his Sermon againſt the Queen's Proceedings: And *Hugh Saunders*, of the ſame City, for the ſame Cauſe. *Coverdale*, Biſhop of *Exon*, and *Hooper*, Biſhop of *Worceſter*, ſent for to the Council, and committed. Dr. *Cox*, King *Edward*'s Tutor, and Chancellor of *Oxon*, committed to the *Marſhalſea*. All this happened in the Month of *Auguſt*. In the Month of *September*, Father *Latymer* was committed to the *Tower*, beſides *Cranmer* Archbiſhop of *Canterbury*, and *Ridley* Biſhop of *London*; and many more, both of the Laity and the Clergy. And, in *October*, the Archbiſhop of *York*.

What was further done in *London*, in Favour and Countenance to the Popiſh Religion, in order to the Introducing it, and Extirpation of the Goſpel, may be underſtood by what follows.

Preaching at *Paul's Croſs*.

The Parliament ſitting, and the Town being full, Care was taken to put up Men of the greateſt Vogue, to preach the *Paul's Croſs* Sermons. The 15th Day, Dr. *White*, Warden of *Wincheſter*, preached there. The *Sunday* following, the 22d Day, Dr. *Weſton*, Dean of *Weſtminſter*. And while theſe Sermons were preaching, were great Bars ſet up at every Gate in *Paul*'s *Church Yard*, to prevent the breaking in of Horſes, and great Throngs of People, for fear of Diſturbance while the Sermons were preaching.

Dr. Fecknam preaches much.

*Fecknam* was one of the great Preachers in theſe Times; and on *Sunday*, *Nov.* 5. he preached twice; in the Forenoon, at St. *Mary Overy*'s, by the Command, as it ſeems, of *Wincheſter*, Lord Chancellor, where were preſent a great and ſplendid Auditory; and, among the reſt, the Earl of *Devonſhire* (with whom, I perceive, great Care was taken to make him a good Catholic) Sir *Anthony Brown* (he that was after Lord *Mountague*) Judge *Morgan*, and divers other Noble Men. And, in the Afternoon, at St. *Stephen*'s *Walbrook*, (where *Fecknam* ſeems to have been Incumbent;) where alſo were preſent ſeveral Men of Rank and Eminency, as Sir *Anthony Brown* the Judge, Sir *Rowland Hill*, Sir *Richard Dobbs*, Sir *John York*, Aldermen of *London*. This ſeems to have been ſome great joyous Day; and, as I conjecture, it was for the Parliament's having eſtabliſhed the Popiſh Religion, and reſcinded all the Acts made for Religion under King *Edward*. But at this Sermon of *Fecknam*, this Afternoon, great Diſpleaſure was taken by many that heard it. Which cauſed ſome Diſturbance. So that ſeveral were taken up, and ſent, ſome to the Maior, and ſome to the *Counter*. On the *Sunday* Sevenight after, being the 19th, the ſaid *Fecknam* preached again at *Walbrook*, with great Applauſe; inſomuch, that the Journal writer of theſe Days and Tranſactions ſaid, *That it was the goodlieſt Sermon that ever was heard.* The Subject thereof was, That the Bleſſed Sacrament was changed into the real Body and Blood of Chriſt after the Words of Conſecration.

*Vitellius*, F. 5.

Proceſſion on St. *Katharine*'s Day.

On St. *Katharine*'s Day, at Night, *Nov.* 25. The Churchmen belonging to St. *Paul*'s, went a Proceſſion about *Paul*'s Steeple with Five hundred great Lights, and with St. *Katharine* carried with them, and much Singing. It continued about half an Hour. And when all was done, about Six of the Clock, all the Bells of St. *Paul*'s were rung.

White at *Paul*'s *Croſs*.

On the next Day, being *Sunday*, Dr. *White* preached at *Paul*'s *Croſs*. The Subject of whoſe Sermon was in Favour of *Proceſſions*, and that we ought to have them.

King *Edward*'s Herſe.

On the ſame Day, *viz.* *Nov.* 26. was a goodly Herſe for the late King *Edward*, hung with Cloth of Tiſſue, and a Croſs, and a *Pax*, Silver Candleſticks, and thirteen Beadmen holding of Tapers burning. The *Dirge* was ſung in *Latin*, and the Maſs of the Morrow, accompanied with great Ringing.

A Proceſſion on St. *Andrew*'s Day.

On St. *Andrew*'s Day, *Nov.* 30. Dr. *Bourn* preached a Sermon at St. *Paul*'s, with Applauſe. After was a Proceſſion about the Church in *Latin*, with an *Ora pro Nobis*. And the Morrow after, another Sermon preached by Mr. *Harpsfield*, and Proceſſion, with the old *Latin* Form. And a Proceſſion again *Wedneſday* after; and the like enjoined to be obſerved throughout *England*.

An Injunction of the Biſhop of *London*.

*Dec.* 8. There was another Proceſſion at St. *Paul*'s. And when all was done, *Bonner*, the Biſhop, gave out an Injunction, That every Pariſh Church throughout *London* ſhould provide a Croſs, a Staff and a Cope, for to go on Proceſſion every *Sunday*, *Wedneſday* and *Friday*, to pray unto God for fair Weather.

One Pillorized.

*Decemb.* 9. A Man was ſet on the Pillory in *Cheap*, for ſeditious Words againſt the Queen's Grace and her Council.

A Proclamation for the Popiſh Uſages.

A Day or two after the ending of the Parliament, a Proclamation came forth, publiſhed through *London* and the whole Kingdom, That, according to the Purport of a late Act of Parliament, no Man ſhould ſing the *Engliſh* Service, or Communion, after the 20th of *December*: And that no Miniſter that had a Wife, ſhould miniſter, nor ſay Maſs. And that every Pariſh ſhould make an Altar, and have a Croſs and Staff, and all other Things neceſſary for Maſs and Proceſſion, as Holy Bread, Holy Water, Palms and Aſhes.

A *Norfolk* Man ſet in the Pillory.

And to let the Proteſtants of the County of *Norfolk* know, (whatever Intereſt they imagined to have in the Queen, on the Account of their good Metits towards her) that they muſt not expect any Indulgence, one *Thomas Cobb* of that County, who had brought a Supplication and Writing to her in Parchment, ſigned and ſealed by an Hundred Inhabitants there, and above, had his Judgment in the Star Chamber, *Nov.* 24. to be ſet on the Pillory in *London* and in *Norfolk*; on Pretence that he had deviſed and forged the ſaid Supplication. But to ſtep a little backward.

Proceedings in *Cambridge*.

*Young* Vice Chancellor.

King *Edward*'s Laws were ſtill in Force for the Uſe of the Communion Book, being not, as yet, repealed by Parliament. But the Queen and her Officers proceeded without any regard thereof, for the Overthrow of the Reformation. I will inſtance in the Doings of the Vice Chancellor of her Univerſity of *Cambridge*, and of an Archdeacon in the Dioceſs of *Ely*. *John Young*, (he that had made himſelf famous for conteſting with *Martin Bucer* in the former Reign) as a fit Man for the Purpoſe, was made Vice Chancellor this Year, and Maſter of *Pembroke Hall*. Where I find (and by his Means, I ſuppoſe) the Maſs begun early to be ſaid, namely, in *September*. About which Time, Trouble came to one Mr. *Garth* of *Peter Houſe*, becauſe he would not ſuffer a Boy of his Houſe to aſſiſt, in ſaying Maſs in *Pembroke Hall*.

Diſcharges one *Pierſon* from his Cure.

One Mr. *Pierſon*, who had the Cure of a Pariſh in the Town of *Cambridge*, continued to do as he uſed before, that is, to adminiſter the Communion in his Church, receiving thereunto Perſons of other Pariſhes: And being ordered to ſay Maſs, refuſed it. For this, on the 3d of *October*, the Vice Chancellor admoniſhed him, and within two Days diſcharged him from miniſtring in his Cure any more.

Puts out the Maſter of *Clare Hall*.

Another Thing this Vice Chancellor did, was, the diſplacing of Dr. *Madew* out of the Maſterſhip of *Clare Hall*; coming there in Perſon, and thruſting in one *Swinburn* in his Room, by Virtue of Letters from Biſhop *Gardiner*, Lord Chancellor, and Chancellor of the Univerſity. And that only becauſe he was Married: tho' that was no more than what was by Law allowed. This was done *Octob.* 26.

*Coſin* Maſter of *Katharine Hall*.

The ſaid *Gardiner* wrote a ſhort Letter to the Society of *Katharine Hall*, recommending Mr. *Coſin* to be choſen their Maſter, in the Room of Dr. *Sandes*, becauſe he was Married. And ſo they did.

Popiſh Service in *King's College*.

*Octob.* 28. The whole Popiſh Service, in *Latin*, was celebrated in *King's College*, by ſome zealous Men of the Houſe; tho' contrary to the Laws then in Force.

The Oath of Supremacy waved.

There was one *Bovel* of this Univerſity, who being, I ſuppoſe, to take a Degree, or, perhaps, upon ſome other Account, ſhould have, according to the Laws, ſworn to the Supremacy of the Queen, and renounced

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nounced the Biſhop of *Rome*. But to him the Vice Chancellor would not adminiſter theſe Oaths. Whereat one *Thrackhold* charged the Vice Chancellor for acting contrary to Law. But, on the other hand, he was of the Vice Chancellor ſharply reproved and threatned. And that was all he got for his Labour. This happened the laſt of *October*.

*Engliſh* Service ſtill at *Round Church.*

At the *Round Church* in *Cambridge*, the Curate ſtill miniſtred the *Engliſh* Service. But he was ſummoned *Novemb.* 3. before the Vice Chancellor, who commanded him to miniſter ſo no more, ſaying, That he would have one uniform Order of Service throughout the Town, and that in *Latin*, with Maſs. And this Order was eſtabliſhed *Novemb.* 12. tho' the Parliament appointed, That the old Form and Order of Service ſhould begin but *Decemb.* 20. next enſuing. So forward was that Univerſity become; and ſo ſoon was the Impreſſion of the good Precepts of *Bucer*, and other Learned Men there, worn off.

One preaches in favour of Purgatory.

*Novemb.* 6. One *Pollard* preached at St. *Michael's*, and in his Sermon ſpake for Purgatory.

The Archdeacon Viſits.

This for the Univerſity of *Cambridge*: Now as to the County, the Archdeacon viſited by his Official: And at *Hinton*, *Nov.* 28. gave Charge to preſent all ſuch as did diſturb the Queen's Proceedings; that is, either by letting the *Latin* Service, or oppoſing the ſetting up of Altars, or ſaying of Maſs. Thus were Men required to do contrary to Laws, and threatned to be puniſhed for obſerving them.

*Magdalen College* viſited by Biſhop *Gardiner.*

Would we know now ſomething of what was done at the other Univerſity of *Oxon* about this Time? Biſhop *Gardiner* took upon him, as Biſhop of *Wincheſter*, to viſit *Magdalen College*: partly, I ſuppoſe, to reſtore Dr. *Owen Oglethorp*, the Preſident; who, in the former Reign, was outed, and Dr. *Walter Haddon* placed in his Room; and partly, and chiefly, to purge that College; which, of all the reſt in that Univerſity, ſeemed moſt addicted to the Goſpel. The Iſſue, in ſhort, of this Viſitation was, That fourteen or fifteen of the Houſe were turned out; and that before any Papal Laws were yet in Force: Some of them were theſe that follow, Dr. *Haddon*, the Preſident, Dr. *Lawrence Humfrey*, afterward Preſident, and public Profeſſor of Divinity; *Thomas Bentham*, *Thomas Bickley*, both afterwards Biſhops; the latter of whom, before *Oglethorp* the Preſident, and many others that were aſſembled to Even Prayer, took the Wafer from the Altar out of the Pix, and broke it to pieces with his Hand, and ſtamped it under his Feet. This he did, before the public Abolition of Papiſm: Which, no doubt, was now remembred againſt him. He being now expelled, went into *France*. *Henry Bull* was another, who, aſſiſted by *Bentham*, openly in the Quire ſhook the Cenſer out of the Hands of them that miniſtred, that Incenſe might not be offered to an Idol. He departed, and lived ſecretly at home. Others of them, were *Michael Renniger*, *John Molins*, *Arthur Saul*, *Peter Morwin*, *Hugh Kirk*, *Luke Purefey*: All, I think, Exiles afterwards. Of this College were ſome others of great Name for their Learning and Piety: I will mention three; *John Fox*, the Martyrologiſt; *John Harley*, Biſhop of *Hereford*, and *Julinus Palmer*, the Martyr; who was Pupil to the ſaid *Harley*, and ſo was Dr. *Humfrey*. Of this *Harley* be it noted further, That juſt upon the Death of King *Henry* VIII. and the Acceſs of King *Edward* to the Crown, while all the Univerſity ſtood at Maze, as it were, expecting which way Religion would go, he boldly preached the

*Harley* Biſhop of *Hereford.*
*Invit.* Juell.

the Doctrine of Faith alone juſtifying, in a *Lenten* Sermon in St. *Peter's* Church: The Doctors exceeding mad, and diſturbed at it; others fearing, what the Event would be. The Iſſue was, he was hurried to *London* as an Heretic; but he eſcaped, and was preferred. He became, firſt, Preacher to the Earl of *Warwick*, and Inſtructor of his Children; afterward the King's Chaplain; and, laſtly, Biſhop of *Hereford*: In Queen *Mary*'s Reign, a poor Preacher in Woods, ſculking up and down, and at laſt died, like a baniſhed Man, in his own Country. *Harley*, when in the Univerſity, was noted for a florid Man, and well ſeen in Human Learning. *Leland* hath a Copy of Verſes to him; wherein he praiſeth him, for being a great Admirer of *Cicero*, and the Majeſty of *Virgil*; and for having read over all the Poets, and being a good Poet himſelf.

*Encomia.* p. 107.

A Second Seſſion of Parliament.

But now let us look back a little to the Second Seſſion of the Queen's Firſt Parliament, which began *Octob.* 23. or, as ſome, 24. and continued ſitting till the 6th of *December*, and then the Seſſion of the Parliament ended. During this Seſſion they did Buſineſs to Purpoſe. For in one ſingle Act they cut off and repealed, at a Clap, no leſs than nine Acts of Parliament made under King *Edward*; all relating to Reformation, *viz.*

An Act for the Overthrow of King *Edward's* Religion.

*Firſt*, An Act againſt ſuch Perſons as ſhould unreverently ſpeak againſt the Sacrament of the Body and Blood of Chriſt, commonly called *The Sacrament of the Altar*; and for Receiving thereof in both Kinds.

*Secondly*, An Act for the Election of Biſhops, and what Seals and Stiles they and other Spiritual Perſons exerciſing Juriſdiction Eccleſiaſtical, ſhould uſe.

*Thirdly*, An Act for the Uniformity of Service, and Adminiſtration of the Sacraments, throughout the Realm.

*Fourthly*, An Act to take away all poſitive Laws made againſt the Marriage of Prieſts.

*Fifthly*, An Act for the aboliſhing and putting away of divers Books and Images.

*Sixthly*, An Act for the ordering of Eccleſiaſtical Miniſters.

*Seventhly*, An Act for the Uniformity of Common Prayer, and the Adminiſtration of the Sacraments.

*Eighthly*, An Act for the keeping of Holy Days and Faſting Days.

*Ninthly*, An Act made for the Declaration of a Statute made for the Marriage of Prieſts, and for the Legitimation of their Children.

And by this ſame repealing Act, it was further Enacted, That none ſhould be moleſted for uſing heretofore, or until the 20th of *December* following, the Divine Service mentioned in the ſaid Act, nor for the uſing of the old Divine Service and Adminiſtration of the Sacraments, in ſuch Manner as was uſed in the Church of *England* before the making of the ſaid Acts. But from and after the 20th of *December*, no other Kind or Order of Divine Service ſhould be uſed, but what was commonly uſed in the laſt Year of the Reign of King *Henry* VIII.

An Act about the Queen's Court.

There was another Public Act now made, for the uniting, diſſolving, or new erecting of Courts. Which was made out of good Husbandry, I ſuppoſe; that ſo a leſs Number of Officers managing the Queen's Courts, thereby the Queen's Expences might be retrenched. In purſuance of this new Act, and according to the Power given her, ſhe did, by Letters Patents dated *Jan.* 23. in the firſt of her Reign, diſſolve the Court of *Augmentations*: And the next Day following, by other Letters Patents, united the ſame to the *Exchequer*. Which was utterly void, becauſe ſhe had diſſolved the ſame before. So as ſhe purſued not her Authority, ſaith my Lord *Coke*, and ſo reſolved by all the Judges, *Dyer*, 4 *Eliz.* 16.

The Private and unprinted Acts made in this Seſſion, were theſe,

Private Acts.

*An Act for the Reſtitution of Sir* Edward Seymour, *Son of the late Duke of* Somerſet.

*An Act for the Corporation of* Martin [Merton] *College*, Oxon.

*An Act for the declaring the Attainder of the Duke of* Norfolk *to be void.*

*An Act for the Reſtitution of* Marmaduke Cunſtable. *And,*

*Another Act for the Reſtitution of the Daughters of Sir* Miles Partridge.

*An Act repealing the Act made in the* 5 Edw. 6. *for the Marqueſs of* Northampton*'s Marriage.* By which Act of King *Edward*, a Divorce from his former Wife, and his Marriage with a ſecond, was confirmed; which now was evacuated.

This Parliament ſhort-lived: And why.

This Parliament was ſhort-lived: And the Reaſon thereof was this. The *Spaniſh* Match was now all the Talk; a thing moſt of all abhorred of the People, that a proud inſulting *Spaniard* ſhould come to be King of *England*: Foreſeeing the diſmal Iſſues thereof. As, that the Realm was in Danger of becoming Tributary to a Stranger, and to have the Head of the Realm put under the Girdle of a Foreign Prince. And withal, they conſidered the great Advantages that would enſue from the Queen's marrying with one of her Noblemen. Which Things being deeply conſidered by the Parliament, the Houſe ran unanimouſly againſt this Marriage; nay, and ſome alſo as were of her Privy Council. And they made an earneſt Addreſs to her in this Behalf. But ſhe was reſolved in her Mind upon this Marriage. And thereupon, for their Pains, they were ſoon diſſolved. Concerning this Diſinclination of the Parliament, one who lived in that Time, and, very probably, was a Member of the ſame, wrote thus; 'Do you remember then [*viz.* in this Parliament] the Motion of the Speaker, and the Requeſt of the Commons Houſe, what they did, and could have moved then? and how they all ran one Way, like the Hounds after the Hare, High and Low, Knights and Eſquires, and Burgeſſes, ſuch as were of the Privy Council, and others, far and near? Whom preferred they, I pray you, then, if they ſhould have had their Wiſh? The Stranger, or the *Engliſh* Man? And, think you, they did not conſider her Majeſty's Honour, *&c*? In this Parliament, I ſuppoſe, it was, That when ſome body in the Houſe had endeavoured to reconcile the reſt to this Marriage, by ſhewing how ſafe the Nation might make it ſelf by Bonds and Covenants that this Prince ſhould enter into with the Queen; a Member of the Houſe ſtood up, and asked this ſmart Queſtion; In Caſe, ſaid he, the Bands ſhould be broken between the Husband and the Wife, either of them being Princes in their own Country, who ſhall ſue the Bands? Who ſhall take the Forfeits? Who ſhall be their Judges? And what ſhall be the Advantage?

Sir *Tho. Smith* in one of his MSS.

tage? Which Sir *Thomas Smith* (from whom I have this Relation, reckoned a ſhrewd Queſtion, and concluded no other Anſwer could be given to it, but this; ‘What Advantage? None, but Diſcord, Diſſenſion, War, Bloodſhed, and either extreme Enmity, or elſe, that one Part muſt, at length, break or yield.

The People return to Popery.

And why.

*Exhortation to the Croſs.*

After the Overthrow of *Northumberland*, and this Reſtoration of Popery by the Parliament, and the Impriſonments and Frowns that happened to the Preachers and Profeſſors of True Religion, and the Apoſtacy of the reſt; the ordinary People made uſe of all this as undoubted Signs of the Goodneſs of the Popiſh Religion, and the Falſeneſs of That profeſſed under King *Edward*. For after this Rate the Common Sort argued and diſcourſed at this Time, as an Author in thoſe Days brought them in ſpeaking: ‘If this were God's Word, if this People were God's Children, ſurely, God would then bleſs and proſper them. But now, in that there is no Doctrin ſo much hated, no People ſo much perſecuted as they be, therefore it cannot be of God. This is of God, which our Queen and old Biſhops have profeſſed. For how hath God proſpered and kept them? What a notable Victory hath God given to her? Whereas elſe it is impoſſible, that Things ſhould come to paſs as they have done. And did not that great Captain [the Duke of *Northumberland*] confeſs his Fault, that he was out of the Way, and not of the Faith which theſe Goſpellers profeſs? How many are come again from that which they profeſſed to be God's Word? The moſt Part of this Realm, notwithſtanding the Diligence of Preachers to perſuade them concerning this *New Learning*, which now is perſecuted, never conſented to it in Heart, as Experience teacheth. And what Plagues have come upon this Realm ſithence this *Goſpel*, as they call it, came in among us? Afore we had Plenty, but now there is nothing like as was. But to let this paſs; all the Houſes of Parliament have overthrown the Laws made for the Eſtabliſhment of the Goſpel; and now Laws are erected for the Continuance of that which is contrary, and was had before. All theſe Things do teach plainly, that this Doctrine is not God's Word.

The true Reaſon of this Change.

But that Author, who, I believe, was *Coverdale*, ſhewed what falſe Reaſoning this was, to argue from Worldly Succeſs. ‘If they conſidered, ſaid he, that there was with us Unthankfulneſs, no Amendment of Life, but all kind of Contempt of God, all kind of ſhameleſs Sinning againſt the preaching of the Goſpel; they muſt needs ſee that God could not but chaſtiſe and correct. That as he let Satan looſe, after he had bound him a certain Time; ſo, for Mens Unthankfulneſs, and to puniſh the ſame, he had let thoſe Champions of Satan run abroad to plague us by them. —— As for the Victory given to the Queen's Highneſs, if Men had any Godly Wit, they might ſee many Things in it. Firſt, That God hath done it to win her Heart with Kindneſs unto the Goſpel. And as well becauſe that they that went againſt her, put their Truſt in Horſes and Power of Man, and not in God, as becauſe that in their Doctrine [Doings] they ſought not the Propagation of God's Goſpel. Which thing is eaſily now ſeen by the Confeſſion of that Captain [the Duke aforeſaid.] His Heart loved Popery, and hated the Goſpel. Beſides this, Men may eaſily ſee, he was purpoſed never to have furthered the Goſpel; but ſo to have

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'handled the Livings of Miniſters, that there ſhould never have been any Miniſtry in manner hereafter. And what one of the Counſellors, which would have been taken as Goſpellers in our good King's Days, declare now, that even they loved the Goſpel? Therefore, no mervail, why God fought againſt them. They were Hypocrites, and, under the Cloak of the Goſpel, would have debarred the Queen's Highneſs of her Right. But God would not ſo cloak them. Now for the relenting, returning and recanting of ſome from that which they have once profeſſed or preached, alas! who would wonder at it? For they never came to the Goſpel, but for Commodity and Gains ſake; and now for Gain leave it. As for the Parliament, and Statutes thereof, no Man of Wiſdom can think otherwiſe, but that look what the Rulers will, the ſame muſt there be enacted. But it goeth not in thoſe Houſes by the better Part, but by the bigger Part. It is a common Saying, and no leſs true, *Major pars vincit meliorem.*' This was the Senſe of pious Men in thoſe Days, in reſpect of the preſent Change of Religion.

Popiſh Service in *Paul's*.

*Fabian.*

According to the Liberty granted by the foreſaid Act of Parliament, Popiſh Religion began to be exerciſed every where, according as People ſtood affected; ſo it was in *Paul's Church, London.* On St. *Katharine's* Day, after Evenſong, began the Choir of *Paul's* to go about the Steeple, ſinging with Lights, after the old Cuſtom. On St. *Andrew's* Day, they began the Proceſſion in *Latin*, *viz.* the Biſhop, Curates, Parſons, and the whole Choir, with the Maior and divers Aldermen, and the Prebendaries in their grey Amiſſes; and ſo continued three Days. And alſo, *Jan.* 14. began the Proceſſion of the *Sundays* about the Church, with the Maior and Aldermen, in their Cloaks; and the Preacher taking his Benediction in the midſt of the Church, according to the old Cuſtom.

Scripture Verſes wiped out of the Churches Walls.

*Declarat.*

And this was intended as a good Pattern for the other Churches in *London* and *Southwark* to follow. And, among the other Points of the Popiſh Reformation of the Churches, the Verſes of Scripture that were wrote on the Walls, for ſuitable Inſtructions to the People, for their reverent Behaviour when they reſorted thither, were appointed to be all waſhed out and defaced, by the Commandment of *Gardiner* and *Bonner.* This *Bale*, after his Manner, thus related: 'God required, *Thou ſhalt write them*, ſaith he, *upon the Poſts of thine Houſe*, &c. Now comes Parſon *Peacock's-Tail*, wily *Wincheſter*, and Dr. *Fig-after*, puffed up like a Bladder, and panting like a Porklet; commanding them to be wiped out of the Churches, as Things not pertaining to the ſame.'

*Bonner* allows not of *Ridley's* Leaſes.

For *Bonner*, that had been deprived from his See of *London* under King *Edward*, was ſoon reſtored again upon the Coming in of Queen *Mary*; and *Ridley*, that took his Place, turned out: And *Bonner* enjoyed ſafely his Biſhopric again. This would not ſerve his Turn: but he would not allow of any of the Leaſes that *Ridley* had made, while he was Biſhop: pretending himſelf thruſt out unjuſtly, and his Deprivation illegal, and therefore null: And ſo reputing himſelf, during all the Time that *Ridley* poſſeſſed the See, to be lawful Biſhop; and reckoning all the Tenants, admitted by *Ridley* into Lands of the Biſhopric, to be Intruders; and ſo, without any regard to the Fines and Rents that they had paid, taking them into his Hands, and letting them to others. Therefore, in this firſt Year of the Queen, he made a Leaſe of the Park

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A Law Suit hereupon.

and Manor of *Buſhley* to *Letchmore*: which *Ridley* had Granted and Leaſed before to *Car*. This begat a notable Suit at Law, which is ſet down in *Bulſtrode*'s Reports: Where it is thus reported: That *Boner* was Biſhop of *London* in the Time of *Henry* VIII. and ſo he continued unto the ſecond of *Edward* VI. At or about which Time, a Commiſſion iſſued out to the then Lord Chancellor and others, to convent Biſhop *Boner* before them, and to examine him: And if they found him to be contumacious, and would not anſwer them, the Commiſſioners were enpowered then to impriſon him, or to deprive him. The Commiſſioners did impriſon him, and after, deprived him. *Boner* from this appealed, and his Appeal was not heard. *Nicolas Ridley* was made Biſhop of *London*. Who makes a Leaſe of the ſaid Park and Manor of *Buſhley*; under which Leaſe the Defendant claimed. After, *primo Mariæ*, *Ridley* is declared to be an Uſurper; and *Boner*, by a Sentence Deffinitive, is reſtored again to the Biſhopric of *London*, and makes a Leaſe of the Premiſſes demiſed unto the Plaintiff. But, upon Verdict, the Points ſtirred were theſe:

I. Whether the Deprivation of *Boner* was lawful, or not; the Authority by the Commiſſion being in the Disjunctive, *ſcil. To Impriſon*, OR *To Deprive*: And it was urged, They firſt Impriſoning of him, had thereby executed their Authority: And ſo then the Deprivation was void.

II. Admitting the Deprivation void, then *Boner* ſtill continued Biſhop of *London*: And then *Ridley* was never Biſhop. For that there could not be two Biſhops of *London*, *ſimul & ſemel*. And ſo the Leaſe made by him to the Defendant, was a void Leaſe.

III. Admitting the Deprivation good, then *Quid Operatur* by the Appeal? Whether it did not ſuſpend the Sentence of Deprivation? And, if ſo, then again *Ridley* was no lawful Biſhop. And ſo the Leaſe which the Defendant claimed, was void.

The Caſe was learnedly argued by the Common Lawyers, and alſo by Civilians; and the Judges inclined to be of Opinion for the Plaintiff. But the Defendant perceiving this, preferred his Bill in *Chancery*, and there obtained a Decree againſt *Letchmore*. This Caſe was ſhewn me by the late Reverend and Learned Baron *Letchmore*, deceaſed: deſcended of that *Letchmore* to whom *Boner* made the ſaid Leaſe. And then he told me, moreover, That there was a Bill put up in the Parliament under Queen *Mary*, that all *Ridley*'s Leaſes might be void. But it would not paſs.

The Emperor ſent Ambaſſadors about the Match.

But now let us ſee how the *Spaniſh* Match proceeded, to which the People of the Land, by this Parliament, had declared ſo great Diſlike. The Queen's Mind having been already well perceived by the Emperor, how ſhe ſtood affected towards it, a little before *Chriſtmas*, he diſpatched from *Bruxells* a formal and ſplendid Embaſſy hither, to treat about and conclude it. His Ambaſſadors were, his Admiral, Count *D'Egmont*, Prince of *Gaurel*, *Charles* Count *De la Laing*, Governor, Captain General and Grand Bailly *de Saynnau*, who were of the Order; *Jehan de Montmorancy*, *Sieur de Corriers*, and *Philip Nigri*, Counſellor, and Ordinary Maſter of Requeſts of the Emperor's Houſhold, and Chancellor of the Order. Theſe, with the Emperor's Ambaſſador Reſident, were inſtructed to treat jointly upon making an Alliance by this Marriage. By theſe Ambaſſadors the Emperor ſent a Letter dated from *Bruxelles, Decemb.* xxi. to *Wincheſter* Lord Treaſurer, (who was, no queſtion, to be gratified to forward the Match) praying him to give Credence to his Ambaſſadors, as to himſelf: who had Charge to ſpeak ſomething to him on his Part, concluding, *De vous aſſeurer que vous trouverez envers vous toute entiere & cordiale Affection. Priant, Mon Couſin, noſtre Seigneur vous avoir en ſa Garde*, &c.

CHARLES.

*Winter* Admiral.

*Winter* was Admiral of the Fleet that brought over this ſplendid Embaſſy. To whom, as a Gratuity, the Emperor ſent a fair Chain, which the ſaid Ambaſſadors preſented him from their Maſter. Which, when *Winter* ſoon after had ſhewn to Sir *Nicolas Throgmorton* (one concerned in *Wyat*'s Plot, of which we ſhall hear hereafter) he told him, *For this Gold Chain you have ſold your Country.* As Count *Egmont* and the reſt of the Ambaſſadors, paſſed through *Kent* towards *London*, the *Kentiſh* Men (who dreaded the Iſſue of this Match with *Spain*) ſuppoſing him to be Prince *Philip*, were upon the Point of making a Mutiny, and began to ſtir againſt him, and his Train.

*Spaniſh* Ambaſſadors arrive.

On the 2d of *January*, the King of *Spain*'s Ambaſſadors Landed at *Tower Wharf*. During whoſe Landing, there was great ſhooting of the Guns. The Lord *William Howard*, Lord Deputy of *Calais*, was their Safeguard to *London*, and rode along with them through the City. In *Fanchurch Street* they were met by the Earl of *Devonſhire*, and divers other Perſons of Quality: Who rode with them unto *Durham Place*, which was appointed for them. Where they lighted. The next Day, the Lord Maior and the Chamberlain of *London* waited upon them, and preſented them with many great Gifts, of Proviſion for their Tables of Food and Wine. On the 9th Day, the Ambaſſadors and all the Council dined at the Lord Chancellor's: Where he treated them with a magnificent Dinner. The Day following they rid to *Hampton Court*. There they had great Cheer, and hunted the Deer: and were ſo greedy of their Deſtruction, that, it ſeems, they gave them not fair Play for their Lives. For, as the Journal-writer expreſſeth it, They *killed Tag and Rag with Hands and Swords*. On the 15th Day of this *January*, the Lord Maior and the Aldermen went to *Weſtminſter* to the Court. To whom, and many others preſent, the Lord Chancellor made a Declaration, That the Queen was minded to marry with the Prince of *Spain*. By which the Realm would partake of great Benefits coming in to them. Shewing, That the ſaid Prince was not to meddle with the Public Affairs of the State; but the Queen's Great Council of the Realm, as before was accuſtomed.

*Wincheſter* declares the Match with *Spain*.

*Crome* and *Haddington* committed.

Dr. *Crome*, an ancient and an eminent *London*-Preacher, and Parſon of St. *Mary Aldermary*, for preaching on *Chriſtmas Day* without Licence, was ſent to the *Fleet*, *Jan.* 13. And, the next Day, one Mr. *Haddington*, a wealthy Citizen, dwelling in *Budge Row*, was carried to the *Tower*; and all his Goods, both at his Houſe and in the Country, were ſeized on for the Queen. His Crime was, for profeſſing, as it ſeems, certain Heretical Doctrines.

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**L. Rob. Duddley Arraigned.** **A Proceſſion on St. *Paul's* Day.**

On the 22d of *January*, the Lord *Robert Duddley*, another of the late Duke of *Northumberland's* Sons, was arraigned at *Guild Hall* for Treaſon, and Caſt the ſame Day.

On St. *Paul's Day*, *Jan.* 25. there was a goodly Proceſſion at St. *Paul's*, with Fifty Copes of Cloth of Gold, and *Salve Feſta Dies* ſung; and a Maſs. And the ſame Day, at Evenſong, Mr. *Feckham* was made a Prebendary there.

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# CHAP. VI.

## *Mr.* Underhill*'s Sufferings, for Religion. His own Relation of them.*

*Underhill* writes a Ballad.

*Foxii* MSS.

MENTION was made before, how rigorouſly this Reign began, in taking up, and committing to Priſon, ſuch great Numbers of People. Among theſe, was Mr. *Underhill*, a remarkable Man, of whom ſome Things were ſpoken elſewhere, under the Year 1548. To his Lot, among the reſt, it fell to be ſummoned in *Auguſt* before the Council then ſitting at the *Tower*, and by them to be ſent to *Newgate*, for a Ballad he had made, being a witty and facetious Gentleman; Wherein were ſome Strokes againſt the Papiſts. This was immediately after the proclaiming of the Queen at *London*, ſhe being then in *Norfolk*. Of the Sufferings of this Man, I ſhall here give ſome Account, out of the Relation that himſelf wrote and ſent to Mr. *Fox*; becauſe, herein many Hiſtorical Paſſages of this Time may be obſerved, and with what Rigor Matters were then carried. For, to fetch this Matter a little higher. This Gentleman had, in the former King's Reign, divers Diſputes at *Calais* with Sir *Edward Haſtings*, one of the Band of Penſioners to King *Edward*, and Maſter of the Horſe to this Queen. The Earl of *Huntingdon*, his Brother, went over General of Six Thouſand Men, and *Underhill* went with him in the Place of Comptroller of the Ordnance. The Earl being viſited with Sickneſs, *Underhill* diverted him, partly by playing and ſinging to the Lute, which he did well; and partly by affording him the Satisfaction of hearing him reaſon with his Brother in Matters of Religion. His Brother would be very hot, when *Underhill* did overlay him with Texts of Scripture concerning the natural Preſence of Chriſt in the Sacrament; and would ſwear great Oaths, ſpecially *By the Lord's Foot*, that after the Words ſpoken by the Prieſt, there remained no Bread, but the natural Body that *Mary* bare. Nay, then it muſt needs be ſo, would *Underhill* ſay, if you prove it with ſuch Oaths. Whereat the Earl would laugh heartily, ſaying, Brother, give him over; *Underhill* is too hard for you. Wherewith he would be very angry. He took the greateſt hold of the Third Chapter of S. *John*, upon thoſe Words, *And no Man aſcendeth up to Heaven, but he that came down from Heaven, that is to ſay, the Son of Man which is in Heaven.* He drew *Haſtings* from the 6th of S. *John*, and all other Places which he could alledge; but from this he would not be removed: Affirming, that thoſe Words proved his natural Body to be in Heaven, and in the Sacrament alſo. *Underhill* told him, He as groſly underſtood Chriſt, as *Nicodemus* did in the ſame Place of *Being born again*; and that, in his Opinion, any Man that was not given up of God, might be ſatisfied concerning the natural Preſence in the Supper of the Lord, by the Goſpel of St. *John*, reading from the Firſt Chapter unto the End of the XVIIth, with the Witneſs of the Firſt of the *Acts* of the Apoſtles, of Chriſt's Aſcenſion and Coming again (if ever he will be ſatisfied) without the Help of any Doctors.

Called before the Council for it.

The Grudge that Sir *Edward Haſtings* took at theſe former Diſcourſes, ſtuck ſo cloſe to him, that *Underhill* did conclude this was the Cauſe of his Apprehenſion. The Ballad above mentioned was brought to the Hands of Secretary *Bourn*, as it ſeems, by the ſaid Sir *Edward*. The Secretary immediately ſent the Sheriff of *Middleſex*, with a Company of Bills and Gleves, to fetch him, and to bring him before the Council at the *Tower*. Being brought before them the next Day, there were ſitting the Earl of *Bedford*, who ſat chiefeſt, the Earl of *Suſſex* next him, the Earl of *Arundel*, the Lord *Paget*, Sir *Richard Southwel*: By them ſtood Sir *John Gage*, Conſtable of the *Tower*, the Earl of *Bath*, Sir *John Maſon*; and at the Tables-end ſtood Sergeant *Morgan* (that a little after died mad) and Secretary *Bourn*.

His Examination before the Lords. *Foxii* MSS.

The Examination of, and Diſcourſe with, *Underhill*, was thus, as I extract it from his own Narration thereof. ‘Come hither, Sirrah, ſaith the Earl of *Bedford*. Did not you ſet forth a Ballad of late in print? I kneeled down, ſaying, *Yes, truly, my Lord. Is that the Cauſe I am called before your Honours?* Yea, marry, ſaid Secretary *Bourn*. You have one about you, I am ſure. *Nay, truly, have I not*, ſaid I. Then took he one out of his Boſom, and read it over diſtinctly, the Council giving diligent ear. When he had ended, *I truſt, my Lords*, ſaid I, *I have not offended the Queen's Majeſty in this Ballad, nor ſpoken againſt her Title, but maintained it.* No! Have, Sir, ſaid *Morgan*? Yes, I can divide your Ballad, and make all Diſtinction in it, and ſo prove, at the leaſt, Sedition in it. *Yea, Sir*, ſaid I, *you Men of Law will make of a Matter what ye liſt.* Lo! ſaid Sir *Richard Southwel*, how he can give a Taunt! You maintain the Queen's Title with the Help of an arrand Heretic *Tyndal*. You ſpeak of Papiſts there, Sir, ſaid Mr. *Maſon*. I pray you, How define you a Papiſt? I looked upon him, turning towards him, for he ſtood on the ſide of me. *Why, Sir*, ſaid I, *it is not long ſince you could define a Papiſt better than I.* With that, ſome of them ſecretly ſmiled, as the Lord of *Bedford*, *Arundel*, *Suſſex*, and *Paget*. In great haſte, Sir *John Gage* took the Matter in hand. Thou calleſt Men *Papiſts* there, ſaid he. Who be they that thou judgeſt to be Papiſts? *Sir*, ſaid I, *I do name no Man; nor I come not hither to accuſe any; nor none I will accuſe. But your Honour doth know, that in this Controverſy that hath been, ſome be called Papiſts, and ſome Proteſtants.* But we will know whom thou judgeſt to be Papiſts; and that we command thee, upon thine Allegiance, to declare. *Sir*, ſaid I, *if you look among the Prieſts in* Paul's, *ye ſhall find ſome old* Mumpſimus's *there.* *Mumpſimus's*! Knave, ſaid he; *Mumpſimus's*! Thou art an Heretic Knave, by God's Blood. Yea, by the Maſs, ſays the Earl of *Bath*, I warrant him an Heretic-Knave, indeed.

'*I beſeech your Honours*, ſaid I, ſpeaking to the Lords, that ſat at the Table (for thoſe others ſtood by, and were not of the Council) *be my good Lords; I have offended no Laws; and I have ſerved the Queen's Majeſty's Father and her Brother long time: and, in their Service, have ſpent and conſumed Part of my Living, never having, as yet, any Preferment or Recompence, and the reſt of my Fellows likewiſe, to our utter Undoings, unleſs the Queen's Highneſs be good unto us. And, for my Part, I went not forth againſt her Majeſty, notwithſtanding I was commanded; nor liked thoſe Doings.* No! but with your Writings, you would ſet us together by the Ears, ſaith the Earl of *Arundel*. He hath ſpent his Living wantonly, ſaith *Bourn*, and now ſaith, he hath ſpent it in the King's Service. Which I am ſorry for. He is come of a Worſhipful Houſe in *Worceſterſhire*. *It is untruly ſaid of you*, ſaid I, *that I have ſpent my Living wantonly. For, I never conſumed no Part thereof, until I came into the King's Service; which I do not repent, nor doubted of Recompence, if either of my two Maſters had lived. I perceive you are* Bourn'*s Son, of* Worceſter, *who was beholden unto my Uncle* Wynter; *and, therefore, you have no Cauſe to be my Enemy. Nor you never knew me, nor I you, before now; which is too ſoon.* I have heard enough of you, ſaid he. *So have I of you*, ſaid I; *How that Mr.* Sheldon *drave you out of* Worceſterſhire *for your Behaviour.*

Ordered to *Newgate.*

'With that came Sir *Edward Haſtings* from the Queen, in great haſte, ſaying, My Lords, you muſt ſet all Things apart, and come forthwith to the Queen. Then ſaid the Earl of *Suſſex*, Have this *Gentleman* unto the *Fleet*, until we may talk further with him: Altho' I was *Knave* before of Mr. *Gage*. To the *Fleet*, ſaith Mr. *Southwel*? Have him to the *Marſhalſea*. Have the Heretic-Knave to *Newgate*, ſaith Mr. *Gage* again. Call a Couple of the Guard here. Yea, ſaith *Bourn*, and there ſhall be a Letter ſent to the Keeper, how he ſhall uſe him. For, we have other manner of Matters [to lay] to him than theſe. *So had ye need*, ſaid I, *or elſe I care not for you.* Deliver him to Mr. *Garret*, the Sheriff, ſaid he, and bid him ſend him to *Newgate*. *My Lord*, ſaid I, unto my Lord of *Arundel*, for that he was next to me, as they were riſing, *I truſt you will not ſee me thus uſed, to be ſent to* Newgate. *I am nother Thief, nor Traitor.* You are a naughty Fellow, ſaid he: You were always tooting in the Duke of *Northumberland*'s Ears, that you were. *I would he had given better ear unto me*, ſaid I; *It had not been with him then as it is now.* Mr. *Haſtings* paſſing by me, I thought good to prove him, altho' he threatned before now. *Sir*, ſaid I, *I pray you, ſpeak for me, that I be not ſent unto* Newgate, *but rather unto the* Fleet, *which was firſt named. I have not offended. I am a Gentleman as you know, and one of your Fellows, when you were of that Band of the Penſioners.* Very quietly he ſaid unto me, I was not at the Talk, Mr. *Underhill*, and therefore I can ſay nothing to it. But, I think, he was well content with the Place I was appointed to.

Conveyed to the Sheriff.

'So went I forth with my two Fellows of the Guard, who were glad they had the Leading of me, for they were great Papiſts. Where is that Knave, the Printer, ſaid Mr. *Gage*? *I know not*, ſaid I. When we came to the *Tower Gate*, whereof Sir *John A Bridges* had the Charge, and his Brother Mr. *Thomas*, with whom I was well ac-

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‘acquainted, but not with Sir *John*, who ſeeing then two of the Guard leading me without their Halberts, his Brother ſaid unto me, I am ſorry you ſhould be an Offender, Mr. *Underhill*. *I am none, Sir,* ſaid I; *nor I went not againſt the Queen.* I am glad of that, ſaid he. And ſo forth we went at the Gate. Where was a great Throng of People to hear and ſee what Perſons were committed. Amongſt whom ſtood my Friend Mr. *Ive*, the High Conſtable, my next Neighbour. One of the Guard went forth at the Wicket before me, to take me by the Arm, the other held me by the other Arm; fearing, belike, I would have ſhifted from them amongſt the People. When my Friend ſaw me thus led, who had watched at the Gate all the Forenoon, he followed afar off, as *Peter* did Chriſt, to ſee what ſhould become of me. Many alſo followed; ſome that knew me; ſome to learn what I was: for that I was in a Gown of Sattin. Thus paſſed we through the Streets, well accompanied, unto Mr. *Garret*, the Sheriff's Houſe in the *Stocks Market*. My Friend, Mr. *Ive*, tarried at the Gate. Theſe two Officers of the Guard declared unto Mr. Sheriff, That they were commanded by the Council to deliver me unto him, and he to ſend me unto *Newgate*; ſaying, Sir, if it pleaſe you, we will carry him thither. With that I ſtepped up unto Mr. Sheriff, and taking him a little aſide, requeſted him, That foraſmuch as their Commiſſion was but to deliver me unto him, and he to ſend me unto *Newgate*, that he would ſend me by his Officers: for their Requeſt was of mere Malice. With a good Will, ſaid Mr. Sheriff. Maſters, ſaid he, you may depart: I will ſend my Officers with this Gentleman anon, when they be come in. We will ſee him carried, Sir, ſaid they, for our Diſcharge. Then the Sheriff ſaid ſharply unto them, What, do you think that I will not do the Council's Commandment? You are diſcharged by delivering him unto me. With that they departed.

Sent by the Sheriff to *Newgate*.

But to take up the reſt of this Narration more conciſely. The Sheriff was very courteous to him at his Houſe, and appointed two of his Officers to convey him to *Newgate*; but to go a pretty Diſtance behind him, without Halberts in their Hands, that the leſs Notice might be taken of him. The Lord *Ruſſel*, the Earl of *Bedford*'s Son and Heir, was now a Priſoner at the Sheriff's Houſe: Who, through a Window, that looked into the Hall, ſeeing *Underhill*, was very ſorry for him, and ſent Twenty Shillings after him to *Newgate*; and every Week ſent him as much, while he remained there. For there had been a great Familiarity between them formerly, in Matters of Religion, as well as on the other ſide the Sea, as at home. And *Underhill* once ſaved his Life, being by ſome Chance caſt into the *Thames*, in a cold Seaſon of the Year, near *Limehurſt*, where the ſaid *Underhill* dwelt; carrying him to his Houſe, and getting him to Bed, being in great Peril of his Life. Being thus in *Newgate*, he ſent for his Gown, his Bible, and his Lute; and was the firſt Perſon committed to that Priſon for Religion. One at his firſt coming to Priſon, who knew him, and had been a Soldier beyond Sea, told him, that he muſt conceal his being a Proteſtant from the Keeper, whoſe Name was *Alexander*, and his Wife; for that they would uſe ſuch very hardly. He told him, That he had ſent for his *Bible*, and, by God's Grace, therein ſhould be his daily Exerciſe,

Sends for his *Bible* and Lute.

Exerciſe, and that he would not hide it from them. Then the other told him, That they loved Muſic very well. Therefore adviſed him, That he with his Lute, and the other playing with him on his Rebyke, would pleaſe them greatly. For they loved to be merry, and drank Wine. And that if he would but give them every Dinner and Supper a Quart of Wine and ſome Muſic, he ſhould be their White Son. Whoſe Counſel he took, and had their Favour.

Falls ſick.

After having been here a Fortnight, he fell ſick of a burning Ague: and ſuch Favour he obtained at the Hands of the Keeper and his Wife, that they allowed him to change his Lodgings ſeveral times, becauſe of the Noiſe of the Priſoners, and the evil Savours. And at laſt ſhe offered him her Store-chamber (where none ever lay) tho' there were Plate and Money there in abundance: So much Friendſhip did he find at their Hands, notwithſtanding they were ſpoke unto by divers Papiſts to be ſevere with him; and particularly, the *Woodmongers* of *London*, with whom he had had a great Conflict, preſenting them (as before was ſaid) for falſe making of Billets. They bad the Keeper lay Irons upon him; for that he was the greateſt Heretic in *London*. One *Record*, a Doctor in Phyſic, and very Learned, ventured to come ſeveral Times to viſit him in Priſon, to his great Peril, if it had been known; who was at Charges and Pains with him *gratis*. By whoſe Means, and God's Providence, he recovered his Health.

Dr. *Record* viſits him.

Delivered out of Priſon.

His Wife now, during his Sickneſs, put up a Supplication to the Council for his Deliverance, putting in Sureties for his forth-coming, to anſwer further, when he ſhould be called. Which was obtained by the Means of Mr. *John Throgmorton*, being Maſter of the Queſts, and his Country Man and Kinſman. He took a Time when his Enemies were abſent, and obtained a Letter to the Keeper ſubſcribed by the Earl of *Bedford*, Earl of *Suſſex*, *Wincheſter*, *Rocheſter* and *Walgrave*. So they got an Horſe-Litter, and brought him home to *Limehurſt*. But was reduced to that Weakneſs, that he was not able to bear the going of the Horſe. So they were fain to go very ſoftly, and ſtand ſtill oftentimes. His Wife and Friends lamented, thinking he could not live till he came home. But he was ſo beloved, that it was two Hours before he got from *Newgate* to *Aldgate*, by reaſon of the preſſing of Friends and Acquaintance that reſorted to him by the Way.

Removes to ſeveral Places, for his Safety.

It was near two Months before he recovered his Health again. And then, for Prevention of the Trouble, that evil Neighbours might again bring him into, removed from *Limehurſt*; there having been placed a notable Spy there in that Pariſh of *Stepney*, to take Notice of ſuch as came not to Church, or otherwiſe in all Things complyed not with the Superſtitions of the *Roman* Church: As there were alſo ſeveral ſuch in other Parts of the City and Kingdom. Thence he removed to *Woodſtreet*. Where there being a diligent Search made for all ſuſpicious Books, he ſent for a Bricklayer, and built up a Wall in his Chamber againſt the Place where the Books were, and ſo incloſed them, ſecuring them from the Danger of being taken, and preſerving them, for himſelf, againſt better Times. Thence, after a Year or two, he removed again into the Country, and dwelt by a Wood ſide near *Coventry*.

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Struck out of the Band of the Penſioners.

But all this hard Reign, by the Providence of God, he continued in his Place at the Court, and had his Penſion paid him: tho' his being ſo eminent and active a Man in the former Reign, made him well known now, and often heaved at. When, upon *Wyat*'s coming to *Southwark*, the Penſioners were commanded to watch in Armour that Night at Court; hearing of it, he thought it his beſt Courſe to be there, leſt by his Abſence, he might have ſome Quarrel picked with him; at leaſt be ſtruck out of the Book for receiving any more Wages. Therefore he was with the reſt upon Duty at the Court. One *Norrys*, who was Gentleman Uſher of the outer Chamber to King *Henry*, and King *Edward*, always a rank Papiſt, was now preferred, becauſe he was ſo, to be Chief Uſher of Queen *Mary*'s Privy Chamber. He was appointed to call the Watch, to ſee if any were lacking. Unto whom the Clerk of the Check delivered the Book of their Names; which *Norrys* peruſed before he would call them. And ſeeing *Underhill*'s Name, he ſaid to the Clerk, *What doth he here?* He anſwered, He is here ready to ſerve, as the reſt be. *Nay, by God's Body*, ſaith he, *that Heretic ſhall not be called to watch here*; and ſo calling for a Pen, ſtruck out his Name out of the Book. The Clerk of the Check telling him this, *Underhill* taking his Man and a Link, went home, being glad thereof; being not yet recovered of his Sickneſs caught in Priſon.

Upon Guard at *Whitehall* in *Wyat*'s Rebellion.

When *Wyat* was come about, *Underhill*, notwithſtanding his Diſcharge by *Norrys*, put on his Armour, and repaired to the Court, where he found all his Fellows in Armour in the Hall, which they were appointed to keep that Day. After this Service was over; when the Gentlemen Penſioners did notably guard the Queen's Perſon, when other, for fear, fled away, he went home to his Houſe, keeping himſelf cloſe, and coming ſeldom to the Court, until the Marriage was concluded with King *Philip*.

Earl of *Arundel* attempts to diſcharge him the Band.

Then was there preparing to go with the Queen to *Wincheſter*: And all the Books of the Ordinaries were peruſed by the Biſhop of *Wincheſter*, and the Earl of *Arundel*, two great Papiſts, to conſider of every Man. And one would think *Underhill* ſhould have hardly eſcaped now. Sir *Humphry Radcliff*, Lieutenant of the Band, brought unto them the Book of the Penſioners. Which, when they overlooked, and came unto *Underhill*'s Name, *What doth he here*, ſaid the Earl of *Arundel*? I know no Cauſe why he ſhould not be here, ſaid *Radcliff*, who alſo was, ſecretly, a Favourer of the Goſpel. He is an honeſt Man, and hath ſerved from the Beginning of the Band, and was as forward as any to ſerve the Queen in the Time of *Wyat*'s Rebellion. *Let him paſs then*, ſaid the Biſhop. *Well*, ſaid the Earl, *you may do ſo; but I aſſure your Lordſhip, he is an Arch-Heretic*. Thus he paſſed the Brunt.

And ſo doth *Norrys*, Gentleman Uſher.

Being in *Wincheſter*, in the Chamber of Preſence with his Fellows, Mr. *Norrys* came forth of the Queen's Privy Chamber, unto whom they did Reverence, as his Place required. ' Seing *Underhill*, he asked ' him, What he did there? *Marry, Sir*, ſaid he, *What do you do here?* ' *Norrys* told him, He was very ſhort with him. *I muſt and will forbear*, ' ſaid *Underhill*, *for the Place you be in. But if you were in the Place* ' *you were in, of the Utter Chamber, I would be ſhort with you. You*

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‘ *were then the Doorkeeper, when we waited at the Table. Your Office*
‘ *is not to find fault at my being here. I am, at this Time, appointed to*
‘ *ſerve her Majeſty, by thoſe that be in Authority, who know me as well*
‘ *as you do.* They ſhall know you better, ſaid he: The Queen alſo.
‘ With that ſaid Mr. *John Calvely*, one of his Fellows, Brother unto
‘ Sir *John Calvely* of *Cheſhire*, who ſerved at the Journey to *Laundreſey*
‘ in the ſame Band that *Underhill* did; In good Faith, Mr. *Norrys*,
‘ methinks, you do not well. This Gentleman, our Fellow, hath
‘ ſerved of long Time, and was ready to venture his Life in Defence
‘ of the Queen's Majeſty at the laſt Service, and as forward as any
‘ was there; and alſo being appointed and ready to ſerve her again
‘ now, to his great Charges, as it is unto us all. Methinks, you do
‘ more than the Part of a Gentleman, to ſeek to diſcharge him.
‘ What, ſaid he, I perceive, you will hold together. Elſe were we
‘ worſe than Beaſts, ſaid he, if we would not in all lawful Cauſes ſo
‘ hold together, That he that toucheth one of us, ſhall touch us all.
‘ So he went away into his Privy Chamber: and from that Time never
‘ meddled more with *Underhill*.’ And, indeed, this Band were almoſt all Favourers of the Goſpel.

He retires for his Safety out of *London* into the Country.

But after a Year or two's Tarryance in *London*, divers Reaſons perſuaded him to remove away into more Obſcurity. Partly it grieved his Heart, to ſee daily ſo much innocent Blood ſhed: He feared alſo, that ſome of the Promoters ſhould at laſt take him; having been threatned by *John Avales* and *Beard*, as he underſtood by *Luke*, his Friend, who was great with ſome, that kept them Company, and yet were honeſt Men. But *Underhill* was of a bold and undaunted Spirit, and took order that this Word ſhould be conveyed to thoſe Catchpoles, That if they ſhould attempt to take him, except they had a Warrant ſigned with four or five of the Counſellors Hands, he would go further with them than *Peter* did; who ſtruck off but the Ear of *Malchus*, but he would ſurely ſtrike off Head and all. Which Meſſage was carried to them: and it put them in ſuch Fear, that when *Underhill* had often met them, they would not meddle with him. So mightily did God defend him. But yet he thought it convenient to retire out of the City, and went and dwelt, as was aforeſaid, near *Coventry*. And thus he, throughout all this dangerous Time, was preſerved, being never preſent at the blaſphemous Maſs; and enjoyed his Place and Penſion. And was never called more before the Privy Council, to anſwer for that for which he was, in the Beginning of the Reign, caſt into *Newgate*.

What afterward became of this Gentleman, I know not: Only that he lived ſome Time in the Reign of Queen *Elizabeth*, and ſent a Narration of theſe Things unto *John Fox*. Out of which I have extracted what I have now writ. Which containing ſo many memorable Matters, and Tranſactions of thoſe Days, and for the preſerving the Memory of ſo eminent a Perſon (whoſe Name otherwiſe muſt have been wholly buried and loſt) I thought worthy ſo largely to ſet down.

I ſhall end this Matter with a Prayer, that he uſed in Queen *Mary*'s Days againſt the Papiſts.

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His Prayer.

‘Lord, be merciful unto us: we wait for thee. Thine Arme is at a Point to viſit us. But be thou our Health in the Time of Trouble. Graunt that the Wicked People may flee at the Anger of thy Voice, and that at thine Upſtanding the Papiſts may be ſcattered Abroad. And that their Spoil may be gathered as the Graſhoppers are gathered togather into the Pit. Stand up, Lord, thou that dwelleſt on high. Let *England* be filled with Equity and Righteouſneſs. Let Truth and Faithfulneſs be in her hereafter, Wiſdom, Knowledge, and the Fear of God.

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# CHAP. VII.

## *The Troubles of* Mountain, *Parſon of* Whittington College. *Some Remembrance of* Hancock, *an eminent Preacher*; *and Miniſter of* Pole *in* Dorſetſhire.

Biſhop *Gardiner* ſevere upon *Mountain* of *Whittington College.*

AND here it may not be amiſs to ſet down, what beſel one of the *London* Divines about this Time; *Thomas Mountain* by Name, Parſon of St. *Michael's the Tower Royal*, otherwiſe called *Whittington College*; a Man of ſome Figure in thoſe Days, and that had been with the Duke of *Northumberland* in the Buſineſs of Queen *Jane*. What Troubles he endured from the Biſhop of *Wincheſter*, for performing his Function in his Pariſh Church, according to King *Edward*'s Laws, which were then in full Force, I will declare; as I have extracted it out of his own MS. Relation. Wherein, among other Things, two are worthy to be obſerved, *viz.* The noble Confidence of this Man, in ſpeaking the Truth before this bloody minded Biſhop; and his lofty, ſcoffing, contumelious Carriage towards *Mountain*.

*Foxii* MSS.

He adminiſters the Sacrament the *Sunday* after Queen *Mary*'s Coronation.

‘Queen *Mary* was crowned Queen of *England* ſuch a Day of the Month, being *Sunday*, [viz. *Octob.* 1.] the next *Sunday* after, I *Thomas Mountayn* did miniſter all kynd of Service, according to the godly Order then ſet forth by the moſt gracious and bleſſed Prince, King *Edward* the Sixth: And the whole Pariſh being than gathered together, did than and there moſt joyfully communicate together with me the Holy Supper of the Lord *Jeſus*; and many other godly Citizens were then Partakers of the ſame. Who, with Bitterneſs of Repentance, did not only lament their former wicked Lyves, but alſo the Lack and Loſs of our moſt dread Sovereign Lord, King *Edward* the Sixth, whom we were not worthy of, for our Unthankfulneſs and Diſobedience both towards Almighty God, and his Majeſtie. Now while I was even a breking of the Bread at the Table, ſaying to the Communicants theſe Words, *Take and Eat this*, &c. and *Drink this*, &c. there were ſtanding by, to ſee and hear, certayn

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‘Serving Men, belonging to the Buſhop of *Wyncheſter*. Among whom one of them moſt ſhamefully blaſphemed God, ſaying, *Ye, God's Bloud, ſtandeſt thou there yet, ſaying, Take and Eat, Take and Drink? Will not this Gear be left yet? You ſhall be made to ſing another Song within this few Days, I trow, or elſe I have loſt my Mark.*

Sent for to appear before *Wincheſter*.

‘The next *Wedneſday* following [*Octob.* 11.] the Buſhop of *Wincheſter* ſent one of his Servants for me, to come and ſpeak to my Lord his Maſter. To whom I anſwered, *That I would wait on his Lordſhip after that I had don Morning Prayer.* Nay, ſaith his Man, I may not tary ſo long for you. I am commaunded to take you whereſoever I find you, and to bring you with me. That is my Charge given unto me by my Lord's own Mouth. *Well than,* ſaid I, *I will go with you out of Hand; and God be my Comfort, and ſtrengthen me with his Holy Spirit this Day and ever, in the ſame Truth wherunto he hath called me, that I may continue therin to the End.*

Comes before him.

*Wincheſter* in a Paſſion.

*Sellenger*, Lord Deputy of *Ireland*, ſpeaks to the Biſhop;

And to *Mountain*.

‘Now, whan I came to the great Chamber at St. *Mary Overies*, there I found the Buſhop ſtanding at a Bay Window, with a great Company about him, and many Sutors, both Men and Women, (for he was going to the Court.) Among whom, there was one Mr. *Sellenger* [or *St. Leger*] a Knight, and Lord Deputy of *Ireland*, being a Sutor alſo to my Lord. Then the Buſhop called me unto him, and ſaid, Thou Heretic! how dareſt thou be ſo bold to uſe that Schiſmatical Service ſtil, of late ſet forth, ſeing that God hath ſent us now a Catholic Queen? Whoſe Laws thou haſt broken, as the reſt of thy Fellows have don: and you ſhal know the Price of it, if I do live. There is ſuch abhominable Company of you, as is able to poyſon a whole Realm with your Hereſies. *My Lord,* ſaid I, *I am none Heretic. For that Way that you count Hereſy, ſo worſhip we the Lyving God: And as our Forefathers have don and believed, I mean* Abraham, Iſaac *and* Jacob, *with the reſt of the holy Prophets and Apoſtles; even ſo do I beleve to be ſaved, and by no other Means.* God's Paſſion! ſaid the Buſhop, did not I tel you, my Lord Deputy, how you ſhould know an Heretic. He is up with his Lyving God, as tho' there were a Dead God. They have nothing in their Mouths, theſe Heretics, but the Lord Liveth, the Lyving God: The Lord, the Lord, and nothing but the Lord. Here he chaſed like a Buſhop; and, as his Manner was, many times he put off his Cap, and rubbed to and fro up and down the fore Part of his Head, where a Lock of Hair was always ſtanding up, and that, as ſome ſay, was his Grace. But, to pacify this haſty Buſhop, and cruel Man, the Lord Deputy ſaid, My good Lord Chancellor, trouble not you ſelf with this Heretic. I think all the World is full of them. God bleſs me from them. But, as your Lordſhip ſaid even now ſul wel, Having a Chriſtian Queen reigning over us, I truſt there wil be ſhortly a Reformation, and an Order taken for theſe Heretics. And I truſt, God hath preſerved your Honourable Lordſhip for the very ſame Purpoſe. Than ſaid Mr. *Sellenger* unto me, Submit your ſelf unto my Lord, and ſo you ſhall find Favour at his Hands. *I thank you, Sir,* ſaid I: *Ply your own Sute, and I pray you let me alone. For I never offended my Lord, neither yet wil I make any ſuch Submiſſion, as he wold* have

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'*have me to do. Be aſſured of that, God willing.* Well, ſaid he, you are a ſtubborn Man.

Charged with Treaſon, as well as Hereſy.

'Then ſtood there one by, much like unto Dr. *Martyn*, and ſaid, My Lord, the Time paſſeth away: Trouble your ſelf no longer with this Heretic: for he is not only a Heretic, but alſo a Traitor to the Queen's Majeſtie. For he was one of them that went forth with the Duke of *Northumberland*, and was in open Field againſt her Grace. And, therefore, as a Traitor, he is one of them that are exempt out of the General Pardon, and hath loſt the Benefit of the ſame. Is it even ſo, ſaith the Buſhop? Fetch me the Book, that I may ſee it. Than was the Book brought him, as one ignorant what had been don, and yet he being the chief Doer himſelf therof. Than aſked he of me, what my Name was. I ſaid, *My Name was* Thomas Mountain. Thou haſt Wrong, ſaith he. *Why ſo, my Lord?* That thou haſt not *Mounted* to *Tyburn*, or ſuch like Place. Then ſaid I unto him, *I beſeech your Lordſhip, be ſo good Lord unto me, as to let me know mine Accuſers, who they be. For I truſt, that I have not deſerved, nother to be hanged as a Thief, nor yet to be burned as an Heretic. For I only believe in one God in Trinitie: and as for the Laws of the Realm, I truſt I have not offended or broken any of them.* No, ſayd the Buſhop, I wil make thee to ſing a new Song or thou and I have don. For theſe be always linked together, Treaſon and Hereſy. And thou haſt, like a ſhameleſs Man, offended in both, and that ſhalt thou know. I wil ſchool thee my ſelf.

The Biſhop falſly chargeth him for ſpeaking againſt Good Works.

'Than he called for the Marſhal, or ſome of his Men, and there was none of them there. Then called he for one Mr. *Hungerford*, one of his own Gentlemen. Him he rounded in the Ear a pretty while: and then openly the Buſhop ſayd with a loud Voice, I pray you, Mr. *Hungerford*, take this Traiterous Heretic, and have him to the *Marſhalſea*, and remember well what I have ſaid unto you. For this is one of our new broched Brethren, that ſpeaketh agaynſt al Good Works. *No, my Lord*, ſaid I, *I never preached or ſpake againſt any of thoſe Good Works, which be commaunded of God in the Holy Scriptures to be don. For in thoſe Good Works every Chriſtian Man ought to exerciſe himſelf all the Days of his Life; and, yet, not to think himſelf to be juſtified therby, but rather to account himſelf an unprofitable Servant, when he hath don the beſt he can.* That is true, quoth the Buſhop. Your Fraternity was, is, and ever wil be altogether unprofitable in all Ages, and good for nothing, but for the Fire. Tel me, I pray thee, what Good Works were there don other in King *Harry*'s Days, or in King *Edward*'s Days? *Truly, my Lord*, ſaid I, *there were don in the Days of theſe two notable Kings, of moſt worthy Memory, many notable Things, moſt worthy of perpetual Memory to the End.*

King *Henry*'s and King *Edward*'s Days vindicated by *Mountain.*

'*Firſt*, The Buſhop of *Rome* was utterly aboliſhed, with all his uſurped Power and Authority over al Chriſtian Princes; Al Idolatry, Superſtition and Hypocriſy ſuppreſſed; Al falſe and feigned Religious Men and Women diſcharged of their long loitring in Cloiſters, and taught to *ſerve God in Spirit and in Truth*, and no longer to worſhip him in vain; Devouring poor Widows Houſes, under the pretence of long Prayers. Alſo, if it like your Lordſhip, they did erect many

'Colleges.

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‘Colleges. Alſo the Univerſities of *Cambridge* and *Oxford* firſt by wiſe Men were viſited, than purged, wel furniſhed with godly, learned Maſters of every Houſe; and, laſt of all, continually releved and maintained, from Time to Time, by the good and wel diſpoſed People of this Citie of *London*; that Learned Men might flouriſh. *Al theſe, my Lord, were Good Works.* Further, they did erect many fair Hoſpitals; One for Orphans and Fatherles Children; wherin they may be taught to know their Duty and Obedience both to God and Man: having both a Schoolmaſter, and alſo an Uſher, to teach them their Grammar. Theſe, likewiſe, have alſo Meat, Drink, Cloth, Lodging, Lawnders, Surgeons and Phyſicians, with al other Neceſſaries. In the other Houſes, *My Lord*, there be the Blind, the Lame, the Dumb, the Deaf, and all kind of ſick, ſore and diſeaſed People. They have always with them an honeſt, learned Miniſter, to comfort them, and to give them good Counſil, that they might patiently take in good Part, God's Viſitation. This they have, beſide Meat, Drink, Lodging, Surgeons, Phyſicians. *Are not al theſe Good Works, my Lord?*

K. *Edward's* Hoſpitals.

*Winchester* diſparages them.

‘Then the Buſhop ſaid unto me, in Mockage, Sir, You have made a great Speke. For wheras you have ſet up one Beggarly Houſe, you have pulled down an Hundred Princely Houſes for it: Putting out godly, learned and devout Men, that ſerved God Day and Night, and thruſt in their Place a ſort of ſcurvy and lowzy Boyes.

*Winchester* queſtions him as to his Belief in the Sacrament of the Altar.

‘Wel, to be ſhort with thee, What ſayeſt thou to the Bleſſed Sacrament of the Altar? How believeſt thou in that? *My Lord, not as you beleve; for I never read in the Scripture of any ſuch Sacrament ſo called, and ſo unreverently to be hanged up in a Rope over a Heap of Stones: and that ſame to be worſhipped of the People, as God. Wo! be unto them that ſo do teach the People to believe: For they be falſe Prieſts; Believe them who will; for, truly, I will not. Thus have I been taught to believe.* By whom, ſaith the Buſhop? *Forſooth, even by Jeſus Chriſt, the High Buſhop and Prieſt of our Souls. Who, by the offering up of his own bleſſed Body on the Croſs once for al, as St.* Paul *ſaith to the* Hebrews, *and there ſhedding his moſt precious Blood, hath cleanſed us from al our Sins. And, I truſt, by his Death, to have everlaſting Life.* But how ſayeſt thou, ſhameles Heretic! unto the holy and bleſſed Maſs? *My Lord, ſuffer me, I pray you, to ſpeak my Conſcience. I nother believe it to be Holy, nor yet Bleſſed, but rather to be abhominable before God and Man, and the ſame to be accurſed.* And with that I kneeled down, and held up my Hands, looking up unto Heaven, and ſaid, in the Preſence of them all; *O! Father of Heaven and of Earth, I moſt humbly beſeech thee to encreaſe my Faith, and to help my Unbeliefe, and ſhortly caſt down for Ever that ſhamefull Idol, the Maſs, even for Jeſus Chriſt's ſake I ask it,* Amen. *God graunt it, for his Mercyes ſake, ſhortly to come to pas.* I cry you Mercy, Sir, ſaid the Buſhop, How holy you are now! Did you never ſay Maſs, I pray you? *Yes, my Lord, that I have; and I ask God Mercy, and moſt heartily Forgivenes, for doing ſo wicked a Deed.* And will you never ſay it again, ſaid the Buſhop? *No, my Lord, God willing, never while I live, knowing that I do know, not to be drawn aſunder with wild Horſes. I truſt that God wil not ſo give me over, and leave me to my ſelf.*

‘ſelf. Then he cryed, Away with him. It is the ſtubborneſt Knave that ever I talked with.

Carried to the *Marſhalſea.*

‘Then Mr. *Hungerford* called for three or four of my Lord's Men to wait upon him to the *Marſhalſea*: and, by the Way, as he went, he mightily perſuaded with me, that I ſhould give over mine Hereſies and wicked Opinions, as he termed them, and he wold be a Mean for me unto my Lord, and offered me to go back again. *I thanked him for his good Wil, and deſired him, that I might go forward to the Place appointed by my Lord.* Wel, ſaith he, and there be no Remedy, come on. I am ſory for you. Then came we to the *Marſhalſea*, and the Porter, called *Brittain*, opened the Door and let us in, ſaying, What have you brought here, Mr. *Hungerford*? An Heretic? He ſayd, Yea, and a Traitor too. *No*, ſaid I, *I am none. I am even as true a Man both to God and to the Crown of* England, *as any of you both are, or my Lord, your Maſter, other.* Wel, ſaid the Porter, we ſhal hamper you wel enough. Come on with me. Then the Gentleman rounded him in the Ear, and ſo went his ways. Then was I brought unto a great Block. Set up your Feet here, Maſter Heretic, ſaid *Brittain*, the Porter; and let me ſee how theſe Cramp-rings will become you. *I am not too good*, ſaid I, *to wear theſe for the Truth's ſake, ſeing that Jeſus Chriſt dyed for my ſake. They are welcome unto me with al my heart. For, by much Tribulation we muſt enter into the Kingdom of God.* Than he took a great Hammer in his Hand, and did ſet them on, and that ſurely. Then he brought me to my Lodging, a Place called *Boner's Colehouſe*: There he put me in, and locked the Door upon me, ſaying, He was commanded to keep me as a cloſe Priſoner, and that no Man might ſpeak with me. *Content*, ſaid I, *and yet wil I ſpeak with one, I truſt, every Day, and aſk you no Leave.* Who is that, ſaid he? Wold I might know him. *So wold I, truly. Then were you a great deal nearer to the Kingdom of God, than you are now. Repent, therefore, your Papiſtry, Mr.* Brittain, *and believe the Goſpel; ſo ſhal you be ſure to be ſaved, els never.* So he ſhook his Head at me, and went his ways.

Put into *Boner's* Coal-houſe.

No Alms for the Heretic Priſoners.

And here, for a while, we leave this poor Miniſter of Chriſt a Captive in the *Marſhalſea*, where People came in thick and threefold for Religion. To this Priſon the Biſhop of *Wincheſter* uſed now and then to ſend his Alms. About ten Days after *Mountain* was committed, *Brooks*, the Biſhop's Almoner, came hither with his Maſter's Alms-basket: but with a Charge from the Biſhop to the Porter, that not a Scrap of it ſhould be given unto the Heretics; and that if he heard they had any Share in it, that Priſon ſhould never have it again as long as he lived. *Brooks*, departing out of the Priſon, beheld a Piece of Scripture, that was painted over the Door in the Time of King *Edward*'s Reign; What have we here, ſaid he? A Piece of Hereſy? I command you, in my Lord's Name, that it be clean put out, againſt I come again. For, if I find it here, my Lord ſhall know it, by holy Maſs.

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An Altar for Maſs built, and pulled down again.

In *Pole* in *Dorſetſhire* there was great ſtruggling againſt bringing in the Popiſh Religion there. Some forward Men were for ſetting up an Altar in the Church for the Maſs; but others oppoſed it. The Queen's Proclamation, mentioned in the Firſt Chapter of this Book, wherein ſhe declared her ſelf a *Roman* Catholic, and that ſhe had been therein brought up, and wiſhed that all her Subjects were of the ſame Religion, tho' ſhe would compel none, animated many, that they, forgetting their Duty and Obedience to God, and to ſhew their Obedience unto the Queen, would have the Maſs, and other ſuperſtitious Ceremonies, in poſt-haſte; but *Thomas Hancock*, the Miniſter of the Pariſh, a Favourer of the Goſpel, took upon him to read that Proclamation to them, and to declare the meaning of it:

*Hancock*'s Narration. *Int. Fox.* MSS.

'That whereas ſhe willed al her loving Subjects to embrace the ſame Religion, they were not to rebel againſt her being their Princeſs, but to let her alone with her Religion. This ſatisfied not the Papiſts, but they would needs have their masking Maſs. And ſo one *White*, and others, built up an Altar in the Church, and procured a fit Chaplain, a *French* Prieſt, to ſay Maſs there. But their Altar was pulled down: And Sir *Bryſe* (that was the Prieſt's Name) was fain to hide his Head. Then the Papiſts built them an Altar in *White*'s Houſe, and his Man was Clark to ring the Bel, and to aſſiſt the Prieſt at Maſs. But ſome threatned him, That if he did uſe to put his Hand out of the Window to ring the Bel, that a Hand Gun ſhould make him ſmart, that he ſhould not pul in his Hand again with Eaſe.

Maſs in a Houſe: Preaching in the Church.

'So had the Papiſts their Maſs in Mr. *White*'s Houſe, and the Chriſtians the Goſpel preached openly in the Church. The Papiſts alſo reſorted to the Church to hear the Word of God; not for any Love they had to the Word, but to take the Preacher in a Trip. For divers Articles they took out of his Doctrin. Of the which they accuſed him before the Council at the Time of the Firſt Parliament.

Articles againſt *Hancock* taken out of his Sermons.

'Amongſt the which, one of them was, For that in his Doctrin he taught them, That God had plagued this Realm moſt juſtly for their Sins with three notable Plagues. The firſt Plague was a Warning to *England:* which was the Poſting Sweat, that poſted from Town to Town thorow *England*, and was named *Stop-Gallant*. For it ſpared none. For there were ſome Dauncing in the Court at Nine a Clock, that were dead at Eleven. In the ſame Sweat alſo at *Cambridge* dyed two worthy Imps, the Duke of *Suffolk* his Sons, *Charles* and his Brother. The ſecond Plague was a Threatning to *England*, when God took from us our wiſe, virtuous and godly King *Edward* the Sixth. The third was, The being robbed and ſpoiled of the Jewel and Treaſure of God's Holy Word. The which utter Deſtruction ſhould follow, without ſpeedy Repentance.

Excepted out of the Queen's Pardon. And why.

'Another Article that much offended; and for the which he was exempted out of the firſt General Pardon, that Queen *Mary* graunted, was, That he rebuking their Deſires, to have their ſuperſtitious Ceremonies and their idolatrous Maſs, and to put down the glorious Goſpel of Chriſt Jeſus, did, in his Doctrin ask them, How ‘this mought be don, and how they would bring it to paſs, having the Law of the Realm, and the glorious Goſpel of Jeſus Chriſt againſt them; and God being againſt them. He asked, In whom they had their Truſt? He told them, their Truſt was in Fleſh. So they forſook the Bleſſing of God, and heaped upon themſelves his Curſings. *Maledictus Homo, qui confidit in Homine, & ponit Carnem Brachium ſuum, &c.* What Fleſh is that, ſaid he, you truſt unto? *Stephen Gardiner*, Biſhop of *Wincheſter!* He hath been a *Saul*, God make him a *Paul*. He hath been a Perſecutor, God make him a faithful Preacher. Theſe Words ſo much offended, that he was not thought worthy to enjoy the Queen's Pardon.

He flees.

‘Wherupon he was counſelled by Maſter *William Thomas*, late Clark of King *Edward*'s Council, for Safeguard of his Life, to flee. And ſo he came to *Roan* in *Normandy*. Where he continued the Space of two Years; and half a Year he ſpent at *Paris* and *Orleans*. After that, hearing of an *Engliſh* Congregation in the City of *Geneva*, he reſorted thither with his Wife, and one of his Children. Where he continued three Years, and ſomewhat more. In the which City, I praiſe God, ſaith he, I did ſe my Lord God moſt purely and truly honoured, and Sin moſt ſtraitly puniſhed. So it may be wel called, a *Holy City*, a *City of God*. The Lord pour his Bleſſings upon it, and continue his Favour towards it, defending it againſt his Enemies.

After the Death of Queen *Mary*, in the happy Beginning of Queen *Elizabeth*, he returned home. And all this I have laid together to preſerve the Memory of another eminent Preacher of the Goſpel, and to give ſome Light into the Times upon Queen *Mary*'s Acceſs to the Crown.

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## CHAP. VIII.

### *Sermons at Court this* Lent. Brook's *and* Watſon's *Sermons before the Queen; printed. Account of another Sermon preached before Her, to exaſperate Her againſt Her Proteſtant Subjects.*

Dr. *Brook* preaches before the Queen.

TO entertain the Queen's Devotion this *Lent*, were ſet up the Learnedeſt Men of the Popiſh Perſuaſion, to preach before Her. Who then laboured to confirm the old Superſtitions, and threw all the Dirt they could upon the late Reformation, and reformed Doctrines, and in the mean time, without all Meaſure, extolling the Queen, even to Blaſphemy. One of theſe Preachers was *James Brook*, a Doctor of *Oxford*, and Preſident of *Baliol*, and ſoon after Biſhop of *Gloceſter*, and a buſy Man in theſe Times. He preached before Her upon the Speech of *Jairus* to Chriſt, *My Daughter is even now dead, but come and lay thy Hand upon her, and ſhe ſhall live.* Theſe Words he applied to the Kingdom and Church of *England*, upon its Defection from the Pope, even dead, before ſhe [the Queen] came to Reign, and, by her mighty Influence, reviving and living again. This fine Sermon was thought worthy printing ſoon after. But the Proteſtants took occaſion to ſpend their Cenſures upon this Diſcourſe, ſaying, Herein he made himſelf to be *Jairus* the Ruler of the Synagogue, *England* to be his Daughter, and the Queen to be Chriſt.

Another of theſe Preachers was *Thomas Watſon*, D. D. Maſter of St. *John's College* in *Cambridge*, and after Biſhop of *Lincoln*, an auſtere, or rather, a ſowre and churliſh Man, according to *Godwin's* Character of him. He preached before the Queen the third and fifth *Fridays* in *Lent:* Who gave himſelf this Task, To prove the real Preſence in the Sacrament, and that the Maſs was the Sacrifice of the New Teſtament. His two Sermons he printed ſoon afterwards. Which remaining unanſwered fifteen Years, the Papiſts built much upon, as thinking them not anſwerable by thoſe of the contrary Perſuaſion. And ſuch an Opinion had they of the profound Learning of this Doctor, that whatſoever was known of his doing, was thought to be ſo learnedly done, that none could be found among the Proteſtants able to anſwer any Part thereof.

His Sermons printed.

Anſwered by Mr. *Crowley*.

Whereupon, in the Year 1569, *Robert Crowley*, that had been an Exile in this Queen's Reign, and afterwards Miniſter of *Cripplegate*, *London*, undertook to anſwer theſe Sermons. Which, he ſaid, he the rather did, becauſe he knew ſome Papiſts, that could not be yet perſuaded that the Popiſh Church could err; and alſo uttered their Minds freely, that the Proteſtant Doctrine concerning the Preſence of Chriſt in the Sacrament, and concerning the Sacrifice of the Maſs, was erroneous and falſe: which he perceived they were chiefly perſuaded of by thoſe Sermons. And he added, That he knew ſome, that did even hunger and thirſt to ſee what might be ſaid to the contrary of that which they were yet perſuaded in. *Crowley*, in his Book, ſets down *Watſon's* Sermons *verbatim*, and taking them throughout piece by piece, anſwereth each Paragraph. In which he took eſpecial Care, as he tells us, to conſider the Authorities that were alledged, with the Circumſtances; ſetting down the ſame at large to be ſeen: that all might weigh them, and judge whether *Watſon* applied them right. And by the like, or greater Authority, *Crowley* anſwered all that the other had laboured to confirm, either by the Scriptures or ancient Fathers.

*Subtil Sophiſtry* of T. Watſon, *p.* 37.

*Serm. De Cœna.*

But conſidering theſe Sermons bore ſo great a Vogue among the Papiſts, I will here give a Taſte of them. In one of them he had theſe Words: 'Seeing a Sacrifice is an outward Proteſtation of our inward Faith and Devotion, if we Chriſten Men have no Sacrifice private unto us, then be we the moſt miſerable Men that ever were, being without any kind of Religion. For take away our Sacrifice, and take away our Religion. As St. *Cyprian*, confuting the carnal Thoughts of the *Capernaits*, that thought they ſhould have eaten Chriſt's Fleſh either roaſted or ſod, and ſo ſhould have conſumed it to nothing, writeth thus; *Cum illius Perſonæ Caro, ſi in fruſta partiretur, non omni humano generi poſſet ſufficere; qua ſemel conſumpta videretur Religio interiſſe, cui nequaquam ulterius Victima ſupereſſet*: i. e. *Seeing that if the Fleſh of his Perſon were divided into Pieces, it could not ſuffice all Mankind to eat upon; which Fleſh after it were once clean waſted and conſumed, our Religion might likewiſe ſeem to periſh and be deſtroyed, which had no more any Sacrifice remaining.* Whereupon I conclude, that if we have not Chriſt's Body and Bloud preſent in the Sacrament for our external Sacrifice, whereby we may mitigate and pleaſe Almighty God, and obtain Remiſſion of Sin, and ſpiritual Grace and Gifts; then ſhould we be no better than the *Turks*; ſeeing all Nations from the Beginning of the World, both *Gentiles* and *Jews*, have had one kind of outward Sacrifice, to declare and expreſs their inward Devotion and Religion, either to the true God of Heaven, or to ſuch as they fantaſied or feyned to be Gods; ſaving only the *Turks*, (as *Petrus Cluniacenſis* writeth.) Whereby it appeareth, That this Sect that denyeth and deſtroyeth the Maſs, which is the Sacrifice of the Church, is verily the Sect of *Mahomet*, preparing a Way for the *Turk* to overrun all *Chriſtendom*, as he hath done a great Piece already.' This was a home Stroke indeed, againſt all thoſe that oppoſed the Papal Maſs: That let their other Qualifications be what they will, let them believe in Jeſus Chriſt, and hope to be ſaved by him, let them own all the Articles of the Creed, and believe and live according to the Holy Scriptures; yet they are Chriſtians no longer, but mere *Turks*, and are laying a Plot for the *Great Turk* to overrun *Chriſtendom*. And why ſo? That follows:

'For what could the *Turk* do more againſt our Faith, if he did overcome us, beſide our Thraldom and Tyrannical Oppreſſion, but, as theſe Men do now, to take away our Sacraments and Sacrifice, and to leave us nothing but the bare Name of Chriſt; and if there be any good Man, that hath true Religion in his Heart, to compel him to keep it within him, that he ſhall not expreſs it outwardly?' As if there were no Way to expreſs *outwardly* true Religion lying in the Heart, but by the Maſs. So that if there were no Maſs, there could be no external Religion.

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But our Preacher goes on. 'And, in very Deed, divers notable and godly Writers, at this Day, call this Hereſy againſt the Sacrifice of the Church, which *Luther* firſt began, and moſt maintained, by this Name, *Secta Mahumetica*; *The Sect of* Mahomet.' This was good Doctrine to be preached to the Queen upon her firſt Entrance to her Kingdom; to invenom her Heart againſt her Proteſtant Subjects, and to diſpoſe her to ſhed their Blood, and to make Havock of them, without Favour or Mercy; as being no better than mere *Turks*, and ſuch as had renounced their Chriſtianity.

Soon after, ſpeaking of the Doctrine of Chriſt's Body to be really preſent in the Bleſſed Sacrament, he declared, that there were three Things that held him in this Faith; 'The manifeſt and plain Scripture, the uniform Authorities of Holy Men, and the Conſent of the Univerſal Church. Theſe three be the Arguments, that a Chriſten Man may ſtick unto, and never be deceived; Eſpecially if they be knit and joyned together concerning one Matter: But, if they be ſeparate, then ſome of them be but weak Staves to lean unto. As for Example, The Scripture, without the Conſent of the Church, is a Weapon as meet for an Heretic, as for a Catholic. [Is not this as much as to ſay, That the Scripture is as fit to confirm Hereſy, as it is to confirm Catholic Truth?] 'For *Arius*, *Neſtorius*, and ſuch other Heretics, did alledge the Scriptures for their Opinions, as the Catholics did. But their alledging was but the abuſing of the Letter; which is indifferent to Good and Evil, [as tho' the Letter of the ſacred Word of God, would as indifferently admit of an evil Senſe, as of a good; which certainly is Reflexion bad enough upon the holy Writers, and Spirit of God that inſpired them] 'and depraving of the true Senſe: Which is only known by the Tradition and Conſent of the Catholic Church. So that the one without the other is not a Direction, but a Seduction to a ſimple Man. [Then let all take heed of reading the Word of God, as they would avoid being ſeduced.] 'Becauſe the very Scripture indeed is not the bare Letter, as it lyeth to be taken of every Man, but the true Senſe, as it is delivered by the univerſal Conſent of Chriſt's Church.' Which Words do effectually deſtroy the Authority of the Scriptures, and make them uſeleſs, ſince we cannot underſtand any thing in them, until we firſt know what Senſe the Univerſal Church of Chriſt puts upon them. And how ſhall we come to know that? How difficult to underſtand, how the Univerſal Church interprets each Place? Muſt we go to the ancient Fathers, and Eccleſiaſtical Writers, to learn the Church's Senſe? That is not a ſafe Way neither, according to our Preacher, who goes on thus:

*Ibid. p.* 44.

'Likewiſe the Writings and Sayings of the Fathers, if they be but the Mind of one Man, without the Conſent of other, were he never ſo well learned and vertuous otherwiſe; yet his Writings, I ſay, in that Point, be not a Confirmation for an ignorant Man, to hold him in the Truth, but a Temptation to ſeduce him, and pull him from the Truth.' So that here is a great Work done by this Man in a few Lines. Scriptures and Fathers are rendred uſeleſs, nay, and very dangerous; for 'tis an hundred to one they lead you into Error and Hereſy, if you read them, and pull you from the Truth. But what muſt the poor Man do now, that would fain know the Truth? Why, believe as the Church believes. For this is the Senſe of that which follows:

'The Conſent of the Church is always a ſure Staff, the very Pillar of Truth, whether it be in Things expreſſed in the Letter of the Scripture, or in Things delivered unto us by Tradition of the Apoſtles. He that holdeth him by this Staff, cannot fall in Faith, but ſtand in Truth.' But we are left in the Briars as much as before: for, how ſhall we know what the Conſent of the Church is?

*Ibid.* p. 148.

After he had laboured, by Authority of Scripture and Fathers, to prove the Carnal Preſence, he thus proceeds; 'Theſe Scriptures, and theſe Effects brought out of the Scriptures, and confirmed by many manifeſt Authorities of the holy Fathers, do prove evidently to any Man that hath but common Wit, and any Sparkle of Grace, and is not forſaken of Almighty God, that the Subſtance of this Sacrament is neither Bread nor Wine, but only the Body and Bloud of our Lord Jeſus Chriſt, united to God's Son in Unity of Perſon. Which is a ſufficient Cauſe, able to work in the worthy Receiver theſe heavenly and glorious Effects, which I have ſpoken of already.

'Whereby it appeareth, what moveth me to continue ſtill in that Faith, which is ſo expreſly taught in holy Scripture. Which Scripture alſo draweth and pulleth me from the contrary falſe Opinion. In divers Places it moveth me, and all Chriſten Men, *to beware and take heed of falſe Prophets, that come in the Apparel of Sheep, but within they be ravenous Wolves:* That in their Mouths have the Word of God, their Truth, and Goſpel, and ſuch gay Words; but the Pit and Effect of their Teaching, is old rotten Hereſies, confuted and condemned of all *Chriſtendom* before; and not God's Word: The Name whereof they abuſe to the Maintainance of all Vice, Error, Beaſtly Living, Adultery, Diſobedience, Sacrilege, and open Conſpiracy, to the Subverſion of themſelves, and of that State under which they live.' Thus was it the care of theſe bloody minded Men, the *Romiſh* Clergy, to irritate the Queen, by theſe Slanders and falſe Accuſations of her peaceable Subjects, the Goſpellers, to proceed in all manner of Rigor and Cruelty againſt them.

1 *John* 4.

'The Scripture cryeth, added he, *Nolite omni Spiritui credere; Believe not every Spirit, but try and prove the Spirits, if they be of God or no: for many falſe Prophets are abroad in the World.* One way to try them, is, to mark the End of their Converſation, and the Example and Fruit of their Lives: as St. *Paul* ſaith, *Quorum exitum converſationis intuentes, eorum imitamini fidem: Follow their Faith, the End of whoſe Converſation ye have ſeen.* We have ſeen, what is the End of this new Teaching; Carnal and deteſtable Living, Conſpiracy and Treaſon.' Laying *Wyat*'s Rebellion to their Charge moſt falſely: For they generally diſowned it, and refuſed to have any hand in it.

2 *Pet.* 2.

'The other Fathers of whom we learned our Faith, were Men whom the corrupt World was not worthy to have. Theſe Authors of this New Opinion were Men, that were not worthy to have and enjoy the World: [But by all means, if he had his Will, to be executed, as Malefactors and Villains, out of the way;] 'Of whom St. *Peter* writeth, *Magiſtri mendaces,* and ſo forth: *Lying Maſters, that bring in Sects of Perdition, and deny that Lord that bought them,* (as they do in this

'Matter

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Matter of the Sacrament) *bringing upon them a ſpeedy Perdition. And many ſhall follow their Ways; through whom the way of Truth ſhall be ſlandered and blaſphemed; and in Covetouſneſs, by feigned Words, they ſhall make Merchandize of you; to whom Judgment ceaſeth not, and their Deſtruction ceaſeth not.*’ Applying, out of his Charity, unto the Profeſſors of the Reformed Religion, a Place of Scripture ſpoken of the very worſt of Heretics, Apoſtates from the Profeſſion of Chriſt, and ſunk into all manner of Immorality and Uncleanneſs.

2 *John* 9.

‘ We be alſo warned of St. *John* of this Matter, ſaying, *He that remaineth and abideth in the Doctrine* (that the Apoſtles taught) *he hath the Father and the Son. If any come to you, not bringing this Doctrine, do not receive him into your Houſes.* Here he doth teach us to avoid them that profeſs any other Doctrine than ſuch as all faithful Men throughout the World have received, and profeſs: which is not the Doctrine the Sacramentaries preach.’ Whereas there is no particular Doctrine meant in that Place, but in general *The Doctrine of Chriſt.*

*Vid.* v. 9.

‘ Finally, Conſidering the Promiſes of Chriſt to his Church, *That he will be with them to the World's End, and that the Holy Ghoſt ſhall lead them into all Truth*; then may we juſtly ſay, That if this, our Faith, be an Error, it hath prevailed univerſally; not One hundred Year, but Two, Three, Four, yea, a Thouſand Year: and more than that, even to the Aſcenſion of Chriſt, as appeareth by the Teſtimonies of all holy Writers. And then may we ſay, Lord, if we be deceived, thou haſt deceived us. We have believed thy Word; we have followed the Tradition of the Univerſal Church: We have obeyed the Determinations and Teachings of thoſe Biſhops and Paſtors whom thou haſt placed in the Church, to ſtay us in Unity of Faith, that we be not carried away with every Wind of falſe Doctrine. Therefore, if we be deceived, it cometh of thee, O Lord. Our Error is invincible.’ Thus Men flatter themſelves in their own Opinions, and are ready, preſumptuouſly, to lay their Follies to God's Charge. But, 'tis well he comes in, in the next Words, with an *Epanorthôſis*: ‘ But, Good People, we are ſure God deceiveth no Man. Let us all beware we do not deceive ourſelves, as St. *James* ſaith.’ And let thoſe eſpecially beware they do not deceive themſelves, that are moſt confident they are not deceived. Of which Number, ſurely, was this confident Doctor.

His Sermon for Private Maſſes.

All this, and much more, did the Preacher entertain the Queen with in his firſt Sermon. In his ſecond Sermon he laboured, among other Things, to prove Private Maſſes: And, towards the Cloſe, hath an Argument far fetched, which few would have thought on. And that was,

*Ibid.* p. 181.

‘ Becauſe the Devil once condemned thoſe Maſſes, and called them *Horrible Idolatry.* But the Devil being a great Lyar; therefore, thoſe Maſſes were good, and no Idolatry.’ And that this was the Devil's Judgment of Maſſes, the Preacher had it from *Luther* himſelf. ‘Therefore, he ſaid, *Luther* had learned this Leſſon from the Devil: and that he had once a Viſion of the Devil, and ſaw him with his corporal Eyes, being waking: and that of him he learned all that he had ſo peſtilently ſpoken againſt the holy Maſs.’ And for the proving theſe ſurprizing Aſſertions to his Auditors, in great Oſtentation, the Doctor pulled out *Luther's* Book, which he wrote againſt Private Maſſes, and there fell to reading out of it, how *Luther* related of himſelf, That one Night, ſuddenly awaking, Satan began a Diſputation with him, ſetting before him the greatneſs of his Sin, for having ſaid Private Maſſes for almoſt fifteen Years daily; and putting the Caſe to him, What a Sinner he muſt needs have been, if ſuch Private Maſſes were Horrible Idolatry, and if the Body and Blood of Chriſt were not preſent there, having then given Divine Honour to bare Bread and Wine: intending hereby to tempt *Luther* to deſpair of God's Mercy. But hence *Watſon* concluded, that the Devil was the firſt that ever barked againſt the Sacrifice of the Church: and that the Maſs was good, becauſe the Devil found fault with it; and that it muſt be a Lye to charge it with Idolatry, becauſe the Father of Lyes ſo charged it. But may not the Devil ſuggeſt a Truth, as he once quoted a Place of Scripture to Chriſt, when it may ſerve his Turn the better to lay his Temptation? As he ſaid all this Truth againſt Private Maſſes to *Luther* to bring him into Deſpair of God's Mercy, for having ſo long lived in Idolatry. But ſaid *Luther*, piouſly, to theſe Suggeſtions of the Devil, (as Dr. *Watſon* then read out of the aforeſaid Book) *I will not deſpair, as* Judas *did; but amend that I have done amiſs, and never ſay Private Maſs again.* And now, at length, what is become of this notable Argument of the Doctor's for Maſs, fetched from the Devil's Temptation of *Luther*? But, I am ſenſible, I have been too prolix in this Matter: for which I beg the Reader's Pardon; being willing to ſhew, what Pains the Popiſh Clergy took by theſe Chapel Entertainments, to make the Queen as bigotted as themſelves. Nor needed ſhe this whetting, having ſhewn her Zeal to Religion, or her Anger rather towards the Profeſſors of the true Religion, by clapping up ſo many already as ſhe had done.

Many Sermons of this ſort were preached, in the Beginning of this Reign, among the People; and Tranſubſtantiation laboured hard at, to make it down with them; ſeaſoned with abundance of moſt reproachful Words caſt at the Teachers of the True Doctrine. Such a Sermon I will give you a Taſte of, which I met with among the *Foxian* MSS. but by whom preached I cannot tell; but, as it ſeems, by ſomebody of Fame. Some part whereof ran thus:

Part of another Popiſh Sermon.

‘ Mark the Noughtineſs of thies Verlets, who with Feet and Head go about to take away and deſtroy the greateſt Treaſour the Church hath, that is to ſay, the moſt huge and godlieſt Sacrament of the Aultar: without which the Church cannot be, ne yet Chriſten Religion ſtand or continew.

‘ Whoſe Hart wold not bleed to ſe thes noughtie Deſperats ſo unreverently ſpeak Blaſphemy, and rail againſt this moſt holy Sacrament, which *the Angelical Spirits of Heaven* (as *Chryſoſtom* in his XXI Homily upon the IX Chap. of the *Acts* ſayeth,) *do Honour and Reverence with Trembling and Drede*; and *cannot*, (as *Heſychias* ſayth in his Second Book and VIII. Chapter of *Leviticus*) *behold with their Eyes?*

‘ This is to be noted, That thies noughtie vile Perſons uſe this of Cuſtom in this Matter, and ſuch like, eyther not to alledge the Scriptures, and Sayings of Fathers; or if they do, they do not alledge theym wholly. And if they do wholly, they do interpretate and expound theym falſely and untruly againſt the true Senſe, Underſtanding and Meaning of them, gyving unto theym falſe Gloſes and Comments to deceave and beguyle the ignorant, and not learned Perſons.

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‘ If al the Catholiks were lerned, they ſhould ſoon ſee and perceave the Juggling and Falſhood of thies Harlots, and that ſuch Stuf as they do bring in, being wel examyned, maketh not for theym, but clene againſt theym.

‘ Note, The Diſcord and Diſſention, that hath bene and ys, even emongſt the Ring-leaders and Capitanes of the Hereſies in this Matter, and in other cheif Points of our Religion: Yea, what Contradiction commonly ſome one or other of the chiefeſt of theym ys in with his own ſelf; eſpecially *Luther* and *Melancthon*: Whom to credyt againſt ſo many good and godly Lerned Men, ys to declare, that he that ſo doth, hath an empty folyſh Brayn, and ys bewitched from al Wyſdom and Goodneſs.

‘ Note, That thies Heretiks do take away that Sacrifice, which ys called *Juge Sacrificium*; *The continual* or dayly *Sacrifice*; and, conſequently, withal they take away Chriſten Religion, and the Church of Chriſt's Doctryne. For thees three, Doctryne, Religion and Sacrifice, alway hitherto have concurred and ranne together.

‘ Note alſo, That where Chriſt, to the great Comfort of Chriſten People, hath promyſed to be with theym contynually to the World's End, undoubtedly meaning and underſtanding his ſaid being to be in the Sacrament of the Aultar, as the Catholike Fathers do interpretate and declare; thies Loſells, depryving Chriſten Folks of ſo great a Solace and Comfort, make Chriſt therby, ſo mych as lyeth in theym, to be accompted and taken for a very Lyer.

‘ Note, That where thies Brothels commonly have nothyng in their Mowthe but Faith, Faith, ye ſhal find in examyning their further Sayings and Doyngs, they want alſo That utterly in Effect. For where we ought ſimply and playnly, without al doubt, to beleve that which Chriſt (the Trouth it ſelf) did in his Woords affirm and ſay, thees Villayns, where Chriſt, by expreſs Woords did ſay, *Hoc eſt Corpus meum*, *Hic Sanguis meus*, noting his very Preſence in the Sacrament, they do, by their blynd Gloſes, devyſed by their frantike and mad Brayns, ſay, That the Body and Bloud of Chriſt ys not indede in the ſayd Sacrament, bycauſe they cannot by Reaſon comprehend it; without which they wil beleve nothing.

‘ Note, The old and very true Saying, *Fœlix quem faciunt aliena pericula cautum*; *Happy ys he whom other Mens Perils do make wiſe* or *wary*; and withal conſider the State of *Germany*; how it hath been in Times paſt, and how it is now. And yf you ſhal fynd the Decay and Ruine thereof to procede of Diſcord in Religion, then look for like Effect to follow here, where ys the ſame Cauſe and Root that there was: and deſtroyed altogether. Yea, withal note, That when Concord in Religion [preſerved] theym in Unity and Peace, Diſcord undyd theym. So taking their Trade, ye may look to your ſelf for the like.

Note, Whether the poor People, which heretofore was brought into a Fool's Paradiſe, thinking, by thees Heretical Opinions, to have God by the Foot, are not now ful wery to have gyven Credence therunto; having gotten therby nothing but Shame and Loſs, to their perpetual Confuſion.

‘ Note,

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'Note, That emongeſt al Hereſies heretofore moſt juſtly condempned, which now in this troubleſome World are eſtſones forbyſhed and ſcoured, brought unto us from Hel by Lymnes of the Devil, there is none ſo craftily, ſo boldly, ſo erneſtly ſet fourth, to the Ruyne and Deſtruction of the poor People, with the great Blaſphemy of God, as ys that touching the Bleſſed Sacrament of the Aultar.

'Note, That Heretiks, though in ſome Things they may be ſeen to differ from other Heretiks in this Matter; yet ſhal you fynd, that touching this Sacrament, they be tyed and lynked by the Tayls together.

'Note, That lyke as the crafty Serpent, the Devil, did play the falſe Knave with our firſt Parents, *Adam* and *Eve*; myſconſtruing God's Woord contrary to the Meanyng thereof, and induced them to break God's Commandment: So thees lowſie Beaſts, the Progeny of the Devil, go about to play with you, taking away the lyvely Food from you, and gyving you a peece of Bread, according to the Proverb, *Pro Theſauro Carbones*; *Coles for Treaſure*: Bringing you from the holeſome Meat of Lyfe, to the deadly Fruit of the Tree forbidden, and depryving you craftily from the godly and effectual Meat and Medicyne of Helth and Felicitie.

'The chief Study of the Heretiks, and, in maner, al their Purpoſe, ys, to tourne upſyde down the Church, and to make her which ys his Myſtical Body, being of his Fleſh and Bones, which alſo he nouriſheth and cheriſheth; to be a Straunger, and not acquainted with him: A Token of *Danyel's* Propheſie, and that the Laſt Day ys at hand.

The Tyranny of Eccleſiaſtical Proſecutions.

Whatever Succeſs theſe kind of Sermons had to bring in their admired Doctrine of Tranſubſtantiation, their greateſt Truſt ſeemed to be in more violent Methods, thoſe of Impriſonment and Perſecution; which, as was mentioned before, very many underwent in the very Beginning of this Queen's Reign. And what this was like to come to afterwards, all ſober People looked upon with a ſad Eye. Sir *Nicolas Throgmorton* was one of theſe, who, about this Time, bemoaned to his Friend Sir *Edward Warner*, late Lieutenant of the *Tower*, his own Eſtate, and the Tyranny of the Times, extended upon divers honeſt Perſons for Religion: And wiſhed, it were lawful for all of each Religion to live ſafely according to their Conſcience. For the Law *Ex Officio*, he ſaid, would be intolerable, and the Clergy Diſcipline now might rather be reſembled to the *Turkiſh* Tyranny, than to the teaching of Chriſtian Religion. Which Words he was not afraid, at his Tryal, openly to acknowledge that he had ſaid to the ſaid *Warner*.

# CHAP. IX.

## *Diſcontents among the People. The Lady* Elizabeth'*s Troubles.* Wyat'*s Inſurrection. The Gentlmen Penſioners Service.*

Mutiny againſt the Queen.

THE Uneaſineſs of the preſent Government, and the ſtrong Fears of more Miſery to follow, had created many diſcontented Spirits already among the Queen's Subjects; and dangerous Plots were now hatching. Which cauſed Biſhop *Gardiner*, the Lord Chancellor, to ſend for the Lord Maior and Court of Aldermen, and about Forty of the Commons, towards the middle of *January*; and, in a flouriſhing Speech, laboured to ſweeten the Citizens, eſpecially about the Queen's intended Marriage with the Prince of *Spain*, that was now vigorouſly carrying on, and was one great Reaſon of the Peoples Diſguſt. But, however Endeavours were uſed to prevent, Matters were in this Month of *January* ripened into a Rebellion, and the City had an Underſtanding herein. The Queen and her Friends were in great Fear, that the Ill-affected towards her, ſhould ſeize the Lady *Elizabeth*, and, it may be, ſet her up for Queen. This made them reſolve to ſecure her; but thought it beſt to attempt it at firſt in a gentle Manner. The Queen therefore, out of great ſeeming Care of her Siſter's Perſon in theſe Dangers, ſends a kind Letter to her, dated *Jan.* 26. (which was the Day after Sir *Thomas Wyat* appeared openly in Arms at *Maydſton*) to come up to her to St. *James*'s, and to be with her. Whoſe Letter, as I had it from the Original, was in this Tenor:

*Right Dear, and intirely Beloved Siſter,*

Queen *Mary* to her Siſter. MSS. *G. Petyt. Armig.*

'WE greet you well: And where certain evil diſpoſed Perſons, minding more the Satisfaction of their own malicious and ſeditious Minds, than their Duty of Allegiance towards Us, have of late foully ſpred divers lewd and untrue Rumours; And by that Means, and other deviliſh Practices, do travail to induce Our good and loving Subjects to an unnatural Rebellion againſt God, Us, and the Tranquillity of Our Realm; WE, tendring the Surety of your Perſon, which might chance to be in ſome Peril, if any ſudden Tumult ſhould ariſe, where you now be, or about *Dounington*, whither, as we underſtand, you are minded ſhortly to remove, do therefore think expedient you ſhould put your ſelf in good Readineſs, with all convenient Speed, to make your Repair hither to Us. Which we pray you fail not to do: Aſſuring you, that as you may moſt ſurely remain here; ſo ſhall you be moſt heartily welcome to Us. And of your Mind herein, We pray you to return Anſwer by this Meſſenger. And thus We pray God to have you in his holy Keeping.

‘ Yeven under Our Signet at Our Manor of St. *James's*, the 26. *Jan.*
‘ in the firſt Year of Our Reign.

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*Your Lovyng Syſter,*

MARYE, *the Quene.*

The Lady *Elizabeth's* Governors to the Lord Chancellor.

This Reſolution was taken by the Advice of *Gardiner*, the Lord Chancellor, and Privy Council. With the aforeſaid Letter from the Queen to her Siſter, Orders alſo were ſent to thoſe that had the Care and Government of her, to bring her up. She was now at her Houſe at *Aſhridge*, very ill, and much indiſpoſed in her Health. Her Governors therefore waited for her Amendment, thinking it not ſafe yet to remove her. And ſhe, in the mean time, ſignified to the Queen her Sickneſs, and prayed her Forbearance for a few Days, proteſting her Abhorrence of thoſe ſeditious Practices. Her Governors, on their Parts, leſt this Gentleneſs towards their Miſtreſs might be interpreted in the worſe Senſe, ſent their Letter to the Lord Chancellor, acquainting him with her Condition, avowing their Obedience and Readineſs to receive the Queen's and Council's Commands. For thus they addreſſed themſelves:

*May it pleaſe your good Lordſhip,*

‘ THAT albeit we attend here on my Lady *Elizabeth's* Grace, our
‘ Miſtreſs, in hope every Day of her Amendment, to repair to-
‘ wards the Queen's Highneſs, (whereof we have, as yet, none apparent
‘ Likelihood of Health) yet, conſidering this dangerous World, the pe-
‘ rillous Attempts and the naughty Endeavours of the Rebels, which
‘ we daily hear of againſt the Queen's Highneſs, our Sovereign Lady,
‘ we do not forget our moſt bounden Duty, nor yet our Readineſs in
‘ Words and Deeds to ſerve her Highneſs by all the Ways and Means
‘ that may ſtand in Us, both from her Grace, our Miſtreſs, and of
‘ our own Parts alſo. Which Thing, altho' my Lady's Grace, our ſaid
‘ Miſtreſs, hath to fore this ſignified unto the Queen's Highneſs of her
‘ Behalf by Meſſage, it might, nevertheleſs, ſeem to your good Lord-
‘ ſhip, and the Lords of the Council, ſome Negligence that we did not
‘ make you alſo privy hereunto; We have, therefore, thought it our
‘ Duty to declare this unto your Lordſhip. Moſt humbly beſeeching the
‘ ſame to preſcribe unto us the Queen's Pleſure and yours herein, or in
‘ any Thing elſe, wherein we may ſerve her Highneſs. And we, ac-
‘ cording to our moſt bounden Duties, ſhall not fail to perform the
‘ ſame always to the uttermoſt of our Lives. Our Lord knoweth it,
‘ to whoſe bleſſed Tuition we commit you.

The Lady *Elizabeth* ſent to the *Tower*.

It was not long after ſhe could have received the former Letter from the Queen, but there came another ſort of Meſſage to her, brought by three of the Queen's Privy Counſellors, Sir *Richard Southwel*, Sir *Edward Haſtings*, and Sir *Thomas Cornwallys*, great Papiſts, and a great Number of armed Men with them, to fetch her away; thoſe Knights coming up to her Bedſide at Ten a Clock at Night. And, the next Day, they took her along with them in an Horſe Litter, notwithſtanding her great Weakneſs and Sickneſs, and earneſt Deſire of ſome Days Forbearance. How ſhe was brought to the Court, and kept a Priſoner there for a Fortnight, and not ſuffered all the while to ſee the Queen's Face, and from thence committed to the *Tower*; and after ſome conſiderable Tarriance there, ſent away, with a ſtrong Guard, to *Woodſtock*; and how afterwards back again to the Court at *Hampton*, and from thence, after ſome Weeks Confinement there, to her own Houſe, under a Guard; and all the hard Uſage ſhe met with in the Interval, and the great Danger of her Life's being taken away by Aſſaſſination; for all this the Reader may have recourſe to *Hollingſhed*'s or *Fox*'s Hiſtory. Only ſome Paſſages I muſt relate, during theſe Troubles, being there omitted.

What happened to her here. *Foxii* MSS.

When ſhe was commanded to the *Tower*, two Lord's were ordered to attend her: One, whoſe Name is concealed, was very rough to her; the other as obliging: He was the old Earl of *Suſſex*. The *Saturday* when ſhe ſhould have gone to the *Tower*, that Lord ſaid, That divers Lords that were of the Council, were ſorry for her Trouble; *And as for me,* ſaid he, caſting his Hands abroad, and ſpeaking, as it ſeemed, with much Agony, *ſorry I am, that ever I have lived to ſee this Day.* She had not been two Days in the *Tower*, but Maſs was commanded to be ſaid to her. One of the three Gentlewomen, who were Attendants on her in the *Tower*, named Mrs. *Elizabeth Sands*, afterwards married to Sir *Maurice Barkley*, refuſed there to come to the Maſs. Wherefore, her Father, Mr. *Sands*, brought Mr. *Fecknam* to perſuade her. Which when he could not, but he himſelf was overcome in the Scriptures by her, neither yet would ſhe be moved thereto by her Father in thoſe Things which touched her Soul's Health; then was ſhe diſplaced, and another put in her Room, named Mrs. *Coldburn*; after Mrs. *Marborow*. Whilſt the Lady *Elizabeth* was in the *Tower*, the Children brought Flowers unto her: One whereof was a Child of *Martin*, Keeper of the Wardrobe: Another was a Girl, called *Suſanna*, not above Three or Four Years old: Another Girl alſo there was, that delighted to wait upon our Virgin Priſoner with her Flowers, who once innocently brought her ſome little Keys ſhe had got, and telling her, She had brought her Keys now, that ſhe might go Abroad.

And at *Woodſtock*.

When ſhe was to be removed from the *Tower* to *Woodſtock*, (ſent at that Diſtance for no good Intent, as it was thought) in her Journey thither, ſhe was brought to *Richmond*, where ſhe made ſome ſmall Stay; the Court being there. At which many of her Friends were joyful, thinking ſhe was now ſet at Liberty. Among the reſt ſo miſtaken, was one *Allen* of the Guard, who brought her a Diſh of Apples, and thought alſo to have delivered her Book, ſuppoſing that ſhe had been delivered, and no Priſoner. But he paid for his Miſtake, Sir *Henry Benefield*, an auſtere Man, that had the Guard of her, committing him to Priſon, and puniſhing him for his Pains. At her being at *Woodſtock*, one or two Popes died. An Hearſe was ſet up in the Town-Church. Alſo a Jubilee came down with clean Remiſſion; and a general Faſt was appointed that Week, to be obſerved on *Wedneſday*, *Friday* and *Saturday*; alſo with Commandment, That every one ſhould be Confeſſed, and the Prieſt to write the Confeſſion. And ſo, after the Confeſſion, upon *Sunday*, the Sacrament was to be received. In the mean Time, one of the two Yeomen that waited upon her, being ſomewhat diſeaſed of an Ague, and could not well faſt, came to the Prieſt and ſaid, That the Time had been that any might have hired one to Faſt for him, and asked, Whether it would be allowed now? The Prieſt ſaid, Yea. And ſo it was agreed. The Yeoman coming to the poor Folks at the Gates, asked, If any there would Faſt for him: And they ſaid, Yea. And one poor Woman, among the reſt, deſired ſhe might Faſt, and offered to do it for Three Pence. Nay, ſaid he, thou ſhalt have a Groat, and Meat alſo beſides. The other Yeoman ſeeing that, hired likewiſe another. When Time of the Confeſſion came, which was *Saturday*, at Night, the ſaid Yeoman, coming to the Prieſt, was asked, How he believed in the Sacrament of the Altar? and ſaid, He muſt believe to be there, Fleſh, Blood and Bone. Nay, no Bone, ſaid the other, becauſe the Scripture ſaith, *Ye ſhall break of him no Bone.* Beware, ſaid the Prieſt, ye muſt take heed of that, and believe there both Fleſh, Blood and Bone. So, much arguing was between them. The Prieſt declared, he muſt write the Confeſſion, and that it muſt be ſent up to the Queen. And ſo were all the Confeſſions of the Lady *Elizabeth*'s Attendants: That ſo, as I ſuppoſe, they might be the better known, and ſuch of her Servants might be diſcharged, whoſe Confeſſions were not Catholic enough, and others put in their Places. But to proceed; What would you, ſaid the Prieſt, that I ſhall write? Which do you believe? Chuſe you, ſaid he, for your Peril be it. As you teach us, ſo ſay that I believe. But put no Bone, for then ye cannot break it. And ſo he wrote Fleſh and Blood, but omitted *Bone*. One *Robert Horneby*, then Groom of her Privy Chamber, refuſed, the ſame Time. Whereupon, after coming from *Woodſtock* to *Hampton Court*, he was brought before the Council, and ſo committed to the *Marſhalſea*. But, at length, by Dr. *Martin*'s Means, delivered.

**She is diſmiſs'd; but under a Guard.**

Thus that good Princeſs continued in Impriſonment for near two Years; and when ſhe was enlarged and diſmiſſed home, yet a Guard was appointed over her at her own Houſe, which were Sir *Thomas Pope*, and Sir *John Gage*: who were always Spies upon her, and her Family. And oftentimes her Servants, whom ſhe moſt favoured, were ſent for away from her. And, being at *Lambeir*, *Jerningham*, that was Maſter of the Queen's Horſe, came with another, who was her Gentleman Uſher, and fetched away at once four of her Women Servants; Mrs. *Aſhely* being one, whom ſhe loved well, and was the chief about her. And theſe were laid in the *Tower*; for what Reaſon it doth not appear. This happened a little before Biſhop *Gardiner*'s Death. Which proved a Benefit to her; he being her great Enemy. For after ſhe lived in more Quiet and Security.

**Her Behaviour in her Afflictions.**

But theſe Afflictions ſat cloſe upon her, apprehending herſelf in Danger every Moment of ſome ſudden Death, knowing what Enemies ſhe had, and what Snares had been laid for her. But ſhe remained conſtant in her Obedience to her Siſter the Queen; was very converſant and earneſt in her Prayers and Devotions, and very much exerciſed in ſuccouring of Good Men in their Neceſſities, as ſhe was able. During this her afflicted Condition, all pious and ſober Men had a great Eye to her, and were in great Concern for her, on whom their future Hopes, and the Succeſs of true Religion, depended. One of theſe was Dr. *Haddon*, who, having a good Genius in Poetry, adminiſtered his Comfort to her in a Paper of ſmooth *Latin* Verſes; adviſing her therein

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to Patience and Truſt in God, and a Continuance in her Well-doing, with a kind of Propheſy of her Preferment at the laſt:

ELIZABETHA, *diu multorum mole laborum*
*Obruta, ſæpe pio volvis in ore Preces.*
*Sæpe Deo triſtes Caſus, & acerba dolorum*
*Vulnera proponis, ſæpe requiris opem.*
*Non venit ad Votum ſubito: Cito creſcat ut Ardor*
*Mentis, & in Cælo diſcat habere locum.*
*Diſtulit Auxilium, ſed tandem Numine pleno*
*Spiritus adveniens, pectora mœſta levat.*
*Spiritus ille levat, qui Chriſti membra beati*
*Multa premi patitur, nulla perire ſinit.*
*Fide Deo, Succurre Bonis, Reverere Sororem,*
*Sic tibi perpetuus curſus Honoris erit.*
ELIZABETHA, *vale; Chriſto gratiſſima Virgo,*
*Chara Piis Princeps,* ELIZABETHA, *vale.*

The Occaſion of her Trouble, *Wyat*'s Rebellion.

But to proceed to the Ground of all this Trouble to the Lady *Elizabeth.* Which was Sir *Thomas Wyat*'s Inſurrection, occaſioned by the great Diſlike the *Engliſh* Nation took at the *Spaniſh* Match, now reſolved upon, as was mentioned above, and the Fears of that Royal Princeſs's Safety. And ſo *Wyat* himſelf, at his Condemnation, declared it plainly; ‘I was perſuaded, That by the Marriage of the Prince of *Spain*, the ‘ſecond Perſon of this Realm, and next Heir to the Crown, ſhould ‘have been in Danger; and I, being a Free-born Man, ſhould, with ‘my Country, have been brought into Bondage and Servitude of ‘Aliens and Strangers.’ A Relation hereof is given us at large in *Hollingſhed*, and other Hiſtorians. To which Readers may have Recourſe. Yet ſome of the Tranſactions of this Stir, that, perhaps, are not read elſewhere, I ſhall ſet down, partly from the Journal of one who then dwelt in *London*, and partly from certain Letters wrote from the Court to the Earl of *Shrewsbury*, then in the North.

*Vitell.* F. 5. *Ex Offic. Armor.*

The City upon the Watch.

*Jan.* 26. Began the Watching in Arms at every Gate in the City. For Tidings were now come to the Queen and her Council, That Sir *Thomas Wyat*, Sir *George Harper*, Sir *Henry Iſeley*, Mr. *Cobham*, Mr. *Rudſton*, the *Knevits*, and divers other Gentlemen, were riſen, becauſe of the Prince of *Spain*'s intended Coming to marry the Queen: And that they kept *Rocheſter Caſtle*, and the *Bridge*, and other Places.

Soldiers raiſed in *London*. *Vitellius*, F. 5.

*Jan.* 27. The City ſent into *Kent* a great Number of Men in white Coats. The Captains to command them, and the reſt of the Forces, were the Duke of *Norfolk*, Earl of *Ormund*, Sir *George Hayward*, and divers others. But many of the Guards, and of the White Coats, took their Opportunity and went over to *Wyat*'s Side: Whereupon the Captains went home again. *Wyat* had gotten ſome Ordnance that belonged formerly to the King. After the Captains retired, *Wyat* came forward towards *Dartford*, with his Army, towards *London.*

The Queen ſends to *Wyat*.

On the 28th, The Queen ſent to *Wyat* and his Company, the Maſter of the Horſe, and Mr. Comptroller, to know their Intent. And they returned Anſwer, That they would have the Queen and the *Tower* in keeping, and ſome other Things.

On the 29th, *Wyat*, *Harper*, *Iſeley*, and the reſt, were marching towards *Blackheath*, and ſo forwards towards *London*, with a great Army.

He comes to *Blackheath*.

How the Queen reſented theſe Doings, and how the Conſpiracy ſpread into the Weſt and other Parts, a Letter will diſcover, wrote from ſome great Lord, *Jan.* 28. to the Earl of *Shrewsbury*. Wherein he aſcertained him, 'That the Queen was in good Health of her Body, but ſick in certain naughty Members of her Commonwealth: As the *Carows* in the Weſt Parts, and *Wyat*, *Harper* and *Colepepper* in *Kent*. Of which Diſeaſe he truſted Almighty God would ſhortly deliver her Majeſty. For the *Carows*, they had heard, were ready to run: That the Country of *Devonſhire* would not harbour or countenance them: That *Gawen Carow* made great haſte out of *Exeter*: That the *Kentiſh* Men alſo ſeemed to faint: That *Harper* offered to perſuade the People to go home to their Houſes, ſo he might have the Queen's Pardon. And that *Colepepper* made the Means he could to get thence. That the Duke of *Norfolk*, and divers others, as the Lord *Clinton*, Lord *Cobham*, the Maſter of the Queen's Horſe, and divers other Gentlemen, were gone towards the Rebels; who, indeed, had aſſembled at *Rocheſter*, and there kept the Paſſage. That the Duke of *Suffolk* was ſtollen from his Houſe at *Shene*, with his two Brethren, to *Leiceſterſhire*, having been met at *Stony Stratford*. And that the Earl of *Huntingdon* was gone into thoſe Parts after him; and that the Duke was proclaimed Traytor. That the Cauſe of this Inſurrection, they vaunted in all Places, to be the Queen's Marriage with the Prince of *Spain*.

The Conſpiracy ſpreads in the Weſt.
*E Literis Com.* Salop. *in Offic. Armor.*

Foreign Succour feared.

And that which rendred this Rebellion the more formidable, was, That it was feared ſome forcible Invaſion, at this Time, from *France*, might aſſiſt and join with theſe Seditious Perſons at home. Which was the Cauſe the Queen gathered all the Strength ſhe could, and ſent to all her Nobility and Gentry, with the more Celerity, to come in to her with all the Force they could raiſe. To the Earl of *Suſſex* (that was late her Lieutenant, when he raiſed an Army for her Crown) thus ſhe wrote the laſt Day of *January* but one.

*By the* QVENE.

MARYE *the Quene.*

The Queen to the Earl of *Suſſex*.
*Titus*, B. 2. p. 123.

'Right Truſty and Right Welbeloved, We grete you wel. And foraſmuch as divers Seditious Perſons, traiterouſly conſpiring togethers, have raiſed a moſt unnatural and perillous Rebellion againſt Us, Our Laws and Dignity Royal, tending to the utter Deſtruction of this Our Realm, if ſpeedy Remedy be not provided; We do therefore charge and require you, as ye tender the Surety of Our Perſon, and the Preſervation of this Our Native Country, that raiſing al the Force of hable Men, ye be hable to make of your Servants, Tenants and Friends, and others under your Rules and Offices, ye do with the ſame, in Warlike Maner, repair unto Us with all poſſible Speed. Wherin the more earneſt Expedition you make, the more acceptable Service ſhal ye miniſter unto Us. This Matter requireth ſo much the more Haſt, for that many of the ſaid Rebels have openly ſaid, That they

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'they want not in this their deteſtable Doings, the Aid and Succours 'of certain of our ancient Enemies in Foreign Parts. Yeoven under 'our Signet at Our Palace of *Weſtminſter* the XXX. of *January*, the 'Firſt Year of Our Reigne.

*To our Right Truſty and Right Welbeloved Couſin*
*and Counſellor the Earl of* Suſſex.

The Citizens guard *London Bridge*.

Now all the Care was, to keep *Wyat* out of the City. Therefore, *Febr.* 1. Orders came, That all Crafts ſhould find a double Number of Men at this dangerous Juncture. And that none but Houſholders ſhould come to *London Bridge*, and the Gates and the Draw Bridge there, to defend the City in that Part. Where great Guns were planted; and afterward the Bridge was broken down. There was then a Precept, That each Man in every Houſe ſhould make and provide a White Coat, for his Soldier to wear.

Sir *Tho. Wyat* proclaimed a Traytor.

The ſame Day, at Noon, was a Proclamation made in *Cheapſide*, at *Leadenhall*, and *Magnus Church* Corner, with an Herald of Arms, and one of the Queen's Trumpeters, accompanied with the Lord Maior, and the Lord Admiral *Howard*, and the two Sheriffs, That Sir *Thomas Wyat* was a Traytor and Rebel, and all his Fellows likewiſe: Declaring therein, That the ſaid *Wyat* required to have the Queen in Cuſtody, and the *Tower* of *London* in his Keeping.

The Queen comes to the City.

About Three of the Clock in the Afternoon, the Queen came riding from *Weſtminſter* unto *Guildhall*, attended with a noble Retinue of Lords and Ladies, Biſhops and Knights, Heralds at Arms, and Trumpeters blowing, and all her Guard in Harneſs. There ſhe declared, in an Oration, to the Maior and the City, and to her Council, her Mind concerning her Marriage, (which had occaſioned all this preſent Danger and Diſturbance) that ſhe never intended to marry out of her Realm, but by her Council's Conſent and Advice: And that ſhe would never marry, but all her true Subjects ſhould be content with it, or elſe ſhe would live as ſhe had done hitherto. But that ſhe would call a Parliament as ſhortly as might be, and as ſhe ſhould find Cauſe. This the Journal-writer makes the chief Contents of her Speech, to pacify and keep the Citizens in a Stay. But her whole Speech is preſerved in ſome of our Chronicles. She then alſo told them, That the Earl of *Pembroke* ſhould be her Chief Captain and General againſt *Wyat*, and the Lord Admiral ſhould be Aſſociate with the Lord Maior, to defend and keep the City from all Attempts. After this, the Queen departed from *Guildhall*, and rid to the *Three Cranes* in the *Vintry*, and took her Barge to *Weſtminſter*.

A Proclamation for taking *Wyat*.

On the 3d Day, went forth a Proclamation, That whoſoever ſhould take the Body of Sir *Thomas Wyat*, except *Harper*, *Iſeley*, and *Rudſton*, ſhould have and enjoy, as a Reward, an 100 *l.* Land, to them and their Heirs for Ever. On the ſame Day, *Wyat*, with the reſt, came into *Southwark*, at Afternoon, with his Army. And the Morrow after, they made their Trenches in divers Places, and planted Ordnance.

Who comes to *Southwark*.

Orders to watch the Paſſages into *Scotland*.

In the mean Time the Earl of *Shrewsbury*, Lord Preſident of the North, diſpatched Letters both to Sir *Thomas Wharton* and Sir *Robert Conſtable*, who were chief Officers in the Marches between *Scotland* and *England*, that they ſhould watch the Paſſages into *Scotland*. And *Wharton*, *Feb.* 4. wrote to the Earl, That he preſently had depeched two Servants of his; one to his Deputies at *Cockermouth* and *Forneſſe*, to keep good Watch for the Apprehenſion of the Duke of *Suffolk*, or any other Traytors or ſuſpect Perſons, according to his Lordſhip's honourable Commandment: profeſſing, that therein, and in all other Commandments, he ſhould be ready to ſerve her Highneſs, and attend his Lordſhip, as might ſtand with his Pleaſure.

*Wyat* comes towards *London* by *Kingſton*.

*Feb.* 6. being *Shrove Tueſday*, in the Morning, *Wyat* and his Company returned back from *Southwark* toward *Kingſton* upon *Thames*, thinking to enter *London* that way. But there he found the Bridge plucked up. Yet cauſing one of his Men to ſwim over to fetch a Boat, he and his Men marched that Night toward *Kenſington*, and ſo forward. The ſame Day, two Men that were Spies were hanged upon a Gibbet in *Paul's Church-yard*. The one a Spy of *Wyat's*, and other the Under Sheriff of *Leiceſter*, for carrying Letters of the Duke of *Suffolk*, and ſome other Things. This Day alſo were the Duke of *Suffolk*, and his Brother, the Lord *John*, brought on Horſeback to the *Tower*, guarded by the Earl of *Huntington*, with Two (others write Three) Hundred Horſe.

Spies hanged.

Duke of *Suffolk* brought to the *Tower*.

*Wyat* taken.

*Feb.* 7. in the Forenoon, *Wyat*, with his Army and Ordnance, were at *Hide Park Corner*. There the Queen's Hoſt met them, with a great Number of Men of Arms on Horſeback, beſide Foot. By One of the Clock the Queen's Men and *Wyat's* had a Skirmiſh, and many were ſlain. *Wyat* took the Way down by St. *James's*, with a great Company, and ſo to *Charing Croſs*, and onward toward *London*, ſtill crying, *God ſave Queen Mary!* till he came to *Ludgate*, and knocked there, thinking to have entred. But the Gate being kept faſt againſt him, he retired back again toward *Temple Bar*; and there yielded himſelf unto Mr. *Norroy*, the Herald, in his Coat of Arms. Where being mounted behind a Gentleman, was brought unto the Court. By the Way many of his Men were ſlain e'er they came to *Charing Croſs*, ſome with Morice Pikes, and ſome with Bills. And many others of them cried, *We be the Queen's Servants, and Engliſhmen*, under a falſe Pretence, and to make Men believe the Queen had given them Pardon. And divers of them took the Queen's Men by the Hand, as they went towards *Ludgate*. This happened on *Aſh Wedneſday*. And the ſame Night, *Wyat*, *Cobham*, *Vane*, and the two *Knevets*, and other Captains, were ſent to the *Tower*.

Preparations made at the Court for Defence upon *Wyat's* Coming.

*Underhil's* Relat. *Int. Foxii* MSS.

As for the Court, how it ſtood there in this Diſturbance, take from the Relation of one who was then one of the Queen's Gentlemen Penſioners, and preſent then in Arms.

The Queen, and her People at the Court, were in great Conſternation. When *Wyat* was come to *Southwark*, being there with his Army, intending to enter *London* that Way, the Gentlemen Penſioners were commanded to watch in Armour that Night, for the Preſervation of the Queen's Perſon. And they came up into the Chamber of Preſence, with their Pole-axes in their Hands. Whereat the Ladies were very fearful; ſome lamenting, crying, and wringing their Hands, and ſaid, 'Alas! there is 'ſome great Miſchief towards us! We ſhall all be deſtroyed this Night! 'What a Sight is this, to ſee the Queen's Chamber full of Armed Men! 'the like was never ſeen nor heard of!' But the Concerns, it ſeems, were not the ſame in *London*; the Gates whereof were faſt ſhut up and locked.

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For when the Council had that Night, about Eleven a Clock, diſpatched *George Ferris* to the Lord *William Howard*, who had the Charge of the Watch at *London Bridge* the ſame Night; *Ferris*, and two or three more of his Company, being come to *Ludgate*, the Citizens, who kept a ſtrong Watch there, notwithſtanding they declared to them, That they came from the Court, and upon the Queen's urgent Buſineſs, did but laugh, and refuſed to let them paſs, pretending the Keys were gone: and ſtill much Laughing were heard among them.

Sir *John Gage* at the Court Gates, flies.

When *Wyat* could not paſs the Bridge, and was come about, old Sir *John Gage* was appointed without the utter Gate of the Court, with ſome of his Guard, and his Servants, and others with him. The reſt of his Guard were in the great Court, the Gates ſtanding open. Sir *Richard Southwel* had the Charge of the Backſides, as the Wood-yard, and that Way, with as many. The Queen was in the Gallery by the Gate-houſe. Then came *Knevet* and *Thomas Cobham*, and a Company of the Rebels with them, through the *Gate-houſe* from *Weſtminſter* upon the ſudden. Wherewith Sir *John Gage*, and thoſe with him, being armed only with old Brigandines, were ſo frighted, that they fled in at the Gates in ſuch haſte, that he fell down in the Dirt, and ſo the Gate was ſhut; whereat the Rebels ſhot many Arrows. By Means of this great Hurly Burly in ſhutting the Gates, the Guard, that was in the Court, made as great haſte in at the Hall Door, and would have come into the Hall among the Penſioners; which they would not ſuffer. All this that I now write, is taken from the Relation of *Underhil*, one of the Gentlemen Penſioners, preſent at theſe Tranſactions. Then they went, ſaith he, thronging towards the Water-gates, the Kitchens, and thoſe Ways. *Gage* came in among the Penſioners all dirty, and ſo frighted, that he could not ſpeak to them.

The Penſioners iſſue out.

The Penſioners upon this iſſued out of the Hall into the Court, to ſee what the Matter was; where there was none left but the Porter, the Gates being faſt ſhut. As they went towards the Gates, meaning to go forth, Sir *Richard Southwel* came forth of the Back-yards into the Court: Sir, ſaid the Guard of Penſioners to him, command the Gates to be opened, that we may go to the Queen: we will break them open elſe; it is too much Shame the Gates ſhould be thus ſhut for a few Rebels. The Queen ſhall ſee us fell down her Enemies this Day before her Face. Maſters, ſaid he, and put off his Murrion off his Head, I ſhall deſire you all, as you be Gentlemen, to ſtay your ſelves here, that I may go up to the Queen to know her Pleaſure, and you ſhall have the Gates opened; and, as I am a Gentleman, I will make Speed. Upon this they ſtayed, and he made a ſpeedy Return, and brought them word, the Queen was content they ſhould have the Gates opened. But her Requeſt is, ſaid Sir *Richard*, that ye will not go forth of her Sight: for her only Truſt is in you for the Defence of her Perſon this Day. So the Gate was opened, and they marched before the Gallery Window; where ſhe ſpake unto them, requiring them, as they were Gentlemen, in whom ſhe only truſted, that they would not go from that Place. There they marched up and down the Space of an Hour. And then came an Herald poſting to bring News, that *Wyat* was taken. Immediately came Sir *Maurice Barkley*, and *Wyat* on the ſame Horſe behind him, unto whom he yielded at the *Temple-Gate*; and Sir *Thomas Cobham* behind another Gentleman.

Their Courage.

He that celebrated Maſs before the Queen on *Wedneſday*, whilſt *Wyat* was now at *Charing Croſs*, was Dr. *Weſton*, and wore Harneſs under his Veſtment: as *Weſton* himſelf reported to one Mr. *Roberts*.

*Weſton* ſays Maſs now in Harneſs.

The Queen thanks the Penſioners for their Service.

Anon after, the Guard of Penſioners were all brought into the Queen's Preſence, and every one kiſſed her Hand. Of whom they had great Thanks and large Promiſes, how good ſhe would be unto them. But few or none of us got any Thing, as the forementioned Gentleman wrote, altho' ſhe was very liberal to many others, that were Enemies to God's Word, as few of us were.

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## CHAP. X.

### *Victory over* Wyat. *Arraignments and Executions; Of the Lady* Jane; *And the Duke of* Suffolk: *And divers Others. The Earl of* Devon, *and Lady* Elizabeth, *ſent to the* Tower. *K.* Edward's *Biſhops deprived.*

The Cares and Fears of the Court.

DURING theſe Diſturbances, the Queen and Council were wholly ingulphed in Cares for putting Things in a Poſture, to meet with and quell the Mutineers; Inſomuch, that they had no Leiſure for other Matters. And Orders were now given out, That no Salaries nor Fees ſhould be paid to any for a Time. And no manner of Suits were heard; nor yet, if any came with any, were they regarded. And, ſince the taking of *Wyat*, the Council was continually employed about Search into this Conſpiracy, which was thought to be great. The Lord *Thomas Grey*, the other Brother of the Duke of *Suffolk*, was taken about this Time, going toward *Wales*, and was coming up. And notwithſtanding the ſaid Duke and *Wyat*, with the moſt Part of the Captains, were now in Hold, and in the *Tower*, yet ſuch were their Fears Above, that there was Nightly Watch in the Court, in Harneſs, and Day and Night in *London*.

The L. *Thomas Grey* taken.

*Te Deum* ſung.

But now *Wyat* being overthrown and routed, and his chief Accomplices in ſure Cuſtody, on the 8th of *February*, Commandment came from the Queen and the Biſhop of *London*, That in St. *Paul's* Church, and in every Pariſh Church in *London* beſide, *Te Deum* ſhould be ſung; and that there ſhould be Ringing of Bells every where, for the Victory the Queen had obtained.

Biſhop *Gardiner* preaches before the Queen.

In the midſt of theſe Diſturbances, the Biſhop of *Wincheſter* thought fit to give the Queen a Sermon on *Sunday*, *Feb.* 11. Wherein, according to the Fierceneſs of his Diſpoſition, he exhorted her to uſe no Mercy, but extreme Juſtice, towards theſe *Kentiſh* Rebels. To which Sermon and Counſel, all thoſe bloody Doings that followed the very next Day, and Week after, muſt be attributed, and that Plenty of Gallowſes ſet up two Days after in and about the City.

Executions.

The next Week was taken up in Executions; and a bloody Week it proved both in *London* and in the Parts where the Rebels dwelt. For it began on *Monday*, *Feb.* 12. with the taking off the Head of the Lord *Guilford Duddley* upon *Towerhill*. And within an Hour after, the Lady *Jane's* Head was ſtricken off within the *Tower*. Who, indeed, had a

Lady *Jane* beheaded.

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very hard Chapter, to be ſet up to be Queen, even againſt her Will, by the Lords of the Council; and by them to be ſoon after adjudged to be executed for being Queen: Which Office they themſelves, in Effect, had impoſed upon her. Who alſo took an Oath roundly to bear true Allegiance to her; and in a very ſhort Time broke that Oath; nay, and 'tis to be feared, when they took it, intended not to keep it. This, an eminent Man in thoſe Times ſeverely laid to their Charge. ‘They that were ſworn Chief of the Council with the Lady *Jane*, and cauſed the Queen [*Mary*] to be proclaimed a Baſtard through all *England* and *Ireland*, and that were the ſoreſt Forcers of Men, yea, under the threatned Pain of Treaſon, to ſwear and ſubſcribe unto their Doings; bewrayed the Matter themſelves underhand by their Wives, and other ſecret Shifts: And afterwards became Counſellors, I will not ſay Procurers, of the innocent Lady *Jane*'s Death. And at this preſent are in the higheſt Authority in the Queen's Houſe, and the chiefeſt Officers and Doers in the Commonwealth. And ſome of them that wrote moſt earneſtly to a certain Lord of the Realm [Archbiſhop *Cranmer* perhaps] among many others, in favour of the Lady *Jane*, by baſtarding and railing upon the Queen, were not aſhamed, within a few Days after, when the ſame Lord was locked up in the *Tower*, for his conſtant, altho' conſtrained, Obedience to the common Order of the Council; to be the moſt ſtrange and rough Examiners on the contrary Part: As tho' themſelves had never halted in the Matter.’ Perhaps, the Marqueſs of *Wincheſter*, the Earl of *Arundel*, and the Earl of *Pembroke*, were intended by this Writer, as ſome of the Chief of theſe notable Temporizers.

*Ponet* Biſhop of *Wincheſter*, in his Treatiſe of *Politic Power.*

Her Character.

But thus was the Lady *Jane* brought to the Scaffold, that incomparable Woman, that carried ſo divine and brave a Soul in a Female Body. She was of exemplary Piety, as well as of excellent Learning, being well skilled in the *Latin* and *Greek* Tongues, and a great Reader of the *Grecian* Orators and Philoſophers. *Aſcham* (who was well acquainted with her at Court, and had received many learned Letters from her) coming in the Year 1550. to her Father's Houſe in *Leiceſterſhire*, when all others were taking their Paſtimes and at their Sports, he, being admitted into her Chamber, found her reading *Plato*'s *Phædo*, in *Greek*, being then but Fifteen Years old. With which he was ſo taken, that (as he wrote in a Letter to his Friend, the Learned *Sturmius*) that goodly Sight was always before his Eyes. And, indeed, ſhe underſtood and ſpake *Greek* ſo perfectly, that as he could but admire it, ſo he thought any one elſe would ſcarcely believe it. And when the ſame *Aſcham* had underſtood that *Sturmius* had tranſlated ſome Orations of *Æſchines* and *Demoſthenes* into *Latin*, and intended to publiſh them, he exhorted him to dedicate them unto her, in reſpect of her Learning and Good Will toward Learned Men, and particularly to him and his. *Aſcham* alſo gave this Character of her. *That however Illuſtrious ſhe were by her Fortune, and Royal Extraction, theſe bore no Proportion to the Accompliſhments of her Mind, adorned with the Doctrine of* Plato, *and the Eloquence of* Demoſthenes. He reckoned her and Lady *Mildred*, Sir *W. Cecyl*'s Wife, (who ſpake and underſtood *Greek* as if it were *Engliſh*) to be the two learnedeſt Women in *England*: but

Cujus [D. *Janæ*] cultior eſt Animus Doctrina *Platonis*, & Eloquentia *Demoſthenis*, quam Fortuna Illuſtrior, aut Regio genere, &c.

Non eſt, ſi quid in me Judicii ſit, dignius Exemplum, quod in Oculis Hominum feratur, quod in Lucem & Conſpectum appareat, quo reliqua Nobilitas ad veram Laudem, & inſigne Decus evocari poſſit. Epp. *Aſch.*

but gave the Lady *Jane* the Preference. And, finally, he thought a more worthy Pattern could not be propounded to the Nobility.

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Her Elegy.

Her high Birth, and vertuous Qualities, and admirable Accompliſhments, her Innocency and pardonable Fault, her reſolute and brave Death, and Queen *Mary's*, and ſome other Courtiers Severity, in cauſing her to be executed, are excellently deſcribed by a Wiſe and Learned Man in that Age, and well acquainted with the Tranſactions of that Court, *viz.* Sir *Thomas Chaloner*. Whoſe Elegy upon her is worthy the Reading; and may be found in the *Catalogue*. Wherein ſhe is commended both for her Beauty, and, that which the more ſet it off, her becoming and taking Speech; for her ſtupendious Skill in Tongues, being well verſed in Eight, *viz. Latin*, *Greek*, *Hebrew*, *Chaldee*, *Arabic*, *French* and *Italian*, beſides the *Engliſh*. She had a natural Wit, and that improved by Art and Study. She played well on Inſtrumental Muſic. She writ a curious Hand; and ſhe was excellent at her Needle. And dyed at ſcarce Eighteen Years of Age. And notwithſtanding all theſe rare Endowments, ſhe was of a mild, an humble, and a modeſt Spirit, and never ſhewed an elated Mind, till ſhe ſhewed it at her Death. For which the Queen was very hardly thought of: That when the Nobles were indeed guilty of the Crime, ſhe ſhould lay the Puniſhment upon her, that, in Effect, was innocent. To this Cruelty and Injuſtice the Poet attributed the Shortneſs of *Mary's* Reign, and her long languiſhing Sickneſs, touched with the Stings of her guilty Mind for this Blood. And that the chief Authors of this dire Counſel were taken off, not long after, by juſt Vengeance from above: One dying of the Dropſy, and another of the Stone, and another with a grievous Diſtillation or Rheume, and others with other Diſeaſes.

*Numb.* IX.

Puniſhment taken upon the Rebels.

Thus this *Black Monday* began, with the Execution of this moſt Noble and Vertuous Lady and her Husband. On the ſame Day, for a terrifying Sight, were many new Pairs of Gallows ſet up in *London*. As at every Gate one, two Pair in *Cheapſide*, one in *Fleetſtreet*, one in *Smithfield*, one in *Holborn*, one at *Leadenhall*, one at St. *Magnus*, one at *Billingſgate*, one at *Pepper Alley* Gate, one at St. *George's*, one in *Barnesby Street*, one on *Tower Hill*, one at *Charing Croſs*, and one at *Hide Park Corner*. And there they ſtood for a Terror to the Citizens till *Wedneſday*, *Feb.* 14. when Men were hanged on every Gibbet, and ſome Quartered too. In *Cheapſide* ſix; at *Aldgate* one, hanged and quartered; at *Leadenhall* three; at *Biſhopſgate* one, and he quartered; at *Moorgate* one, and he quartered; at *Ludgate* one, and after quartered; at *Billingſgate* three hanged; at St. *Magnus* three hanged; at *Tower Hill* three hanged; at *Holborn* three hanged; at *Fleetſtreet* three hanged; at *Paul's Churchyard* four; at *Pepper Alley* Corner three; at *Barnesby Street* three; at St. *George's* three; at *Charing Croſs* four, whereof two belonged to the Court, *viz.* one *Booth*, a Footman, and *Vicars* of the Guard; at *Hide Park Corner* three, one of them named *Pollard*, a Water bearer. Thoſe three hanged in Chains. But ſeven were quartered, and their Bodies and Heads ſet upon the Gates of *London*.

Earl of *Devonſhire* ſent to the *Tower*.

Lady *Elizabeth* ſent for.

The ſame 12th of *February* the Earl of *Devonſhire* was ſent to the *Tower* upon ſome Suſpicions againſt him, being of the Royal Blood, with a great Company of the Guard. And the Lady *Elizabeth*, upon the ſame Account, was ſent for three Days before; but not yet come. The Let was, her Sickneſs.

On

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An Embaſſy to the Emperor.

On this inauſpicious Day, (to carry the Tidings of the Noble Blood that was ſhed therein, and the Executions that were preparing to follow) the Earl of *Bedford*, Lord Privy Seal, and the Lord *Fitzherbert*, were diſpatched towards the Emperor's Court, accompanied with half a Score Gentlemen and their Servants. They were convoyed over by Mr. *Winter*, Admiral of that Fleet; one ſecretly concerned in *Wyat*'s Plot.

On the 17th Day, the Duke of *Suffolk* was Arraigned at *Weſtminſter*, and Caſt.

23 ſent down into *Kent* to be executed.

On the 18th Day, were had into *Kent* certain Captains, as *Bret*, and 22 more of the Rebels, to ſuffer Death there.

The Severity of theſe Executions exclaimed upon.

*Knox*'s Admonition.

For the great Quantity of Blood ſhed upon this Occaſion, and for the Numbers of innocent People that, without Proof, ſuffered alſo, a Writer in thoſe Times thus exclaimed: ‘Who could ever have thought, that ſuch Cruelty could have entred into the Heart of a Woman, and into the Heart of her that is called a *Virgin*? That ſhe ſhould thirſt the Blood of Innocents, and of ſuch as, by juſt Laws, and faithful Witneſſes, could never be proved to have offended by themſelves. I find that *Athaliah*, in Appetite to Reign, murthered the Seed of the Kings of *Judah*; and that *Herodias*'s Daughter, at the Deſire of a Whoriſh Mother, obtained the Head of *John* the Baptiſt. But that ever a Woman that ſuffered herſelf to be called *The moſt bleſſed Virgin*, cauſed ſo much Blood to be ſpilt, for the eſtabliſhing an uſurped Authority, I think, is rare to be found in Scripture or Hiſtory.’ And in reſpect of the Gallows ſet up in divers Places of *London*, he added; ‘I find that *Jezabel*, that curſed Idolatreſs, cauſed the Blood of the Prophets of God to be ſhed, and *Naboth* to be martyred unjuſtly for his own Vineyard. But, I think, ſhe never erected half ſo many Gallows in all *Iſrael*, as *Mary* hath done in *London* alone.

Several arraigned.

On the 19th, were arraigned in *Weſtminſter Hall*, Sir *William Cobham*, and two of his Brethren, the Lord *Cobham*'s Sons. Sir *William* and one of his Brothers were not Caſt, (*Hollingſhed* ſaith, they came not to the Bar) but *Thomas Cobham* the youngeſt was. On the 20th, was arraigned the Lord *John Grey*, the Duke of *Suffolk*'s Brother, and Caſt; but afterwards obtained a Pardon.

One executed at St. *George*'s.

Others arraigned.

On the ſaid 20th Day, one of the condemned Perſons going into *Kent*, to *Cranbrook*, to be executed, (a wealthy Man) was, upon farther Conſideration, fetch'd back again, and brought to St. *George*'s Church, and there hanged by Four of the Clock at Night. The 21ſt Day, the Lord *Thomas Grey*, the Duke of *Suffolk*'s other Brother, and Sir *James A Croft*, were brought on Horſeback to the *Tower*. On the 22d Day, was arraigned one *Booth*, ſometime of *Calais*, and caſt for Treaſon.

Many of the Rebels pardoned.

The ſame 22d Day, the *Kentiſh* Men, that had lately been in Arms, (to the Number of Four Hundred and more, according to *Stow*; Two Hundred and Forty, according to *Hollingſhed*) went to the Court with Halters about their Necks, and bound with Cords two and two together: And ſo paſſed along through *London* to *Weſtminſter*. And between the two Tilts the poor Priſoners kneeled down in the Mire. And the Queen's Grace looking out over the Gate, gave them all Pardon. Whereat they cried out, *God ſave Queen* Mary. And they went to *Weſtminſter Hall*: and there they caſt their Halters and their Caps about the Hall, and in the Streets where they went, and cried out, *God ſave Queen* Mary.

The

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Lady *Elizabeth* ſent for up.

The Lady *Elizabeth*, in the midſt of theſe Confuſions, was ſent for up, (as was ſaid before) ſome Jealouſies being ſurmiſed of her by her Enemies, as tho' ſhe had been concerned in this Conſpiracy. So that *Feb.* 23. tho' ſhe were then ſick, ſhe came riding to *London*, through *Smithfield*, unto *Weſtminſter*, between Four and Five of the Clock at Night, with an Hundred Velvet Coats before her. Her Grace rode in a Chariot open on both ſides. And after her rode an Hundred Coats of Scarlet and fine Red, guarded with Silver: And ſo through *Fleetſtreet* unto the Court, by the Queen's Gardens.

Duke of *Suffolk* beheaded.

On the 23d, The Duke of *Suffolk* loſt his Head on *Tower Hill*, between Nine and Ten of the Clock afore Noon. To do Right to this moſt Noble Prince, becauſe he is ſo illy deſcribed, and paſſed over to Poſterity under ſuch a wrong Character, as I conceive, I ſhall here ſet down a truer and better. Sir *John Hayward* ſaith thus of him, That he was *a Man for his harmleſs Simplicity, neither miſliked, nor much regarded.* Biſhop *Burnet*, That *for his Weakneſs he would have died more pitied, if his Practices had not brought his Daughter to her End.* But after theſe, I will leave this great Peer to the Opinion of the World, under the Words of a good Hiſtorian, that wrote before either of them. 'Such was the End of this D. of *Suffolk*; 'a Man of high Nobility by Birth, and of Nature to his Friends gentle 'and courteous; more eaſy, indeed, to be led, than was thought expedient: 'Of Stomac ſtout and hard: Haſty and ſoon kindled, but pacified ſtrait 'again, and ſorry, if in his Heat ought had paſſed him otherwiſe than 'Reaſon might ſeem to bear: Upright and plain in his private Dealings: 'No Diſſembler; nor well able to bear Injuries; but yet forgiving and 'forgetting the ſame, if the Party would ſeem but to acknowledge his 'Fault, and to ſeek Reconcilement: Bountiful he was, and very Liberal; 'ſomewhat Learned himſelf, and a great Favourer of thoſe that were 'Learned. So that to many he ſhewed himſelf a very *Mecænas*. As free 'from Covetouſneſs, as void of Pride and diſdainful Haughtineſs of Mind; 'more regarding plain-meaning Men, than claw-back Flatterers. And 'this Vertue he had, That he could patiently hear his Faults told him by 'thoſe whom he had in Credit for their Wiſdom and faithful Meaning 'towards him. He was an hearty Friend unto the Goſpel, and profeſſed 'it to the laſt.' He entertained in his Family *John Aylmer*, a very Learned and Good Man, who was afterwards Biſhop of *London*. He was a Patron to *Bullinger*, that great Light of *Switzerland*, who dedicated ſome of his *Decads* to him. But he muſt ever be famous to Poſterity for being Father to that incomparable Woman, the Lady *Jane*, above mentioned. Whoſe Death that he had been the Inſtrument of haſtening, aggravated his Grief. Which occaſioned her to write a kind Letter to him, to alleviate his Perplexities in reſpect of her. Which is extant in *Fox's Martyrology*.

His Character.

More pardoned with Halters on.

The Queen extended her Pardon on the ſame 23d Day unto certain other *Kentiſh* Men in *Southwark*. Who went, it ſeems, as the others the Day before, with Halters about their Necks. And, having their Pardons, cried, *God ſave the Queen!* and caſt their Halters on high in the Streets, as they paſſed along.

The Sepulchre, and Palms, and Shrift ordered this *Lent*.

But in the midſt of theſe Matters I muſt not be ſilent, that the Reſtoration of the old Religion went on vigorouſly. For now, againſt *Eaſter*, Commandment was given, That in all Churches in *London*, the Sepulchre ſhould be had up again; and that every Man ſhould bear Palms, and go to Shriſt.

Fears from ſome fled abroad. Sir *P. Carew.*

*Wyat*'s Rebellion was not ſo concluded and put to an End, but that ſome of his Complices, and particularly Sir *Peter Carew*, being fled abroad, were practiſing to attempt anew upon the Queen. She therefore haſtily, in this Month of *February*, iſſued out her Orders and Inſtructions to the Officers of the Counties, of the Weſt Parts chiefly, to make Muſters of the Counties, and to appoint Captains over them, to be ready; and, withal, effectually to put the Popiſh Religion in ſtrict Execution. For which Purpoſe, thus ſhe addreſſed her Letters:

*By the* QUENE.

MARY, *the Quene.*

Orders for Muſters thereupon. *Otho*, E. 11.

‘Truſty and Welbeloved, We grete you wel. And whereas We have heretofore ſignified unto you the deteſtable Conſpiracies, and abhominable Treaſons, that were in ſundry Places of this Realm, even at one Inſtant, and by one Accord practiſed againſt Us, Our Crowne and Dignity Royal, by the Duke of *Suffolk* and his two Brethren, *Wyat*, *Carewe*, *Crofts*, and other their Complices: Albeit their Snares being by the Grace of God broken, and themſelves in ſafe Cuſtody, to receive according to Juſtice; yet, conſidering that their ſaid Conſpiracy, tending to the utter Deſtruction of Us and Our Realm, is not only ſpred through many Parts of this Our Realm, among many corrupt Members of the ſame, but alſo made and attempted in Foreign Parts, by the deteſtable Traitor, Sir *Peter Carew*, and certain others with him; We think it ſo much the more neceſſary to have all Our good Subjects not only warned hereof, but alſo to have them in ſuch a Readineſs, as they may be the more able to defend their natural Country, and Us their Sovereign Lady, againſt theſe unnatural Traitors. And for the doing hereof, We have cauſed Articles of Inſtruction to be made, which ye ſhall receive herewith.

‘Our Pleſure and expres Commandment therefore is, That, before all Things, having earneſt Regard that God's Service be ſet forth and maintained, according to Our Laws, ye forthwith, upon the Sight hereof, apply your ſelf wholly, if it be not don, to the perfecting of the Muſters of that Our County of          after ſuch maner and ſort, as by Our ſaid Inſtructions is appointed unto you, naming to every Hundred Men a diſcrete and ſkilful Captain, to be taken of the Inhabitants of the ſame Shire. Wherein, when ye ſhal have taken a true and perfect Order, Our Pleſure is, ye ſhal make a plain and ful Certificate unto Us, or Our Privy Council, of the ſame: Signifying thereby, both the whole Number of Able Men of the ſaid County, with the Names of Captains appointed for the leading of the ſame, *&c.* that they may be always ready, upon one Hour's Warning, *&c.* Given at Our Palace at *Weſtminſter*, *Febr.*      the Firſt of Our Reign.

Commitments, Arraignments, *&c.*

Various other Commitments, Arraignments and Executions, were performed in the remaining Days of the Month of *February*, and the beginning of *March*: as, namely, of Sir *William Santlow*, one of the Lady *Elizabeth*'s Gentlemen, the *Mantels*, the *Knevets*, the *Iſleys*, *Rudſton*, *Bret*, and *Carow* of the Weſt, Sir *Nic. Throgmorton*, Sir *James Crofts*, Sir *Edward Warner*,

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*Warner*, *Rogers*, *Vaughan*, *Thomas*, *Fitzwater*, &c. Some pardoned afterwards, and ſome executed.

Lord *T. Grey* and Sir *Tho. Wyat* arraigned.

On the 9th of *March*, the Lord *Thomas Grey* was arraigned at *Weſtminſter*, and Caſt. And on the 15th of the ſame, Sir *Tho. Wyat* alſo, (who had been kept thus long, hoping to get out of him a Confeſſion of the whole Conſpiracy, and ſomewhat or other, to bring the Lady *Elizabeth* into Trouble) was arraigned and Caſt to be hanged and quartered, and his Members to be ſet up. And accordingly he loſt his Head upon *Tower Hill*, *April* 11. and his Eſtate was forfeited to the Queen. A Part whereof was *Alyngton Caſtle*, and other Lands in *Kent*: which ſhe granted by Leaſe afterwards to Mrs. *Fynche*, by whoſe Means they fell into the Hands of Sir *John Guldeford*, Kt. perhaps nearly allied to her. And he ſpared not, but cut down and ſold away the Woods in ſuch great Quantity; that in the beginning of Queen *Elizabeth*'s Reign, the Knowledge of this came to the Court. And the Lords of the Council thought fit to ſend a Letter to him, requiring and charging him, in the Queen's Name, to ceaſe and forbear, from thenceforth, to fell or ſell any more Woods than were already felled upon the Lands of *Alyngton Caſtle*, and other Lands, that ſometime were Sir *Tho. Wyat*'s, deceaſed, until the Queen's Pleaſure, touching that Matter, were further known; or elſe, that his Intereſt ſhould be ſeen and conſidered by her Highneſs's Learned Council. Which Letter the ſaid Lords ſignified, That they addreſs'd to him upon credible Information, that he had made ſuch Waſte of the ſaid Woods, as he ſeemed thereby to intend rather a Spoil, than the Preſervation of the ſame.

Out of a Council Book.

*Throgmorton* Tried and cleared.

Sir *Nicolas Throgmorton* alſo, who had repaired up out of the Country, and ſurrendred himſelf to the Council, underwent his Trial ſoon after, in the Month of *April*; but had the good Fortune to be acquitted by his Jury, notwithſtanding ſtrong Jealouſies of his being a deep Conſpirator: Whoſe Poſt was thought to be at *London*, as a Factor, to give Intelligence as well to them in the Weſt, as to *Wyat* and the reſt in *Kent*. That he gave Notice to *Wyat* to come forward with his Power, and that the *Londoners* would be ready to take his Part: And that he ſent a Poſt to Sir *Peter Carow* alſo, to advance with as much Speed as might be, and to bring his Forces with him. He was ſaid, moreover, to be the Man that excited the Earl of *Devon* to go down into the Weſt. And that Sir *James Crofts* and he had many times conſulted about the whole Matter.

Lady *Elizabeth* ſent to the *Tower*.

Theſe I paſs over; and ſhall mention only one more, who, tho' innocent, ſmarted for theſe Tumults: And that is, the Lady *Elizabeth* mentioned before. Who, having been before cited up to the Court, and there remaining under ſome Reſtraint for a while, and after let go home again, was, on the 18th Day of *March*, carried to the *Tower* in the Afternoon, when Things looked black upon her. For Biſhop *Gardiner*, the Lord Chancellor, watched any Opportunity to catch her tardy, whoſe Succeſſion to the Crown, of all Things in the World, he moſt feared. Therefore, there was a Pretence, That a Bracelet was conveyed to her by Sir *Tho. Wyat*, wherein all the Secrets of that Conſpiracy lay hid. This the Lord Chancellor, in his Examination of *Wyat*'s Affairs, and of his Accomplices, is ſaid to ſearch out, piercing the Matter further than others. The Author whence I take this, was ſo unkind to that Lady, as to believe the Thing; but ſo kind to *Gardiner*, as to clear him from uſing or urging his Knowledge of this to the ſaid Lady's Peril. But *Wyat*

Parſon's *Ward Word*, p. 44.

cleared her immediately before he went forth to his Execution; and ſhe moſt ſolemnly proteſted her Innocency. Yet ſhe could not eſcape cloſe Confinement, and very rough Handling, as we heard before.

Narrow Examination about her and the Earl of *Devon*.

And in the Examinations of thoſe that were taken up for this Plot, narrow Enquiry was always made about this Lady and the Earl of *Devon.* So it was with Sir *Nic. Throgmorton*; and very fain the Privy Counſellors, employed in this Work, would have got out of him ſomething againſt them. For when at *Throgmorton*'s Trial, his Writing, containing his Confeſſion was read in open Court, he prayed the Queen's Serjeant, that was reading it, to read further, 'That hereafter, ſaid he, whatſoever become of me, my Words may not be perverted and abuſed to the Hurt of ſome Others, and eſpecially againſt the great Perſonages of whom I have been ſundry Times, as appears by my Anſwers, examined. For I perceive the Net was not caſt only for little Fiſhes, but for the great Ones.

The Earl of *Devon* will not meddle.

And as for the Earl of *Devon*, he was, indeed, tampered with by the Conſpirators to enter into their Plot, perſuading him to go down into the Weſt; where his Influence, by reaſon of his Noble Anceſtors, would have been conſiderable for their Purpoſe. He was told by Sir *Nic. Throgmorton*, That he and Sir *Edward Warner*, and divers other Gentlemen, would accompany him out of Town, and that Sir *Peter Carow* ſhould meet him with a Band of Horſe and Foot, by the Way of *Andover*, for his Safeguard. But all would not move him to ſtir from *London*. So that the Conſpirators, ſeeing his prudent Reſolution not to meddle in this dangerous Matter, gave out, that he had diſcovered all to the Chancellor; or that it was come out by his Taylor, about the trimming of a Shirt of Mail, and making a Cloak.

*Spaniards* miſuſed.

While theſe Agitations were in *England*, and *Wyat* and *Carow*, and their Parties, had, as was ſaid before, ſufficiently ſhewed their Diſguſt of a Match with *Spain*, many of the Common Sort, as they had Opportunity, would abuſe *Spaniards*, (of whom there ſeemed to have been good Store here already) and offer them Indignity, eſpecially Merchants. Inſomuch that many of that Nation that were haſtening over hither, and divers of them Merchants with their Ships and Commodities, began to be at a Stand, and were loth to venture themſelves in a Country ſo diſaffected to them. Whereat the Queen, who as much favoured them, ſent forth her Letters in *February* to her Juſtices and Officers, to this Tenor; 'That whereas ſhe was enformed, that upon Occaſion of certain vain and ſeditious Rumours, lately ſpred abroad by *Peter Carow*, *Wyat*, and other Traitors of that Conſpiracy, divers of the Subjects of her good Brother, the Emperor, haunting this her Realm, had of late been miſuſed, and uncourteouſly entreated, by ſome of her diſordered Subjects, contrary to the good Peace and Amity that was betwixt the ſaid Emperor and Her, ſhe meaning the Conſervation of her ſaid good Brother's Friendſhip and good Neighbourhood; and underſtanding, that for certain his neceſſary Affairs, he ſent preſently divers of his Ships and Subjects to the Seas, who, being warned by their late evil Entertainment here, ſtood in ſome Doubt to traffic or reſort into any of the Ports of her ſaid Realm; did let them wit her Wil and ſpecial Commandment was, That they ſhould give Order and ſtrait Charge in her Name unto al ſuch her Havens, Ports or Creeks, as were within that

Which cauſeth Letters from the Queen. *Titus*, B. 2.

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'her County of          that her Officers and Subjects, dwelling in or about any of the ſaid Havens, Ports, &c. ſhould not only ſuffer ſuch of her ſaid good Brother's Ships and Subjects, Merchants, or others, as either by Force of Weather, or otherwiſe, ſhould happen to arrive in any of her ſaid Ports, peaceably to enter and abide in the ſame, without any their Trouble or Diſquiet; but alſo to uſe them in friendly Maner, and to ſe them aided and ſuccoured with Victuals, or ſuch other Things as they ſhould have need of, for their reaſonable Money: Charging her ſaid Subjects not to fail hereof, as they tendered her Diſpleſure, and would anſwer for the contrary at their Peril. Yeoven under our Signet at Our Palace of *Weſtminſter*, the          of *February*, the Firſt Year of Our Reign.

Biſhops deprived by Commiſſion.

A Commiſſion was, in the Month of *March*, granted to the Lord Chancellor, the old Biſhop of *Durham*, and the Biſhops of *London*, *Chicheſter*, and St. *Aſaph*, to deprive King *Edward's* Biſhops, upon Pretence of their being Married. And, on the 16th Day, they accordingly deprived the Archbiſhop of *York*, the Biſhops of *Lincoln*, *Cheſter*, and St. *David's*. And, on the next Day, the Biſhops of *Hereford* and *Gloceſter*.

The Voice in the Wall.

About the 14th of *March*, in *Alderſgate*, or in a Houſe near it, was a ſtrange Voice heard in a Wall, that ſpoke unto ſeveral People. And, whatever it were, by it ſuch ſeditious Things were uttered, as it was afterwards complained of to the Lord Maior. But it was not long before it proved a Deceit, and was made known by divers, what it was. And ſuch as were concerned in it, were taken up, and committed to ſeveral Priſons; ſome to *Newgate*, ſome to the *Counter*, and others to the *Tower*. This Voice was called, *The Spirit in the Wall*. It was given out to be the Work of the Holy Ghoſt, or ſome Angel. The Report of it occaſioned great Flocking thither. It was diſcovered afterwards, that the Words were uttered by Whiſtle through the Hole of a Wall, which a Wench dextrouſly did. And becauſe the Words were not very intelligible, there were certain Confederates, that interpreted them to the By-ſtanders. The Tenor whereof was, againſt the Prince of *Spain*, and the Queen's Matching with him, and againſt Auricular Confeſſion, the Maſs, and other Popiſh Worſhip newly introduced.

Sir *Tho. Grey* of the North in Trouble.

*John* Lord *Conyers* Warden of the Eaſt Marches.

As this Year was fatal to the Noble Houſe of the *Greys*, ſo Sir *Tho. Grey*, related, 'tis probable, to them, was now in Trouble. He was one of the beſt Reputation in the Parts adjoining to *Scotland*. *John* Lord *Conyers*, who had the Charge of the Eaſt Marches for anempſt *Scotland*, and reſided at *Barwic*, made this *Grey* of Council with him in that Charge. But the Queen had ſent Letters to the Lord *Conyers* for the ſaid Sir *Thomas* to appear before the Earl of *Shrewſbury*, Lord Preſident of the North, and the reſt of the Council there, the firſt *Monday* in *Lent*. But the Lord *Conyers* ventured, for all this, to ſtay him from appearing then; becauſe, as he ſent word to that Council, he could not then be abſent, ſuch Need was of him. An Attachment was ſoon after awarded out againſt him. But even now again the Lord *Conyers* deſired the Earl, that he might anſwer by his Attorney ſufficiently warranted: and that a Commiſſion might be awarded to ſuch of the Country as ſhould pleaſe his Lordſhip, to take his Anſwer.

The North, how affected to Religion.

As in the Southern Parts the People had no Stomac to receive the old rejected Popiſh Service, now lately enjoined again; ſo neither in the

Northern Quarters had the Common People any better Diſpoſition toward it; at leaſt, in ſome Places. Thus the Town of *Burneſton*, in the North Riding of *Yorkſhire*, was ſo averſe to receiving again the Maſs, that they were complained of to the Council in the North; there being at that Time no Biſhop of *Cheſter*, (in whoſe Dioceſs the Pariſh was) to apply to for Remedy. Which occaſioned *John Latymer* and *Chriſtopher Nevyle*, Juſtices of Peace, as it ſeems, in thoſe Parts, thus to write unto the Earl of *Shrewsbury*; 'Further certifying your good Lordſhip, That the Vicar and Churchwardens of *Burneſton*, within the Limits of our Commiſſion, have complained to us the Lack of Things neceſſary for the ſetting forth Divine Service. Whereupon we have commanded them, in the Queen's Name, to provide. Which to do, they are very ſtubborn. And for becauſe the Town aforeſaid is in the Dioceſs of *Cheſter*, whereof there is no Ordinary to make Complaint unto; therefore we do certify your good Lordſhip, to the Intent that we may know, what is further to be done: that we may endeavour us accordingly. Dated *March* 18.

*Ex Epiſt. Com.* Salop. *in Offic. Armor.*

The Marqueſs of *Northampton* and others pardoned.

The old Year went of with ſome Expreſſions of the Queen's Mercy. For *March* 24. the Lord Marqueſs of *Northampton*, the Lord *Cobham* and his two Sons, and divers others, were delivered out of the *Tower*, and had the Queen's Pardon.

# CHAP. XI.

## *A farther Account of* Mountain's *Troubles. The Troubles of Dr.* Crome. *A pious Nobleman in Priſon for Religion.*

*Wyat* offers the Priſoners in the *Marſhalſea* Liberty.

LET us now look again upon *Thomas Mountain*, whom we left in the *Marſhalſea*, and his Fellow Priſoners. To him and the reſt that lay there for Religion, *Wyat* being in *Southwark*, ſent his Chaplain, offering to ſet them at Liberty, (but none elſe) if they deſired it. But either ſo ready were they to ſtand in a good Cauſe, and to maintain the Truth, leaving their Cauſe in God's Hand, or ſo unwilling to do any thing, that might ſeem to give Countenance to his Rebellion, that they ſent him a civil Refuſal, with Thanks. With which Anſwer they underſtood *Wyat* was well pleaſed, as Report was afterwards made to them.

Several Papiſt Divines viſit *Mountain*.

This ſame *Lent* there came unto *Mountain*, Dr. *Chadſey*, Dr. *Pendleton*, Mr. *Udal*, Parſon *Pyttis*, and one *Wakelyn*, a Petty Canon of *Paul's*. All theſe laboured *Mountain* very ſore for to recant. Which, if he would do, 'my Lord Chancellor, ſaid *Chadſey* to him, would deliver you, I dare ſay; and you ſhall have as good Livings as ever you had, and better.' To whom he anſwered, 'I would not buy my Liberty, nor yet my Lord's Favour, ſo dear, as to forſake my good God, as ſome of you have done: the Price wherof you are like one Day to feel, if you repent not in time. God turn your Hearts, and make you of a better Mynd. Fare you wel; you have loſt your Mark; for I am not he you look for. And ſo we parted.' Dr. *Martyn* alſo did one Time ſend for him to come ſpeak with him at the Biſhop of *Wincheſter*'s Houſe, offering him many good Livings, if he would ſubmit himſelf unto the ſaid Biſhop. To which he anſwered, ‘If I ſhould go about to pleaſe Men, I know not how ſoon my Maker would take me away. For a double-hearted Man is unconſtant in all his Ways. I truſt that your ſweet Balmes therefore ſhall never break my Head. And ſeing that I have begun in the Spirit, God forbid, that I ſhould now end in the Fleſh.’ Hearing this, he parted from him in a great Fury; and going out of his Chamber, he ſware a great Oath, ſaying, That he was as crafty an Heretic Knave as ever he talked with, and that he did nothing but mock at my Lord. ‘Thou ſhalt gain nothing by it, I warrant thee, ſaid he: Keeper, have him away, and look ſtraitly to him, I counſil you, til that you know further of my Lord's Pleſure.

An abuſive Deſcription of the Prince of *Spain*.

Theſe Priſoners had got among them an abuſive Deſcription of the Perſon of the Prince of *Spain*, and ſomething reflecting alſo upon the Queen, and the Match: as, indeed, there were many Libels diſperſed againſt it, as going againſt the Grain of the *Engliſh* Nation. It was diſcovered and informed, that a Copy of this Deſcription was among the Heretic Priſoners; and *Mountain* was reported to be the Compoſer of it: Whereas he had it from a Friend, and one *Stonyng* tranſcribed it. Whereupon Sir *Tho. Baker*, Sir *Tho. Moyl*, and Sir *Tho. Holdcroft*, Kt Marſhal, ſat in Commiſſion within the *Tower*, to examine *Mountain*, and three more, about it. They utterly denied they were the Authors of it. Then Sir *Rich. Southwel*, To the Rack, To the Rack with them: Serve them like Heretics and Traitors, as they be: and ſuddenly fell faſt aſleep as he ſat at the Board. Afterward, upon Examination, when one of them had aſſerted whence he had it; and *Stonyng* acknowledged he wrote it out; then they were all locked up every Man by himſelf, and *Stonyng* ſtaid behind, and was had down to the Rack, and laid upon it, and ſo pulled, that he began to crack under the Arm-pits, and other Parts of his Body: and then was taken off, and put in a Brake of Iron, his Neck, Hands and Feet, and ſo he ſtood all Night againſt a Wall; and the next Day taken out again. And thus continuing Priſoners in the *Tower* a Quarter of a Year, the Council ordered them to be ſent to the *Marſhalſea* again, where they were before. What afterwards became of *Mountain*, and of his Removal to the Gaol at *Cambridge*, we ſhall hear under the next Year.

Dr. *Crome* taken up.

To the Two eminent Preachers I have mentioned before, I ſhall here add a Third, now alſo taken into Cuſtody, namely, Dr. *Edward Crome*, once of the Univerſity of *Cambridge*, and of Eminency while there, Miniſter of *Aldermary* Church, an old City Miniſter, an excellent Preacher, and a great Setter forth of True Religion, and well known and favoured by King *Henry*. Some ſay, that he afterwards recanted and ſubſcribed, and ſo got his Neck out of Danger: as, indeed, many now a days did, thro' the Violence of the Perſecution; and ſome of theſe formerly of good Reputation for their Zeal to True Religion. Of this *Crome*, being Contemporary with *Latimer*, and of great Fame through *Henry*, *Edward*, and *Mary*'s Reigns, I ſhall ſet down ſome Paſſages, to preſerve his Memory.

Examined before the King and the Prelates, *Anno* 1530.

In the Year 1530, He was ſaid, by ſome, to be Abjured, and, by ſome, to be Perjured too. It is certain, that he was examined by the Biſhop of *London*, and divers other of the Prelates, in King *Henry*'s Preſence, at *York Place*, concerning ſome Doctrines which he had preached, being then

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Parſon of St. *Anthony's*, and noted and ſuſpected for certain Hereſies and Heretical Doctrines, as they called them: Namely, concerning Purgatory, Praying to Saints, and Saints praying for us, Pilgrimages, the *Lent*-Faſt, the Seven Sacraments, Worſhip of Images, Praying for the Dead, Merit by Good Works, the Authority the Biſhops have to ſuſpend; whether Kings are bound to give their People the uſe of the Scriptures, or may prohibit it; concerning Conſecrations and Bleſſings uſed in the Church. At his Examination, he declaring to the Biſhops, that his Judgment was according to theirs in theſe Points, and that the Miſtakes concerning him and his Doctrine, aroſe from the Miſapprehenſion of the Hearers; the King told him, after a long Hearing, That he would ſee, that he ſhould have no Wrong; but neither would he maintain him in any Evil. So he ſeems to have acknowledged before them his Faith in Fourteen Particulars, which ſounded ſomewhat ill to the Ears of a thorough-paced Goſpeller. They are as follow, as I extracted them out of a *Foxian* MS.

His Confeſſion.

'The XIth Day of *March*, 1530. Mr. *Edward Crome*, Profeſſor of Dyvinytie of the Unyverſytie of *Cambridg*, and Parſon of *S. Antonyes* of *London*, being noted and ſuſpected for certain Hereſies, and for Heretical Doctrin, was convented before the Biſhop of *London*, and other Biſhops at the King's Houſe, called *York Place*, and did acknowledg and confeſs his Faith, as following:

1. '*Imprimis*, That Sowles departed are afflicted and purged in Purgatorie.

2. 'That the holy Martyrs, Apoſtels and Confeſſors, being departed, are to be honoured, called upon, and prayed unto.

3. 'That the Saints in Heaven, as Mediators, pray for us.

4. 'That Pilgrimage and Oblations may be don meritoriouſly at the Sepulchres and Reliques of Saints.

5. 'That *Lent* and other Faſting Days now in uſe, are to be kept, unleſs Neceſſitye do require otherwyſe.

6. 'That yt is neceſſary to Salvation to beleve, that God doth give Grace to the Seven Sacraments; and that they, and every of them, are to be receaved.

7. 'That yt is lawdable and profitable to have Images in the Churches in the Memory of Chriſt and his Saints.

8. 'That the Prayers of the Living do profit the Dead in Purgatory.

9. 'That Men may meryt by ther Faſting and other Good Works.

10. 'That thoſe that are forbidden by the Biſhops (by reaſon of Suſpicion of ther Faith) ought to leave off Preaching and Teaching, tyl ſuch tyme as they purge themſelfs before ther Superiours.

11. 'That Kings and Princes are not bownd of Neceſſitye to ſuffer the People to have the Holy Scripture in the Vulgar Tongue.

12. 'That Kings and Princes may for the Time ordayn, that the People ſhall not have the Scriptures in the Vulgar Tongue.

13. 'That Conſecrations, Sanctifications and Benedictions, after the maner of Chriſtians, receaved in the Church, are lawdable.

14. 'That I did ever beleve that theſe Opinions are trew, and whoſoever doth hold the contrary, in my Judgment, doth erre.

At the Foot of theſe Articles are theſe Words: *Nota, That theſe were not Subſcribed, but only Regiſtred.* Hence we conclude *Crome* ſubſcribed not

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not unto theſe Articles, but only confeſſed them, or ſome things to the like effect by word of mouth before the Biſhops

Explains in his own Church his former Confeſſion.

This Trouble went off thus without obliging him to a public Recantation. But ſome of his Friends thought it adviſable, that he ſhould make ſome Declaration and Explication more at large of his Mind and Judgment in thoſe Points, that, as the Report went, he had acknowleged before the Biſhops. Which he did in his own Pariſh Church. I refer the Reader to the *Catalogue*, where he may read it. Where he will find that *Crome* did in effect own theſe Articles, but mollified them as much as he could, and purged them from the Superſtitions and Abuſes which the Papiſts had grounded on them. His Timerouſneſs, indeed, made him ſometimes acknowledge ſuch Doctrines, which he had much ado to reconcile to what he formerly had ſaid: tho' he pretended that in that Confeſſion he revoked nothing that he had preached in Times paſt. But this the Reader may be judge of, that will take the pains to read what he delivered in his Declaration.

*Numb.* X.

*Cranmer* propounds *Crome* for Dean of *Canterbury*.

His Worth and Merits were ſo much eſteemed by the good *Cranmer* Archbiſhop of *Canterbury*, that about the Year 1540. when King *Henry* was Founding anew his Cathedral of *Chriſt's Church*, *Canterbury*, he earneſtly interceded with the Lord *Crumwel*, that *Crome* might be placed Dean there, eſteeming him the fitteſt in *England*, for that Dignity, uſing theſe Words to the ſaid Lord in a Letter wrote from *Croydon:* 'Aſſuring you, my Lord, that I know no Man meeter for the Dean's room in *England*, than Dr. *Crome:* Who by his ſincere Learning, godly Converſation, and good Example of Living, with his Soberneſs, hath done unto the King's Majeſty as good Service, I dare ſay, as any Prieſt in *England*. And yet his Grace daily remembreth all others that doth him Service, this Man only except; Who never had yet (beſide his Gracious Favour) any Promotion at his Highneſs's Hands. Wherfore if it would pleaſe his Majeſty to put him into the Dean's room, I do not doubt but that he ſhould ſhew Light to all the Deans and Maſters of Colleges in this Realm. For I know that when he was but Preſident of a College in *Cambridge*, his Houſe was better ordered than all the Houſes in *Cambridge* beſides.'

*Cleopatra*, E 4

Preaches in St. *Thomas* of *Acres*.

About the Time of *Anne Aſcues* Suffering, *viz.* in the Year 1546. he preached at S. *Thomas Acres*, now called *Mercers Chapel*. There he proved learnedly, in a Time of Lent, 'That Chriſt was the only ſufficient Sacrifice unto God the Father, for the Sins of the whole World; and that there was therefore no more Sacrifice to be offered for Sin by the Prieſts; for that Chriſt had offered himſelf once for all.' For this Doctrine he was apprehended by Biſhop *Boner*, and brought before Biſhop *Gardiner* and other of the King's Council. To them he promiſed to recant or explain his Doctrine at St. *Paul's Croſs*. Which he did, *Boner* and all his Doctors ſitting by. But he ſo preached and handled his Matter, that he rather verified his former Aſſertions, than denyed any part of them. *Boner* took him home with him, ſhewed him his Diſlike of his Sermon, and had him before the Council; Making him come up again at the Croſs, the next *Sunday* after his Appearance there. And then I ſuppoſe, his Recantation was indited to him. And that it might be before the more Witneſſes, they procured the Chief of the Council to be there. Then he denyed Chriſt's Sacrifice to be ſufficient for penitent Sinners, and that the Sacrifice of the Maſs was good, godly, and a holy

He recants at *Paul's Croſs*.

Sacrifice

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Sacrifice Propitiatory, and available both for the Quick and the Dead. And he confeſſed, that he had been ſeduced with naughty Books, contrary to the true Doctrine of Chriſt. And in this doing, he ſaid, he was not compelled ſo to ſay, neither for Fear, nor by any other means, but only of his free and voluntary Will. And this Recantation, which was made *June* 27. was home indeed. Perſecutions grew hot at this time: and he ſaw nothing but Burning before him, unleſs he complyed. *Boner* took care to preſerve his Recantation in his Regiſter, where it ſtill remains.

The Sermon at *Paul's Croſs* explanatory of that at *Mercers Chapel*, take this Account of from a Manuſcript.

*Crome*'s Sermon at *Paul's Croſs*, A. 1541.

In the 33d. [it ſhould be 38th.] of the King, Dr. *Crome* preached at *Paul's Croſs*, *May* the 9th. being *Sunday*, upon this Goſpel, *I am a good Shepheard*, &c. John ix.

Foxij *MSS.*

‘In his Sermon he noted Chriſt to be a good Shepheard chiefly in Two Points: One was, in teaching a Doctrin not reprovable; The other was, in that he gave his Life for his Sheep, or to ſave his Sheep from the Wolf. Then did he compare the good Shepheard and the evil together, and thus he ſaid. The evil Shepheard, who is not the Owner of the Sheep, ſeeth the Wolf coming, leaveth the Sheep, and flyeth, becauſe he is a Hireling, and the Sheep not his. But I am a good Shepheard, ſaith Chriſt, &c. Then he noted the evil Shepheard, therfore to be called, as appeareth in the ſame Chapter, a Hireling, a Thief, a Murderer. Then, ſaid he, we ought to give Thanks to our good Shepheard, which gave his Life for his Sheep, making to his Father one everlaſting Sacrifice. Which Sacrifice once offered, hath ſatisfyed for the Sins of al that are, were or ſhall be ſaved until the End of the World. And then he gave God Thanks, which hath layd aſide many ſtrange Voices. *For my Sheep*, ſaith Chriſt, *hear my Voice; and the Voice of a Stranger they know not.* Then he declared the Biſhop of *Rome* his uſurped Power to be a ſtrange Voice, his Pardons, Pilgrimages, Purgatory, Peterpence, faigned Religion, Foundations of Monaſteries and Chauntries, to be ſtrange Voices. And in this uttering, ſaid he, I have found my Brethren the Prieſts wondrouſly offended with me, and that for two Cauſes. One was, they ſay, becauſe I ſpeak againſt their Living: the other Cauſe is, For becauſe that I have ſpoken of late mych ayenſt the Biſhop of *Rome*, calling him *Beggar*, occaſioned ſo to do by the Goſpel that then I was in hand with, which is in the 18. Chap. of St. *Luke*.

By two things he offended the Prieſts.

Anſwer to both.

‘To the firſt thus I anſwer; I for my part would my Brethren to have a Living, even as I would myſelf to have a Living; but I would not have them to abuſe the Bleſſed Sacrament for a Living, but that they ſhould have it after the Truth, as God's Word appointed it to them.

The Pope compared to a Beggar.

‘Now to the ſecond ſaith he, thus I anſwer, The Biſhop of *Rome* begging by his Primacy, Pardons, Purgatory, Peterpence, Pilgrimages, faigned Religion, Foundation of Monaſteries, and Chauntries, is a bold, valiant, ſturdy Beggar. Wel, the Beggar is now gon, ſaid he; yea, the King's Majeſty, with his high Court of Parlament, have taken this Beggar by the Head, and whorled him quite out of the Realm, like an idle Beggar. But, alack! this bold Beggar's Staf hath this Beggar of *Rome* left here behind him. Which Staf beateth both the Bodies and Souls of Men. Now, ſaith he, the Biſhop of *Rome*, that bold bragging Beggar being thus caſt out, Laud be to God and our Prince, his Staf

This Beggar's Staf.

‘ would

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‘would I wiſh to be with him; Yea, I would wiſh himſelf to have it in his own hand. For many poor Men are dayly beaten with it. And I my ſelf have been beaten with it. For, as I underſtand, Men of Worſhip appointed thereunto of late, have preached, and in their Sermons have beaten me with the Staf of the Beggar; and that even for ſaying, that the Sacrifice of the Mas doth not take, nor put away Sin. But I put it to your Judgment, to judge what he would ſay, if he durſt, to our Sovereign Lord the King; Conſidering that he indeed doth alter their fond Foundations, and put them to other, conſidering the Error therein. That the Biſhop of *Rome* hath the Conditions of an angry Beggar, we may prove it thus. The angry Beggar Threatneth, Curſeth, and Fighteth; the Biſhop of *Rome* threatneth, Firſt, with Interdiction al ſuch as will not obey his froward Wil; Second, he curſeth with Excommunication al ſuch as aid or counſil thoſe which regard not his Interdiction, as the Chronicles of *England*, and of other Countries, make mention. Thirdly, He fighteth, by ſetting Princes together by the Ears againſt him which regardeth not his Interdiction, and great Curſe; Promiſing great Indulgence for their ſo defending holy Church.

Falſely reported to have Recanted.

Which he denyeth at the Croſs.

‘Then turned he to the Text again, deſiring Men to pray for the good Shepheard; and, according to the Cuſtom, prayed. The Prayers done, he ſtood up, and ſaid theſe Words; Worſhipful Audience, I come not hither to Recant, nor yet am I commanded to Recant, nor, God Willing, I wil not Recant. Yet notwithſtanding, divers and many have ſent Letters abroad informing their Friends, that I ſhould Recant, to the great Slaunder of God's Word, and of me being a poor Preacher of the ſame, admitted within this Realm of *England*. But as for me, I care not; but yet I would wiſh them that they would ſend half ſo many Letters, informing their Friends, that I have not Recanted. Wel, God forgive them; and yet wil they, nil they, I will pray for them, wil them good, and wiſh them good. And then he ſhewed them, that in a Sermon made at the *Mercers Chappel* on *Paſſion Sunday* upon the IX. Chap. to the *Hebrews*, he declared with the Text, That Chriſt our high Shepheard, entring into the holy Place once for al, not with ſtrange Bloud, but with his own precious Bloud, hath found plentiful and eternal Redemption. Upon the which Occaſion, ſaid he, I ſaid, and ſay again, That the Biſhop of *Rome* hath wrongly applied the Sacrifice of the Mas, making it a Satisfaction for Sins, of the Quick and Dead, as he hath don the Bloud of Martyrs oftentimes. And then he ſhewed, that to cal it a Sacrifice he would not ſtick, for a Sacrifice it is of Thankſgiving to our only Shepheard for his once offered Offering; Which hath made a ful Satisfaction of al the Sins of them, which believe and cleave to him by Faith. Yea, it is *Euchariſtia*, which is to ſay *Sacrificium Laudis*; Yea, and it is to us a Commemoration of Chriſt's Death and Paſſion, according to his own Words, *Hoc facite in meam Commemorationem*.’

*Crome* noted for his Learning and Charity in King *Edward*'s Days.

In King *Edward*'s Days he ſtill flouriſhed in Fame and Reputation for his Preaching and Piety, and noted for his Charity and Patronage of Learning and Learned Men. I find a Letter of Addreſs in this Reign to him from one *Thomas Mannyng*, a poor Scholar, for his Relief. Who having Studied for divers Years in *Oxford*, maintained at his Parents Charge, they being now dead, and he Eighteen Years old, could, for want of Maintenance, follow his Studies no longer there. Which Neceſſity brought him to *London*:

Where he ſet up his poor Condition upon *Paul's* Church Doors. But no Relief followed. Then he was adviſed to apply himſelf to Dr. *Crome:* Which he did by a Letter in Latin, Superſcribed thus, *Viro non minus Eruditione, quam Sapientia & Authoritate claro, Magiſtro Doctori* Crome. Wherein he laid open his poor Condition to him in good elegant Stile, And that he fled to him *tanquam Sacram Anchoram:* 'That the public Fame that went of him, that he was a Favourer and Patron of all Candidates of good Literature, put him in great hopes of finding Succeſs; it being generally reported, that he both could and would afford Succor unto ſuch.' He was, I ſuppoſe, one of thoſe Divines in *London*, into whoſe Hands the Wealthy and Well diſpoſed Citizens depoſited their Charitable Monies, for the exhibiting to ingenious Men at the Univerſities: Whereof, for the Honor of that City, there were many in thoſe Days there.

Whether he recanted under Q. *Mary*.

In the Beginning of Queen *Mary's* Reign, he was, with other Divines of the greateſt Fame, taken up. And ſome report, that he recanted. Of which I make a Doubt. For, to trace him as near as we can, *Jan.* 13. he was laid in the *Fleet* for Preaching on *Chriſtmas Day* without Licence, ſince the Queen by Proclamation had forbidden all Preaching. *Jan.* 30. He, with *Taylor*, *Bradford* and ſome others, appeared before the Biſhop of *Wincheſter*, and other Biſhops, ſitting in Commiſſion from Cardinal *Pole* the Pope's Legate, in St. *Mary Overy's* Church: When *Crome* deſired two Months reſpit for the giving in his Anſwer. And it was granted him, ſaith *Fox*, by a Miſtake. For one Month only was granted him. Within which ſpace, nor at the Expiration of it, it is certain he did not recant, but remained firm. For toward the latter End of *April*, there was a Purpoſe, that he with *Rogers* and *Bradford* ſhould be conveyed to *Cambridge*, to diſpute there, as *Cranmer*, *Ridley* and *Latymer* had done at *Oxford*. And *May* 8. I find his Name, with *Hooper*, *Ferrar*, *Bradford*, *Philpot*, and other eminent Divines then in Priſon, ſubſcribed to a Declaration, That they would not diſpute but before the Queen or Parliament, or elſe by Writing, becauſe of the foul Play their Fellows lately met with at *Oxford*. And I find in a Letter from *Ridley* to *Hooper*, he deſired, in his Name, to ſalute that Reverend Father, his Fellow Priſoner, Dr. *Crome*. 'By whom, ſaid *Ridley*, ſince the firſt Day that I heard of his moſt godly and fatherly Conſtancy in confeſſing the Truth of the Goſpel, I have conceived great Conſolation and Joy in the Lord. For the Integrity and Uprightneſs, the Gravity and Innocency of that Man, all *England*, I think, hath known long ago. Bleſſed be God therefore, which in ſuch abundance of Iniquity, and Decay of all Godlineſs, hath given unto us, in this reverend old Age, ſuch a Witneſs for the Truth of his Goſpel. Miſerable and hard-hearted is he, whom the Godlines and conſtant Confeſſion of ſo grave and innocent a Man will not move to acknowledge and confeſs the Truth of God!' And in the Margin are theſe Words, *Of this good Father's godly End, and conſtant Confeſſion of the Truth, you ſhall read the next Edition of the Book of Martyrs.* This is inſerted by *Coverdale*, who put forth this Book of the Martyrs Letters, *Anno* 1563. But we do not find any account of *Crome* in the After-Editions of the Book of Martyrs, which makes me leave this Matter under Doubt.

Martyrs Lett.

Judiciary Proceedings with *Crome*.

And his Carriage before the Biſhop of *Winton*, and the reſt of the Commiſſioners, ſeemed not to be with that Boldneſs and Reſolution, as appeared in ſome of his other Fellow-Priſoners. Which yet he might do

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*Fox's* MSS.

out of a prudent Warineſs, to avoid the extreme Danger he ſaw now impending, if he ſhould ſhew himſelf immovable, ſeeing them reſolving to make quick Work, and *Hooper* and *Rogers* by them ſentenced to Death the ſame Day he appeared before them. For the Judiciary Proceſs againſt him ſtood thus, as I collect from the Acts themſelves. On the 29th and 30th Days of *January*, when the Commiſſioners ſat in great Formality and State at the Church of St. *Mary Overy*'s, alias St. *Saviour*'s, on which Days *Hooper*, *Rogers*, *Bradford*, *Tayler*, *Saunders* and *Cardmaker*, were ſummoned, and all of them, but the laſt, condemned; then alſo *Crome* appeared. To whom Biſhop *Gardiner*, the Chief Commiſſioner and Spokes man of the reſt, repeated his Exhortation, which he before now made him, which was, to reconcile himſelf to the Unity of the Catholic Church, and confeſs his Faith in the Sacrament of the Altar, according to the Doctrine of the Catholic Church. Here the Reverend Man entring into a Diſpute, did not ſhew himſelf reſolved, but *in multis hæſitabat*, that is, *heſitated in many Things*, ſay the Acts. So he was appointed the next Day, *viz. Jan.* 30. to come before them again, between Eight and Ten in the Morning. When that Day came, Dr. *Crome* was called; he is ſaid *with an humble Spirit and Supplication, to requeſt further Time to be granted him to deliberate with himſelf, and to conſult with Learned Men, for the Information of his Conſcience in this his Cauſe*; ſaying, *That he intended not pertinaciouſly to adhere to his private Opinion; but if he could be perſuaded by the Word of God, he ſhould willingly alter his conceived Judgment.* And ſo praying for two Months to be granted him, my Lord Biſhop underſtanding and ſeeing his Humility, allowed him the Space of a Month then next enſuing for the Effect aboveſaid. But *Crome*, by all this, ſeems to me rather to have intended the gaining of Time, than that he meant to comply. But let this lie at the Reader's Conjecture. I ſhall add but this more of *Crome*, That the Archbiſhop of *York*, and Biſhop of *Chicheſter*, after a Diſputation held with *Bradford*, at Parting, willed him to read a Book, that, as they ſaid, did Dr. *Crome* good. Which leaves the Matter dubious.

A Noble Man in Priſon for the Profeſſion of the Goſpel.

Among the reſt now caſt into Priſon, and there detained, for the Profeſſion of the Goſpel, I muſt not forget one who was Noble, and the more truly Noble, in that he moſt ſincerely adhered to the True Religion in the midſt of theſe Dangers. His Name I cannot certainly aſſign; but I ſuſpect him to have been the Lord *Ruſſel*; who was now, I am ſure, a Priſoner. Divers Letters were now wrote to him to comfort and eſtabliſh him: Which was the Way uſed then by the Preachers, when they had not the Liberty of free Acceſs. It had been this Lord's Deſire, that Letters of this ſort might be writ to him; declaring in what good Part he took them. One of theſe Letters addreſſed to him by ſome pious Divine unknown (probably *Lever*) I have ſeen, and thought worthy preſerving in the *Catalogue*. He commended him, 'For his incredible 'Stoutneſs in Chriſt his Maſter's Cauſe, and added, that it was not al'together in vain, that God's Word had been taught and read unto the 'Nobles; that all of them were not Jeerers and Mockers [it ſeems moſt 'of them were] Covetous and Ambitious, Fleſhly and Riotous. He wiſh'ed that a few more were of that earneſt Zeal and Boldneſs in Chriſt, 'that this Lord had declared himſelf to be. He exhorted him to weigh 'what a good Maſter his Heavenly Father was, that made him ſo good a

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‘ Scholar, to find in his Heart to deſpiſe all Things in Compariſon of him and his Word, as Favour and fair Words of Men, Honour, Riches, Pleaſure, Lands, Poſſeſſions, Parents and Friends, Wife and Children. This was the Lord's Working in him. He adviſed him to be ſtrong, and eſtabliſh his Conſcience upon the Lord's Word. And, finally, by no Means to conſent to, or receive the Maſs: but to compare the Maſs that was of Man's making, with the Supper that was of Chriſt's Inſtitution.’ But I betake the Reader to the Letter it ſelf.

## CHAP. XII.

### *The Deprivation of the Married Prieſts. The Injuſtice and Severity thereof. The* Romiſh *Clergy now in Place. Their unclean Lives. Their Character.*

Proceedings with the Married Clergy.

ONE of the chief Things thought upon, in order to the re-inſtating of the Pope and his Religion, was the getting rid of the Clergy throughout *England*, that favoured King *Edward's* Proceedings: that they might no longer officiate in their Churches, but be thrown out, to let in others that were of the Popiſh Sort. The taking Advantage of their Wedlock was thought a good Expedient for this Purpoſe. For, the Parliament, in the laſt Reign, having, by two ſeveral Acts, allowed Prieſts to marry Wives, great Numbers of the Clergy, in all Parts, had joyfully taken this Liberty. But this only Thing was now made Matter of Deprivation, by the Queen's Order and Letter to all the Biſhops, in the beginning of *March*; influenced ſo to do by *Gardiner*, and ſome other violent Papiſts about her: Notwithſtanding the Laws were yet in Force, that allowed their Marriage. But, however, upon this Order, Officers were preſently appointed in every Dioceſs, to make Inquiry, and to turn out of their Livings and Livelihoods, all Prieſts that had taken Wives, and to divorce them aſunder.

In the Dioceſs of *Litchfield*. *Int. Fox.* MSS.

Prieſt's Deprived.

And thus it was in the Dioceſs of *Litchfield* and *Coventry*, *R. Sampſon*, the Biſhop there, ſpeedily ſending out his Commiſſaries ſo to do. Thus I find in the Original Papers of this Inquiſition, That *D. Pole*, LL. D. Vicar General, and principal Official to the Biſhop, Articled and Deprived divers of the Clergy for this Cauſe; namely, *H. Williams*, Dean of the Church of *Litchfield*, who married *Eliz. King*, Widow of *Alan King*, of *London*. Alſo *Nic. Cotton*, Vicar of *Great Over* in *Darbyſhire*, who married *Joan Cooper*, Widow. *J. Prynne*, Curate of *Quatford* in *Shropſhire*, who married *Thomaſine Holt*, Widow: And *J. Garleke*, Chaplain, who married *Ann Oreton*, ſingle Woman.

*Tho. Chedulton*, Canon of the Church of *Litchfield*, and a Commiſſary to the ſaid Biſhop, at this Time, and on this Occaſion, Articled divers other Prieſts for their Marriage, and Deprived them: Namely, *William Wain*, Vicar of *Marſton*; *John Dawſon*, Vicar of *Melburn*; *Tho. Goſſenel*, Rector of *Truſſely*; *Peter Hart*, Rector of *Matlock*; *Bernard Brandon*, Chaplain of *Pentridge*; *George Davye*, Chaplain, Curate of *Scropton*; Sir *Thomas* Chaplain of *Codnor*. Alſo *Henry Holgreve*, Vicar Choral of the Prebend of *Longdon*, in the Cathedral Church of *Litchfield*; *Rich. Hewer*, Clerk, Vicar Choral of the Prebend of *Hondeſacre*, in the ſaid Church.

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Moreover, in the Archdeaconry of *Statford*, *David Pole* aforeſaid, did Article and Deprive ſeveral other Beneficed Prieſts for the ſame grievous Crime of Marriage: As *Nicolas Morrey*, Rector of the Church of *Rolleſton*; *Tho. Eynſworth*, Vicar of the Church of *Uttoxater*; *Rob. Baſlowe*, Vicar of *Burton* upon *Trent*, and *Stapenhul*; *Ro. Aſhton*, Rector of *Moccleſton*, and Vicar of *Sondon*; *Rich Slany*, Vicar of *Penne*; *Jeffrey Bagſhaw*, Vicar of *Colwich*; *Edm. Crockel*, *Edw. Hawes*, and *Rich. Brooks*, Chaplains; and *John Garlyke*, and *Henry Thecka*, Clerks.

In the Archdeaconry of *Coventry*, *Rich. Walker*, Canon Reſident of the Church of *Litchfield*, and the Biſhop's ſpecial Commiſſary in this behalf, did Article and Deprive theſe Perſons following, for having Wives: *Hugh Symonds*, Vicar of the Church of St. *Michael Coventry*; *Will. Benet*, Vicar of *Trinity* Church, *Coventry*, *Rich. Baldewyn*, Rector of *Alleſley*; *Simon Pope*, Rector of *Warmington*; *John Boole*, Rector of *Southam*; *Tho. Wyrley*, Rector of *Bourton* upon *Dunſmore*; *William Warner*, Rector of *Radwey*; *John Vernam*, Vicar of *Stotteſwel*; *Edw. Hopkinſon*, Vicar of *Hilmoreton*; *Will. Forſter*, Vicar of *Corley*; *John Alcock*, Vicar of *Kynneſbury*; *John Cruer*, Vicar of *Pakewood*; *Will. Bond* of *Upper Whittacre*; *John Sendal*, Chaplain of *Byrmyncham*; *Tho. Hewes*, Chaplain of *Manceter*; *Henry Farryngton*, Chaplain of *Shelton*; *Hartewel*, Chaplain of *Kirkeby Monachorum*; *Edward Bolevaunt*, Rector of *Witnasſhe*, and *Will. Maſhender*, Chaplain, late Canon Regular of the Order of the *Premonſtre*.

It was objected, againſt all theſe Married Prieſts, Three and Forty in Number, (beſides God knows how many more in this ſingle Dioceſs) that ſome of them were profeſſed of the Rule of St. *Benedict*, or St. *Auguſtin*, or St. *Francis*, or St. *Dominick*, or of the *Ciſtertian*, or *Premonſtratenſian*, or *Carthuſian* Order; or that they had taken holy Orders; whereby, according to the holy Canons, and Conſtitutions, and Ordinations, and laudable Eccleſiaſtical Cuſtoms uſed in the Church, eſpecially the Weſtern or *Latin* Church, they had all vowed Chaſtity and Continency. The Form of the Articles againſt them may be ſeen in the *Catalogue*.

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One appeals.

And, in this Buſineſs, theſe Deprivers were ſo quick, and went ſo roundly to work, that they ſtayed not for the Appearances of the Prieſts to anſwer for themſelves, nor ſometimes ſo much as cited them to anſwer, but Deprived them to rights, without any more ado. Which cauſed one of them ſo ſerved, being more briſk than the reſt, and knowing he had Law of his ſide, to appeal to the Queen and the Parliament, for the Wrong and Injury done him. His Name was *Pope*, Rector of *Warmington*. He ſet forth, That he was a Man of unſpotted Life and Converſation; that Commiſſary *Walker* had pronounced againſt him a definitive Sentence, contrary to all Laws and Right; without any Citation or calling him to appear, without any Conviction of Crimes, or Confeſſion of the Party. Beſides all this Wrong, that he threatned that he would not yet make an End with him, but bring him into further Trouble. Which was the Cauſe of his Appeal to the Queen's Majeſty, whom he ſtiled, *Defender of the Faith, and ſupreme Head in Earth of the Church of* England *and* Ireland: And to the Court of Parliament, or to any other competent Judge, to which by Right and the Statutes of this Realm he might appeal. Which Appeal, being ſomewhat remarkable, I do repoſit in the *Catalogue*. For the further Hearing and Examination of this Buſineſs, there ſeemed to be a Commiſſion ſent down to ſeveral Divines and Lawyers in the neighbouring

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bouring Dioceſſes; whoſe Names were, as they are written on the backſide of this Appeal, *John Wyat*, B. D. Rector of the Pariſh Church of *Kegworth*, in the Dioceſs of *Lincoln: Rob. Patchet*, LL. B. and Commiſſary of *John* Biſhop of *Lincoln*, *Will. Weſton*, M. A. in the County of *Leiceſter*. Alſo the Rector of the Church of St. *Michael* of *Buntington*, in the Dioceſs of *York*; *John Rookesby*, *George Palmes*, and *John Dakyns*, &c.

The Injuſtice of this Deprivation, and the Cruelty thereof.

Thus all the Married Clergy were thruſt out of their Livings, for this moſt grievous Crime of Matrimony, tho' allowed them by the Laws of the Land. Which Act was horribly ſevere and unnatural, and turned ſome Thouſand of Men, Women and Children a begging. And which was worſt, the Married Prieſts had no other Callings to betake themſelves to, to get Food to ſeed themſelves and Families. But little regard was had hereto. Only here was a Harveſt for other Popiſh Curates, to get into Benefices and Livings. Of this, thus did a grave Writer in thoſe very Times, and ſuffered in this kind, expreſs his Mind: 'They that enjoy the Profits of their Poſſeſſions [that were Married] I would ſhould right well note, that like as Princes and Rulers be ſubject to Changes, and that Death aſſoon knocketh at the Door of the Rich as of the Poor, ſo a Man's Right dyeth not; and Law in another World will charge the Tranſgreſſor, tho' Eaſe in this World ſo flatter the Conſcience, that God is forgotten, and the Fleſh maketh full merry. What is Extortion, if this be not? To put out of Goods and Living one without a Cauſe, and to thruſt in another without a juſt Title? But all this cannot ſuffice you, unleſs you may pleaſe your Throats and Ears with crying out upon us, Thieves, Heretics and Traitors, when you have taken from us both our Country, our Goods and moſt lawful Poſſeſſions; yea, and all that we have, ſaving God alone, whom with his Word ye have left to us, and driven away from you, to our Comfort, and your eternal Shame, and perpetual Infamy.' Thus the Loſers would, at leaſt, have leave to talk and complain.

*Ponet* againſt *Martin*.

Some Prieſts eſcape Divorce.

However ſtrictly the Married Prieſts were looked after and puniſhed by Divorce and loſs of their Livings, yet ſome eſcaped this Inquiſition; being the leſs ſuſpected, when they complied and conformed themſelves to the Religion of the State. Such an one was *Fairbank*, a Curate of *Warbelton* in *Suſſex*. He had not put away his Wife, notwithſtanding the Queen's Injunctions, but kept her ſecretly. This Man had preached in his Pariſh in King *Edward*'s Time, that none of them ſhould believe any other Doctrine than he did preach and teach them, according to the Doctrine ſet forth in that King's Days. But, in the beginning of Queen *Mary*, he preached Doctrine clean contrary. This gave great Offence to ſome of the ſobereſt of his Pariſhioners, and created a Contempt of his Perſon and Miniſtry. And one *Woodman*, a Pariſhioner of this Man's, would not ſuffer him to Chriſten his Child, and charged him not to be lawfully called, he meant, to officiate as a Prieſt under Queen *Mary*, ſince none were to do ſo, but thoſe that were divorced from their Wives, which he was not.

The Prieſts ſingle, but unclean.

The *Romiſh* Clergy, that now came into Play, mightily valued themſelves for their being unmarried, and for having no Wives, as the Proteſtant Divines had. Yet they were Men, even the Biſhops and Dignitaries not excepted, ſcandalouſly addicted to Uncleanneſs; and the looſe Women they conſorted with well known. And ſometimes their Adulteries and

Fornications ſo notorious, that they underwent public Shame and Puniſhment. And as they were of unclean Lives, ſo many of them were uncleanly and baſely begotten, to the Diſparagement of the Church wherein they were preferred.

*Boner*'s Family.

Mr. *Petyt*'s MSS.

*Boner*, Biſhop of *London*, was Baſtard all over. He a Baſtard, his Father a Baſtard, his Grandfather a notorious Whoremaſter. For this was his Pedigree, as I find it ſet down in a Collection of old MSS. ‘ Sir *John Savage*, Knight of the Garter, and of the Privy Council to King *Henry* VII. and after ſlain at *Bulloign*, had Iſſue lawful Sir *John Savage*, Kt. who dwelt in *Worceſterſhire:* Baſe Iſſue, Sir *John* [or *George*] *Savage*, Prieſt, Parſon of *Danham* in *Leiceſterſhire*. Who had Baſtards, four Sons and three Daughters, by three ſundry Women.’ Which Prieſt, therefore, *Bale* beſtowed this Gird upon: *He was a good Ghoſtly Father, old Women ſaid, which were well loden with Sins, and led away with divers Luſts.* The Names of his Children were as follow; ‘ 1. *George Wimſley* [or *Wimbeſley*] Prieſt, Chancellor of *Weſtcheſter*. 2. *John Savage* alias *Wimſley*, Archdeacon of *London* and *Middleſex*, and Parſon of *Torperley* in *Cheſhire*. 3. *Randolph Savage*, of the *Lodge* in *Cheſhire*. 4. *Edmund Boner*, gotten of *Eliz. Frodſham*. Who, when ſhe had conceived, was ſent to *Elmeſley* in *Worceſterſhire*, to one *Thomas Savage*, and afterwards was married to a Carpenter [ or a Sawyer ] called *Boner*, of *Potters Handley* by *Malvern Hills*. 5. *Margaret*, who married with one *Claydon* of the *Wall* in *Cheſhire*. 6. *Helene*, who married to one *Hais* of *Litley*, in the ſaid County. 7. *Elizabeth*, who was married to one *Goldenſtocks* in the ſame County.

*Boner*'s Sons.

This Biſhop *Boner* was Father to Dr. *Darbyſhire*, his Chancellor, as ordinary Fame went. And he had another baſe Son that was Steward of his Lands. Which gave Occaſion to a ſevere Repartee *Bale* made to this *Boner*, upon his Diſlike of K. *Edward*'s Office of Baptiſm, and the impoſing upon the Infants Scripture Names, which then began to be given; declaring himſelf to be for changing the Names of *Suſanna* and *Rachel*, for *Joan* and *Katharine*. ‘ His Lordſhip is better acquainted, ſaid he, with *Katharine* and *Joan* out of the Bible, than with *Rachel* and *Suſanna* within the Bible. And that appeareth well by his Fruits abroad.

Biſhop *Gardiner*, and his Church, unclean.

*Gardiner*, Biſhop of *Winton*, and *Tonſtal* of *Durham*, and *Oglethorpe* of *Carlile*, were alſo baſe born. Of whom the firſt, among other Women, kept one Mrs. *Godſalve*. His Church and College of *Wincheſter* was ſcandalous for Letchery. *Simon Palmer*, formerly the Relick-keeper, in 1551. ſo abuſed a Wench of Twelve Years old, that ſhe could not go for ten Days after. His Buſineſs was brought before the Biſhop's Chancellor, Mr. *Gaſcoin*, Sir *Henry Seimour*, and Mr. *John Foſter*, Juſtices of the Peace: But by ſubtil Contrivances he eſcaped hanging. To this Church belonged alſo Sir *William Harman*, Prieſt, that viſited one *Daniel*'s Wife; and Sir *Peter Langrige*, Prieſt, that was too free with others. But the foul Stories of theſe, *Bale* (from whom I take theſe Informations) reſerved to relate in his *Roman* Votaries.

*Declarat.* of Bon. *Articl.*

Dr. *Darbyſhire.*

*Wymſley.*

Dr. *Weſton.*

Dr. *Darbyſhire* mentioned before, *Boner*'s Son and Chancellor, kept one *Anne Caudel*, and had Children by her. *Wymſley*, *Boner*'s baſe Brother, when he was Parſon of *Torperley*, was known to have three or four Familiars, and ſeveral Children by them. Dr. *Weſton*, Dean of *Weſtminſter*, and after of *Windſor*, for his ſcandalous Life in Adultery, was deprived

In his Declaration.

ved of his Deanry by Cardinal *Pole*. *Bale* mentions *Mary Hugſal* of *Oxford* his old Familiar, and the Goodwife *Peerſon* his Provider, and *Chriſtian Thomas*, a Widow, whom he brent, or ſealed with his Hot Iron (to uſe his Phraſe) at *Oxford*. He moreover tells the World in Print concerning theſe Biſhops, *Boner*, *Gardiner*, *Tonſtal*, *White*, and ſome others of that Function, as *Cotes*, Biſhop of *Cheſter*; alſo Dr. *Weſton*, Dr. *Smith*, *Young*, *Martin*; that he had in his Poſſeſſion, a Regiſter of their Whoredoms, and of their Baſtard Children. And this he received from certain of their own Familiars, as he called them, and their privy Conveyers; but now repentant. He means, thoſe that were their Pimps and Bawds, that conveyed Whores to them, and their misbegotten Children to Nurſes. Prieſts within their own Pariſhes had Panders to procure them looſe Women; which *Bale* ſtiled, 'Truſty Trulls, known within the Pariſhes to be Helpers at ſuch Needs, and luſty Queans, which uſed to walk abroad in Beggars Apparel, Pye-wenches and Sauſage-makers.' And when ſuch as theſe were not at hand, too often were theſe Churchmen guilty of Sodomy: and working that which was unſeemly ſo much as to utter, with Boys, their Chamberlains, that made their Beds, and that helped them at Maſs.

Some Prieſts brought to Shame for their Uncleanneſs.

Dr. *Barkley*, Queen *Mary*'s Chaplain, having to do with an impudent Woman at *Wells*, ſhe lightened him of all he had. For which Act he had her in Priſon, but could recover nothing but Shame. Another Prieſt called Sir *Tho. Snowdel*, whom they nicknamed Parſon *Chicken*, was carted through *Cheapſide*, for aſſoiling an old Acquaintance of his in a Ditch in *Finsbury Field*: and was at that Riding ſaluted with Chamber-pots and rotten Eggs. Sir *James Tregennow*, Curate of St. *Ives* in *Cornwal*, told *Bale*, *Octob.* 1. 1553. and he reported it alſo in the Preſence of ſeveral other Gentlemen, as a Matter of Sport, That one Day he got two Fiſhermens Wives with Child, only to uphold the Church's Profits of Chriſoms and Offerings. *Harpsfield*, Biſhop *Boner*'s Chaplain, whom *Bale* called Dr. *Sweetlips*, from his ſmooth Words and fair Diſcourſe, and his Croſier-bearer in holy Confeſſion, inticed a Man's Wife in *London* to Uncleanneſs: which ſhe, like an honeſt Woman, diſcovered.

Unchaſte Prieſts in King *Henry*'s Reign.

Nor were two Eggs more alike, than theſe Prieſts were to their Fellows in former Reigns. For, to add a few Paſſages to ſhew what they were in K. *Henry*'s Time: *Bale* tells us, That he remembred a Prieſt at *Malden* in *Eſſex*, an unlearned Luſk, that lay long about a young Gentlewoman to have had his lewd Pleaſure of her. But more for doubt of hazarding her Marriage, than for any true Fear of God, ſhe kept him always back; till at laſt ſhe promiſed to have his Purpoſe, if he came while the Pyes were baking. And then he came upon Pretence of Confeſſing her, and had his Will of her. In the Year 1530, not far off this Town of *Malden*, one came to be Confeſſed at the Pardon of the *Auguſtines*, lamenting that ſhe being naught with a Prieſt, which was by that Act the Father of her eldeſt Son, was the Cauſe of diſinheriting the right Heir, the younger Brother, that was only her Husband's Son. Much ado there was to keep her Husband from the Knowledge of it, and her from Deſpair. For ſhe was come almoſt utterly to deſpair of God's Mercy for ſo wicked a Fact. Mr. *Wharton*, a Juſtice of Peace in *Suffolk*, told *Bale*, That he brought once to the Duke of *Norfolk*, a Wench in Man's Apparel, with four waiting Chaplains, good Curates, that had one after another beſtowed their Chaſtity upon her.

In *Bendly* in the Marches of *Wales*, the Curate had a love for an Huſbandman's Wiſe in the Pariſh: But could never come at her, till he had cauſed her to feign herſelf ſick. And then he came like a Religious Confeſſor, with his Cake of God in a Box, and the Pariſh-Clerk or Sexton, with a Bell and a Lanthorn. Entring the Chamber, he bad the Sexton and all to avoid, that he might commune with the Sick concerning her Soul's Health, and miniſter to her the Sacraments and Sacramentals. The Door faſt barred, he got to bed with the Woman; and his God ſtood upon the Cupboard, which he made his Bawd. But by a Hole in the Wall, they were both ſeen, and diſcovered, the Door being broke open upon them. But the Matter coming before the Biſhop of *Worceſter*, he aſſoiled his Chaplain with ſome little Penance.

*Wickliff* of the Prieſts.

And that this was the old wont of the Prieſts, appears from a Paſſage taken out of a Book of *Wickliff*, *De Hypocriſi*; 'That in his Time the Gentlemen or Nobles being occupied in the Wars, the Merchants in their Affairs, the Plowmen in their Labours, the Prieſts, Monks and Friars moſt filthily abuſed their Wives. They made them believe, in Confeſſions, that it was very wholeſome to be doing with them in the Abſence of their Huſbands, and very medicinal for divers Diſeaſes. They affirmed alſo, That it was a much leſs Sin to have to do with them, than with any Laymen; promiſing, in Concluſion, that they would make anſwer to God for their Sins. And ſome of thoſe Women, he ſaith, certain Monks ſlew, which would in no wiſe condeſcend to their wicked Perſuaſions.

Conſidering all which Premiſſes, and the Shame and Sin of Prieſts and People, by the forbidding Marriage to the Clergy, the Allowance of it under King *Edward* muſt needs, by all impartial Men, be approved: Eſpecially, ſince the Word of God countenanceth it, and the ancient Practice of the Church.

The Vertue and Learning of Q. *Mary*'s Prieſts.

But beſides the Honeſty of the Prieſts in this Queen's Reign, their Vertue and Learning was ſuch [that is, ſo little] ſaith our forementioned Author, that in good King *Edward*'s Time, they were glad to hide their Heads. But now they ſwarmed abroad by Heaps; and were admitted for Money, as fit to hold the People in Blindneſs and Ignorance. For as *Bale* ſarcaſtically expreſſeth it, 'Their Office now was to ſay their Prayers in *Latin*, without underſtanding, properly, to bear their Candles ſoberly, and to offer them to the Saints mannerly, to take their Aſhes devoutly, to carry their Palms diſcreetly, to creep to the Croſs on *Good Friday* featly, and to receive their little white Maker on *Eaſter Day* honourably.' And in this alſo conſiſted the compleat Devotion of a Popiſh Layman, as well as Prieſt.

A Cenſure of *John Bale*.

I leave theſe Paſſages, before recited in this Chapter, upon the Credit of *John Bale*, from a Work of whom I have taken them. Who tho' he is ſometimes blamed, and blame-worthy indeed, for his rude and plain Language, and ſometimes charged for making Miſtakes (which, nevertheleſs, could hardly be avoided by an Hiſtorian, as he was, that was forced to take up many Things from the Information of others) is an Author of high Eſteem, and of commendable Diligence and Integrity, and to whom Poſterity is much beholden for preſerving from utter periſhing, much of the *Engliſh* Eccleſiaſtical Hiſtory.

**The Prieſts Demands from their Pariſhioners.**

And thus was the Church now plentifully furniſhed with ignorant, ſcandalous Prieſts, notwithſtanding their ſingle Lives. And being placed in their reſpective Pariſhes, they did not ſeldom quarrel with their Pariſhioners for Chriſoms, Candles, Purification-pence, Eggs on *Good Friday*, the Four Offerings, *Dirge*-groats, and ſuch like. For that was the uſual Reward for ſinging a Maſs for a Soul. And ſometimes, in lieu of that Groat, they had a Peck of Wheat, or a Cheeſe, or a Pudding given them.

Their Apparel.

The Prieſts, eſpecially the better Sort of them, took much care about the Habit and Apparel they wore. They went about in Side-ſweeping-Gowns with great wide Sleeves, four-cornered Caps, and long Tippets, new ſhaven Crowns, and ſmooth ſmirk Faces. For they ſhaved their Beards, and ſo were bound to do, as well as their Crowns.

Their Nick-names.

*Bale*, to ſet out the Vices of this Order of Men, according to his way, beſtows theſe Nick-names upon them: Sir *Laurence Loiterer*, Sir *Peter Pickthank*, Sir *James the Jangler*, Sir *Saunder Swepeſtreet*, Sir *Godfrey Goodale*, Sir *Thomas Tippler*, Sir *Quintin Quarreller*, Sir *Harry Whorehunter*, Sir *Simon Smelſmock*, Sir *Benet Buggerer*; Whirlery whisking *Weſton*, Wanton wagtail *Wincheſter*.

Popiſh Service.

And now for a ſober, grave, intelligible Service of God, uſed in the former Reign, came into Uſe 'Blind *Latin* Patterings and Wawlings, (I uſe the Words of *John Bale*, who would call a Spade a Spade) whereas one Prieſt crieth like a Pig, another bleats like a Sheep, another lows like a Cow, another grunts like an old Sow, another howles like an Owl, another chatters like a Pye. And then ſteppeth forth Sir *Laurence Loiterer*, and he plays Jack Monkey at the Altar, with his Turns and Half Turns, [he means, in regard of the many ceremonious Poſtures then uſed] and an hundred Toys more.

Prieſts mind Secular Employs.

To conclude this Chapter, and theſe Accounts of Queen *Mary*'s Prieſts and Maſs-ſayers. Tho' theſe Men little minded ſtudying the Scripture, or preaching the Goſpel, or improving themſelves in Divine Knowledge; yet, very many of them were not idle, but addicted themſelves to Secular Things: Divers belonging to Noblemen and Gentlemen, and looked ſome to their Hawks, and ſome to their Dogs; ſome were their Stewards, others their Gardiners, others their Accomptants, or the like. But generally they were noted for their Spightfulneſs, and Diligence in informing againſt the Goſpellers, and bringing them under Impriſonment and Suffering. And the more ignorant they were, the more bigotted. Theſe Matters are more fully related by a ſober and grave Man, that lived in the midſt of theſe Times, and knew them well enough.

Dr. *Pilkington*'s Saying hereupon.

Expoſit. upon *Aggee*.

'If, ſaith he, ye want one to keep a Curre, rather than a Cure, to be a Hunter or a Faulkner, to be an Overſeer of your Workmen, to be your Steward, or to look to your Sheep and Cattel, to be your Gardiner, keep your Orchard, or write your Buſineſs; who is meeter for any of theſe Buſineſſes, than Sir *John Lack Latin*? What a Wickedneſs is this, that they ſhould take ſo much Pains to be ſo cunning in theſe Things, that God looks not for of them; and in thoſe Things that God hath charged them withal, they can ſee nothing at all? They be dumb Dogs, not able to bark in rebuking of Sin; and blind Guides, not able to rule their Flock. But if the World be on their Side, they can then play the wood Dogs, biting and ſnatching at every Man near them, and let no

‘ honeſt Man dwell in reſt by them, but accuſe, burn and conſume all that ſpeak againſt their Miſchieves. If there be a Trental to be ſaid, or any Mony to be gotten for Maſſes, Diriges, Relicks, Pardons, *&c.* Who then is ſo ready as they? They can ſmell it out a great many Miles off. But if a Man want Comfort in Conſcience, would underſtand his Duty towards God, or God's Goodneſs towards us, they be blind Beaſts, ignorant Dolts, unlearned Aſſes; and can ſay nothing, but make Holy Water, and bid them ſay a Lady Pſalter’. So he.

**Their Gluttony, Idleneſs, and Luxury.**

**Book of *Prieſts Marriages*.**

The Popiſh Prieſts, indeed, made a ſhew of Self-denial and Mortification by their Abſtinence from Marriage: but beſide their known Uncleanneſs, their Gluttony, and Idleneſs, and Luxury was as well known. Which thus *Ponet* ſets forth: ‘ I mervail much that *Martin* is not aſhamed to commend his fond Opinion [of the ſingle Life of Prieſts] with the feigned Auſterity and Sharpneſs of the fat-bellied Prieſts, whom he would ſeem to defend. All the World ſeeth, that their whole Life is ſpent in nothing elſe than in Eating and Drinking, in idle Walking and Paſtimes, and in providing for furring of their Backs, and fattening of their Bellies, and in gorgeouſly decked Chambers, and ſoft Sleeping. For Maintenance whereof I report me to all the World, what Pains they take in purchaſing Pluralities, Totquets, Non-reſidences; that they may heap Prebend upon Prebend, Benefice upon Benefice: Leſt at any time their Backs or their Bellies ſhould lack of their Luſts: Fearing leſt their ſpare godly Diet ſhould cauſe their Neighbours to call them Niggards.

***Bale*'s Vocation.**

In this Year did *John Bale* aforeſaid, late Biſhop of *Oſſory*, and now an Exile, ſet forth his Book, intitled, ‘ The Vocation of *John Bale* to the Biſhoprick of *Oſſory* in *Ireland*, and his Perſecutions in the ſame, and his final Deliverance.

***Diacoſio-Martyrion.***

Now alſo did Dr. *White*, Biſhop *Gardiner*'s Chaplain, and a Pretender to Poetry, ſet forth a Book in Favour of Popery, intitled, ‘ *Diacoſio-Martyrion*, i. e. The Teſtimony of Two hundred, for the Truth of Chriſt's Body and Blood in the Euchariſt: Wrote three Years ago againſt *P. Martyr*; Now firſt publiſhed by *John White* of *Wincheſter College: London, Dec.* 1553. 4*to*.’ It was writ in *Latin* Verſe, and dedicated to the Princeſs *Mary*. So that it ſeems to have been printed before, with a new Title Page now, to recommend it the better to Sale.

***Henry* L. *Stafford* writes.**

And *Henry* Lord *Stafford*, to ſhew his Compliance with theſe Times, tranſlated two Epiſtles of *Eraſmus*, wherein was undertaken to be ſhewn, the brain-ſick Headineſs of the *Lutherans*; And printed it by *Will. Riddel*, in 16°.

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# CHAP. XIII.

*Some new Biſhops Conſecrated. A new Parliament.* Cranmer, Ridley, Latimer *at* Oxford: *Their Diſputation there. Divers remarkable Matters happening in the Months of* April *and* May. *Divers Trials, Executions, Proceſſions. Puniſhments. The Queen's Progreſs.*

*April.*

New Biſhops made.

THO' there was now a great Vacancy of Epiſcopal Sees in the Church, yet none were conſecrated Biſhops before *Apr.* 1. When *Gardiner*, Biſhop of *Wincheſter* and Lord Chancellor, did Conſecrate and Bleſs in the Church of St. *Saviour's* in *Southwark*, alias St. *Mary Overy's* (which belonged to him) before the high Altar, ſix new Biſhops, found out for their Purpoſe: *viz. White*, Warden of *Wincheſter*, to be Biſhop of *Lincoln*, *Gilbert Bourne* to be Biſhop of *Bath* and *Wells*, Dr. *Morgan* to be Biſhop of St. *David's*, Dr. *Brokes*, Biſhop of *Gloceſter*, Dr. *Cotes*, Biſhop of *Weſt Cheſter*, *Maurice Griffyn* (commonly called Mr. *Mores*) Parſon of St. *Magnus*, Biſhop of *Rocheſter*. And *Parfew*, alias *Warton*, the Biſhop of St. *Aſſe*, that is, *Aſaph*, was tranſlated to *Hereford*. All was performed, at this Recovery of the Papal Religion, with extraordinary State and Ceremony. For the Church was hanged with Cloth of Arras (*Tapetis, Stragulis, & aliis precioſis Veſtibus ornata*) and other coſtly Carpets: And a goodly Maſs was ſaid. And when all was done, *Te Deum Laudamus* excellently ſung. And at the Concluſion, all departed to the Lord Chancellor's to Dinner: Where was as ſplendid an Entertainment as poſſibly could be.

*Regiſtr. Eccl.* Cantuar.

Apoſtle-Maſs revived.

On the next Day, *viz. Apr.* 2. began the Apoſtles Maſs again at the Cathedral of St. *Paul's*.

The Act for uniting *Ongar* and *Greenſted* repealed.

The ſame Day, began Queen *Mary's* ſecond Parliament. She rode thither in her Parliament Robes, and the Biſhops and Temporal Lords in theirs: And after a goodly Maſs of the Holy Ghoſt ſung, they repaired together to the Houſe. This Parliament continued to the 5th of *May*, and then diſſolved. Among the Public Acts of this Parliament, one was for the Repealing of an Act made for the uniting of the Pariſh Churches of *Chipping Ongar* and *Greenſted* in *Eſſex*, the Inhabitants of each to repair to *Greenſted* as their Pariſh Church. This was done, I am apt to think, in Diſpleaſure to *William Morice*, Eſq; an old and great Profeſſor of Religion, and who had ſuffered for it: and whoſe younger Son *Ralph* was Secretary to Archbiſhop *Cranmer*. He, for ſome Reaſons, had got this Union of the two Pariſhes eſtabliſhed by Act of Parliament in the 2d of K. *Edward*, being then a Burgeſs of Parliament. He lived at *Chipping Ongar* aforeſaid, and was Patron of that Church: And died in the beginning of this Reign. In that Act of Repeal, this Gentleman is ſeverely charged for this Act of his, and is very illy repreſented to Poſterity, and perhaps, according to the Cuſtom of theſe Times of Q. *Mary*, worſe than he deſerved: and being dead, could not vindicate himſelf, nor was it ſafe for his Children to do it. He is charged to have done it inordinately for private Lucre and Profit: and that it was without the Knowledge and Conſent of the Pariſhioners of *Ongar*, and that in the ſaid Act of Conſolidation of thoſe two Churches,

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were contained falſe Suggeſtions and untrue Surmiſes concerning the Diſtance and Value of the ſaid Churches and Benefices. And that the Parſonage of *Ongar* was worth 10 *l. per Ann.* ſo long as the ſaid *Morice* did truly pay his Tythes. And that by Colour of this Act he did enter into the ſaid Church and Churchyard of *Ongar*, the Manſion Houſe and Glebe Land of the Parſonage, and divers other Pieces of Land to the ſaid Church appertaining; through which the People of *Ongar*, and others, had their Highways and Paths from Time to Time: And that he took away all the Ornaments, Bells, Veſtments, Chalice, and Lead of the Church, and converted it to his own Uſe, and covered the ſaid Church with Tiles. It ſet forth, That the Church of *Greenſted* was not able to contain half the Pariſhioners, nor the Curate of *Greenſted* able in Winter to paſs the Brooks running and overflowing between the Towns of the ſaid Pariſhes; whoſe Churches were diſtant three Quarters of a Mile and more: So that divers had died without Confeſſion and Counſel of their Curate, and without Adminiſtration of the Holy Sacraments. In this Act of the Queen, it was decreed, That the Advowſon and Preſentation of the Parſonage of *Ongar* ſhould belong unto *James Morice*, *William*'s Son and Heir, and his Heirs and Aſſigns.

*Cranmer*, *Ridley*, and *Latymer*, diſpute at *Oxon*.

Archbiſhop *Cranmer*, Biſhop *Ridley*, and Father *Latymer*, were ſent down in the Beginning of *April* from their Priſon at *London*, to diſpute their Doctrines at *Oxford*. But this was nothing but a vain-glorious Deſign of the *Papiſts*, to vaunt their own Religion, and to run down the late Reformation with Words and Noiſe. Here Dr. *Weſton*, who was the Moderator, in his Diſputation with *Latymer*, belyed openly a great many Particulars of K. *Edward*'s Proceedings. Thus, upon the removing of Altars, and ſetting Tables in their ſtead; which Tables were ordered to be placed not Altar-wiſe, but Table-wiſe, and the Perſon that officiated, to turn his Face, not to the Eaſt, but to the People, thus abuſively did this Man ſet it out: 'A ſort of Apes, they could not tell which way to turn 'their Tails, looking one Day Weſt, another Day Eaſt; one that Way, 'another this Way.' Becauſe the Cup was appointed to the Laity, and the Miniſter was to ſay, Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful; the ſame merry Gentleman repreſented the Office thus, 'They get them a Tankard, [as tho' they refuſed the 'uſe of the Chalice] and one ſaith, I drink, and I am thankful. The more 'Joy of thee, ſaith another.' And becauſe the Reformers, in the Second Edition of the *Communion Book*, put in a Proviſo, That no Adoration was intended to the Sacrament; *Weſton* would have this to be done ſolely by the Perſuaſion of a *Scot*, (whom yet he named not) and none other. 'A 'Runnegade *Scot* did take away the Adoration or Worſhipping of Chriſt 'in the Sacrament. By whoſe Procurement that Hereſy was put into 'the laſt *Communion Book*. So much prevailed that one Man's Authority 'at that Time.' But there was no *Scot* that ever I could read, or hear of, that aſſiſted at the Review of that *Communion Book*. And, indeed, *Cranmer*, *Ridley* and *Cox*, were the Chief that managed that Affair, tho' they conſulted with *Bucer* and *Peter Martyr*. And as for *Knox* the *Scotchman*, he was hardly come into *England*, (at leaſt, any further than *Newcaſtle*) at this Time, much leſs had any thing to do with that Work. Again, ſpeaking of the Reformation in *England*, he laid it as a Reproach upon the Directors of it, that they followed no other Churches but their own

The Reformation miſrepreſented by *Weſton*.

own Fancy: ‘You neither agreed with the *Tygurines* nor *Germans*, or ‘with the Church, or with your ſelves.’ Indeed, they took their Direction and Pattern from the Word of God and the Primitive Church. And, finally, becauſe they took away Altars, and pulled down other Superſtitions out of the Churches, and placed not ſuch Holineſs in the Walls and Stones as the Papiſts did, he laid to their Charge, that they were againſt all Churches: ‘They will be like, they ſay, to the Apoſtles. They will ‘have no Churches: A Hovel is as good for them.’ And thus the holy and wiſe Reformation was to be ridiculed and be belyed by this Court Divine, openly, before the Univerſity, the better to bring the Scholars back to the old Superſtitions.

*Latymer* proveth, that Women muſt Communicate.

*Ponet* in his Book againſt Dr. *Martin*.

In this jolly Doctor's Diſputation with *Latymer*, I ſhall inſert one Obſervation, which is not mine, but a learned Man's, who wrote and lived in thoſe Times. In diſputing about Womens receiving the Sacrament, ‘*Weſton* was not aſhamed to maintain as a Truth, That Women ought ‘not to receive the Communion; making it, as it were, doubtful, and ‘not plain by God's Word. And that for Declaration and Proof of the ‘ſame Heretical Opinion, among other Queſtions, he demaunded of the ‘holy Martyr, Where he found in Scripture that Women ought to re‘ceive the Sacrament? Unto whom *Latymer* anſwered; ‘Yes, and it ‘pleaſe your Maſterſhip, I ſhall find it in the Scriptures, that Women ‘ought to receive the Sacrament. Nay, quoth *Weſton*, that can you ne‘ver in the Scriptures. Yes, quoth *Latymer*, here I have it, I trow, in ‘St. *Paul*, *Probat ſeipſum Homo*, *& ſic de Pane illo edat*, *&c.* I pray you, ‘Mr. Doctor, *Cujus generis Homo?* Doth not this Word *Homo* ſignify in ‘both Kinds, as well Man as Woman? Here was Mr. Doctor blank. But ‘leſt he ſhould have this ſhameful Foil at this holy Man's hand, *Weſton* be‘ing their chief Commiſſioner, the Bench of the Doctors conſulted for an ‘Anſwer, whereby to deliver *Weſton* out of the Briars. And in Conclu‘ſion they made this Reſolution to the Auditory, that the *Greek* Word ‘was ’Ανὴρ, which *Greek* Word ſignifieth *Man* only, in the Maſculine ‘Gender.’ A meet Anſwer, forſooth, for ſuch as ſeek to maintain their ‘Hereſy they care not how. For, indeed, the *Greek* Word is not ’Ανὴρ, ‘as they falſly alledged, but Ἄνθρωπος, which anſwereth to *Homo*, and ‘ſignifieth both Man and Woman, according to Mr. *Latymer*'s learned ‘Saying. And ſo *Weſton*, glad to avoid his own Shame ſome ways, con‘ſented to their Lye, and made a Catholic Concluſion of it, That it was ‘not ſo in the *Greek*: Which was an impudent Lye. *Weſton*, indeed, ‘was ignorant in *Greek*: a fit Divine in the mean time.’ For, the ſaid Author obſerved, that at *Paul's Croſs*, in the hearing of the whole Audience, he had ſaid, The *Greek* Word Ἀνθρωπομορφῖται ſignified *Hominum Devoratores*, *Devourers of Men*, when, indeed, it is the Name of thoſe Heretics who held that Opinion, That God the Father hath the Form and Shape of a Man, and ſuch Members and Parts of a Body, as be aſcribed to him in Scripture. Whereupon the ſaid Author made this Inference: ‘What Boldneſs have they among the Ignorant [as Dr. *Weſton* ‘had in this *Paul*'s *Croſs* Sermon in venting Falſhood] when in the ‘midſt of an Univerſity, among a great Number of learned Men, they ‘be not aſhamed to belye the very Text of Scripture for the Maintenance ‘of their Hereſy, and to condemn him for Hereſy who moſt learnedly ‘defended himſelf with the Truth of God's Word, by this and ſundry

‘Places, to their perpetual Shame, to be regiſtred in Chronicles for Ever, and to God's eternal Glory.

Another Diſputation intended at *Cambridge*.

And as by Diſputations with theſe venerable Men, true Religion was triumphed over at *Oxford*; the like vain Triumph was determined to be ſhewn at the other Univerſity of *Cambridge*: and that in *May*, in Parliament Time, for the greater Oſtentation. And a Commiſſion was in a readineſs for the ſending down thither Biſhop *Hooper*, Biſhop *Farrar*, Dr. *Taylour*, Mr. *Philpot*, Mr. *Saunders*, all very learned Men, and all Priſoners; and Dr. *Weſton*, and his Company, were to enter the Liſts with them alſo. But *Hooper*, who had Intelligence of it, being in the *Fleet*, ſpeedily conveyed the Notice thereof to the other Divines then in the *King's Bench* and *Marſhalſea*: and very prudently, to prevent their Dealing with them as they had done at *Oxford*, he gave this Advice to them in a private Letter: ‘How they knew that thoſe that were to be their Cenſors and Judges, thirſted after their Blood; and that in the End of theſe Diſputations, the Adverſaries would cry out *Victory*, as they did againſt thoſe great learned Men and godly Perſonages at *Oxford*. Wherefore, he ſaid, for his Part he would never anſwer them, except he had Books preſent; becauſe they uſed not only falſe Allegations of the Doctors, but alſo took a piece of them againſt the whole Courſe of their Minds. Next, he would require ſworn Notaries to take Things ſpoken indifferently: tho' it would be very hard to get ſuch. For that the adverſe Party would have the Overſight of all Things: and then make their own Sayings and Arguments better than they were, and thoſe of their Oppoſites worſe. And then, thirdly, if two or three, or more, ſhould ſpeak together, or with Mocks and Taunts illude and mock them, then he adviſed, it were beſt to *Appeal*, to be heard before the Queen and the whole Council. Which would much ſet forth the Glory of God. For many of them, he ſaid, knew already the Truth; and many more of them erred rather of Zeal than Malice: and a third Sort that were indurate, would be anſwered fully to their Shame; tho' to the Smart and Blood-ſhedding of the other Part. For he was, he ſaid, aſſured of this, that the Commiſſioners appointed to hear and judge them, meant nothing leſs than to hear the Cauſe indifferently: For that they were Enemies to them and their Cauſe; and were at a point already to give Sentence againſt them. So that if it were poſſible, they ſhould ſpeak with St. *Stephen*, that the Adverſaries ſhould not be able to reſiſt; or elſe with Chriſt, to uſe Silence and Patience.

*Fox* Martyrol.

*Hooper* added, ‘That he knew they would deny this Appeal; but yet adviſed they ſhould challenge it, and take Witneſs thereof of ſuch as were preſent, and demand indifferent Hearing and Judgment either before the Queen and her Council, or before all the Parliament, as they were uſed in King *Edward's* Days. And of this, he deſired within a Day or two to know their Reſolution, ſince he knew, that when they ſhould be carried down, they ſhould be kept aſunder; and not ſuffered to come at one another to confer together.

Some Noblemen created.

For the more honourable Reception of the Prince of *Spain* (of which now was all the Talk) certain Perſons were made Noble: Sir *John* of *Bridges* was created, on the 8th of *April*, Lord *Shandois*; and the ſame Day, Sir *John Williams*, Baron of *Thame*, and appointed Lord Chamberlain to the Prince, and Sir *Anthony Browne*, Maſter of his Horſe. And the ſame

Day, the Lord *William Howard*, Lord Admiral, and his Captains, were habited in White and Green Velvet and Sattin, Taffata and Sarcenet: The Trumpeters alſo in Green and White; and all the Mariners ſo arrayed.

A Cat hanged upon the Gibbet in *Cheap* in Deriſion.

On the ſame Day ſomebody unknown hanged a Cat on the Gallows beſide the Croſs in *Cheap*: (for the Gallows's in the City, whereon the Rebels in the Month of *February* laſt were hanged, ſtill remained for a Terror.) The ſaid Cat was habited in a Garment like to that the Prieſt wore that ſaid Maſs: She had a ſhaven Crown; and in her fore Feet held a piece of Paper made round, repreſenting the Wafer. This gave great Offence: but notwithſtanding all the Search that could be made, the Doers could not be found. Whereupon *Apr.* 13. it was proclaimed, that whoſoever he were that would diſcover him or her that had done this unſeemly Deed, he ſhould be rewarded with twenty Mark.

*Wyat* Executed.

Sir *Thomas Wyat*'s fatal Day was now come, being the 11th of *April*, when between Nine and Ten of the Clock afore Noon on *Tower Hill* he was beheaded. And by Eleven of the Clock he was quartered on the Scaffold, and his Bowels and Members burnt beſide the Scaffold. And a Car and Baſket being at Hand, the four Quarters and the Head were put into the Baſket, and conveyed to *Newgate*, to be parboiled. And the Day after, his Head was ſet upon the Gallows on *Hay Hill* beſide *Hyde-Park*, where three Men hung in Chains: being the Place where the Queen's Men and *Wyat*'s had a Skirmiſh, and he and his Officers overcome. One of his Quarters was ſet up upon a Gibbet at *Mile-end*, and another beſide *Newington* beyond St. *George*'s in *Southwark*; another beſide *Thomas* of *Waterings*, and the fourth at ——

Sir *Nic. Throgmorton* tried and quitted.

On the 17th Day of the foreſaid Month, four more, charged to be in the late Inſurrection, were brought to *Guild Hall*, *London*; namely, Sir *Nic. Throgmorton*, Sir *James A Croft*, Mr. *Winter* (who was Admiral to the Fleet that was to fetch over the Prince) and Mr. *Vaughan*. Where *Vaughan* gave Evidence againſt Sir *Nicolas*, and *Winter*'s Confeſſion was made uſe of to the ſame Purpoſe. But after a long Trial he ſo well pleaded his own Cauſe, that the Jury acquitted him. But they were ſeverely fined. The Trial is extant in *Hollingſhed*'s Hiſtory.

Two Pilloried.

On the 21ſt were two Men ſet on the Pillory in *Cheap*, for ſpeaking ſeditious Words and falſe Lyes againſt the Queen and her Council. And one of them had his Ears nailed to the Pillory.

On the 23d, being St. *George's* Day, the Queen now being at St. *James*'s in the *Fields*, repaired to the Chapel, and went according to the old Cuſtom a Proceſſion with all the Knights of the Garter that were then preſent. And the ſame Day were created the Prince of *Spain*, and the Earl of *Suſſex*, Knights of that Order.

The Prince of *Spain* received into the Order.

L. *Tho. Grey* Executed.

On the 28th, the Lord *Tho. Grey*, the Duke of *Suffolk*'s Brother, a valiant and brave Gentleman, loſt his Life, being beheaded on *Tower Hill*, between Nine and Ten of the Clock, and buried at *Alhallows Barking* in *Tower Street*. The Day after, Sir *James A Croft*, and Mr. *Winter*, were brought to *Guild Hall*, and the former was arraigned and Caſt.

Poſtil Maſs.

*April* 30, began the Poſtil Maſs at St. *Paul's*, at Five a Clock in the Morning every Day.

*May.*

Rogation Week at St. *James*'s.

*Rogation Week* being come, *May* 3. being *Holy Thurſday*, at the Court of St. *James*'s, the Queen went in Proceſſion within St. *James*'s, with Heralds and Serjeants of Arms, and four Biſhops Mitred. And Biſhop *Bourn*, beſide

his

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his Mitre, wore a pair of Slippers of Silver and gilt, and a pair of rich Gloves, with Ouches of Silver upon them very rich. And all the three Days there went her Chapel about the Fields. The firſt Day to St. *Giles's*, and there ſung Maſs. The next Day, being *Tueſday*, to St. *Martin's* in the Fields: And there a Sermon was preached, and Maſs ſung. And the Company drank there. The third Day to *Weſtminſter*: Where a Sermon was made: And then Maſs, and good Cheer made. And after, about the *Park*: and ſo to St. *James's* Court. The ſame *Rogation Week* went out of the *Tower*, on Proceſſion, Prieſts and Clarks, and the Lieutenant with all his Waiters; and the Ax of the *Tower* borne in Proceſſion: The Waits attended. There joined in this Proceſſion the Inhabitants of St. *Katharine's*, *Radcliff*, *Limehouſe*, *Poplar*, *Stratford Bow*, *Shoreditch*, and all thoſe that belonged to the *Tower*, with their Halberts. They went about the Fields of St. *Katharine's*, and the Liberties.

Values ſet upon *Spaniſh* Gold.

Good Store of *Spaniſh* Gold had already come into *England*. For the *Engliſh* were to be reconciled to the *Spaniſh* Match, by a liberal Diſtribution of it. It ſeems the *Portugal* Pieces admitted of Conteſt as to the Prices of them. Which coſt the Queen a Proclamation, dated *May* 4. to aſcertain the Value they ſhould go at. Which was, that from the Date of the Publication thereof, every ſingle Cruſado of *Portugal* with the long Croſs, being of the juſt Standard, Fineneſs and Weight, ſhould be deemed and accepted to be of Value 6 *s.* 4 *d.* of current Money of this Realm. Every Piſtolet, being of the juſt Standard, Fineneſs and Weight, ſhould be deemed and accepted to be of the Value of 6 *s.* 2 *d.* Every ſingle Cruſado of *Portugal* with the ſhort Croſs, being of the juſt Standard, to be of Value 6 *s.* 8 *d.* And every of the ſaid Coins ſhould be commonly paid and received through her Highneſs's Realms, and other her Dominions, in all Payments and Receipts, according to the ſaid Rates. And all, dwelling, converſing and trafficking within the Queen's Dominions, were ſtrictly commanded to obſerve the Tenor of this Proclamation, upon pain of Impriſonment, and other Puniſhment, at her Highneſs's Pleaſure. This was dated from *John Cawode's* Houſe, the Queen's Printer, *May* 4. 1554.

The Fellowſhip of Clerks their Proceſſion.

This Month of *May* was much occupied in Maſſes and Proceſſions after the old Faſhion. For as there was a great Proceſſion at the Court, and in the Liberties of *Weſtminſter*, *May* 3. wherein the Queen aſſiſted, as was ſaid before; ſo *May* 6. was a goodly Evenſong at *Guild Hall* College, by the Maſters of the Clarks and their Fellowſhip, with Singing and Playing; and the Morrow after was a great Maſs at the ſame Place, and by the ſame Fraternity: when every Clark offered an Halfpenny. The Maſs was ſung by divers of the Queen's Chapel, and Children. And after Maſs done, every Clark went their Proceſſion two and two together, each having on the Surplice and a rich Cope, and a Garland. After them fourſcore Standards, Streamers and Banners. And each one that bare them had an Albe or a Surplice. Then came in Order after them the Waits playing; and then between thirty Clarks a Choir ſinging *Salve Feſta Dies*. (There were four of theſe Choirs.) Then came a Canopy borne over the Sacrament by four of the Maſters of the Clarks, with twelve Staff-Torches burning. This Proceſſion in this Order went up *Lawrence-Lane*, and ſo to the further End of *Cheap*; and back again to *Cornhill* to *Leaden Hall*, and thence down to *Biſhopſgate Street* unto St. *Ethelborough's*. And there they put off their Copes. And ſo every Man to Dinner. There every one that bare a Streamer had Money given him, according as they were in Bigneſs.

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A Royal *Dirge*.

On the 10th Day of this Month of *May* was a *Dirge* at *Weſtminſter*, and at *Paul's* by Torch-light. And the Morrow after, there, and at *Weſtminſter*, was Maſs. There they of the Queen's Council and divers Lords did offer Money for the Souls of King *Henry* VII. and Queen *Elizabeth*, and for King *Henry* VIII. and Queen *Katharine*, and for King *Edward* VI.

The Fiſhmongers Proceſſion in *Whitſun Week*.

*Whitſuntide* being now come, there was great and jolly Proceſſioning all the three Days, according to the old Cuſtom. On *Whitſun-Monday*, *May* 14. was the Proceſſion of St. *Peter*'s in *Cornhill*, commonly called *The Fiſhmongers Proceſſion.* The Motions were in this ſort. Firſt went a goodly Choir of Clarks ſinging, and a fourſcore of Prieſts wearing Copes of Cloth of Gold. Then followed the Lord Maior and Aldermen in Scarlet. Then the Company of *Fiſhmongers* in their Liveries: They and the Officers bearing white Rods in their Hands. And ſo to *Paul*'s. And there they did their Oblations after the old Faſhion. Divers other Pariſhes went their Proceſſion this Day. On *Whitſun-Tueſday* was the *Hackney* Proceſſion to *Paul's*. And after this came the Proceſſion of St. *Clement*'s, and the Maior and Aldermen accompanying. There were in theſe Proceſſions goodly Choirs ſinging. On the *Wedneſday*, *May* 16. came to *Paul*'s the *Iſlington* Proceſſion.

*Corpus Chriſti* Proceſſion.

On *Corpus Chriſti* Day, *i. e. May* 24. were many gay Proceſſions in many Pariſhes in *London*. For many had long Torches garniſhed after the old Faſhion, and Staff-Torches burning; and many Canopies borne about the Streets. Among the reſt, thoſe of the Pariſh of St. *Sepulchre's* went about their own Pariſh; and in *Smithfield*, as they were going there, came a Man unto the Prieſt that bare the Sacrament, and began to pluck it out of his Hand, and incontinent he drew his Dagger. But Hands were ſoon laid upon him, and he carried to *Newgate*. And then he feigned himſelf mad. His Name was *Street*, a Joyner by Trade, living in *Coleman Street*: This Story is thus noted by the Writer of the *Journal*, whence I take this, and divers other Things, otherwiſe a diligent Man; and ſo it is alſo ſet down in a Chronicle wrote not long after thoſe Times, called *A brief Chronicle of London*. But all this proved afterwards but the Slander of a Prieſt, and falſly repreſented to caſt a Blot upon the Profeſſors of Religion. The Truth of the Matter was diſcovered by *Fox*, who diligently enquired into it, and had his Information from the Party himſelf. Which was thus. The Perſon being a ſimple undeſigning Man, paſſing by Chance that Way in ſome haſte, and having no other Way to go, went under the Canopy near the Prieſt. The Prieſt ſeeing the Man ſo to preſume, apprehended ſome Danger near, and being more afraid than hurt, let the Pix fall. The poor Man was preſently apprehended and carried to the *Compter*; and the Prieſt accuſed him before the Council, as tho' he had come to kill him: whereas the Fellow proteſted no ſuch Thought ever entred into his Mind. But from the *Compter* he was had to *Newgate*, and there caſt into the Dungeon, and chained to a Poſt, and miſerably handled: and ſo extremely dealt withal, that being but ſimple before, he was now haired out of his Wits indeed: and ſo he was removed to *Bedlam*.

Diſturbed.

*Vitellius*, F. 5.

Lord *Gerald* made Earl of *Kildare*.

But now from Proceſſions to look upon other Things happening about this Time. On *Whitſun-Monday* the Lord *Garret*, or *Gerald*, was created Earl of *Kildare*. Upon *Tueſday* in *Whitſun-Week*, *Thirleby* Biſhop of *Norwich* came to Court. Upon *Wedneſday* came over from *Spain* the ancient *Spaniſh* Ambaſſador with a grey Beard; being the ſame that had been here when King *Edward* died. And as the Bruit went, he was to be *Marſhal*, and

The *Spaniſh* Ambaſſador comes.

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and to execute Martial Laws upon all Strangers, Subjects of *Spain*, either *Spaniards* or of the *Low Countries*; the better to keep good Order among them, who in theſe Days were very apt to domineer over the *Engliſh*, that the *Engliſh* Nation might be the leſs grieved by that inſulting People; or, perhaps, and in more Likelihood, by theſe Pretences of Juſtice to exempt the *Spaniards* from the Laws and Judicatories of *England*. This old Gentleman hardly eſcaped the *French* on the Narrow Seas, two of the Ships wherein his Horſes and Stuff were, falling into their Hands; and he himſelf being in a ſmall Pinnace, eſcaped. On *Thurſday*, that is, the Day after his coming over, he with the reſt of the Emperor's Ambaſſadors, came to the Court, and ſpake with the Queen: no queſtion, about the Affair of the Marriage between Prince *Philip* and Her.

*William Thomas* executed.

On *Thurſday* this *Whitſun-Week*, *Will. Thomas*, Eſq; Clerk of the Council to King *Edward* VI. was arraigned at *Guild Hall*, and caſt to ſuffer Death, and to be Drawn and Quartered. And the very next Day was drawn upon a Sled, being a proper Man, from the *Tower* unto *Tyburn*: Where, upon a Pretence of Treaſon, he was hanged; and after, his Head was ſtricken off, and then quartered: And the Morrow after his Head was ſet on *London Bridge*, and three Quarters of him ſet over *Cripplegate*, living perhaps thereabouts. This *Thomas* was a Man of great Parts, and therefore, perhaps, it was not thought fit he ſhould live; and who, for his *Engliſh Pilgrim*, a Book of his writing, wherein ſo much was ſpoken in favour of King *Henry*'s Divorce, was not to be forgotten. More will be ſaid of him hereafter.

Lady *Elizabeth* delivered out of the *Tower*, but under ſafe Cuſtody.

And on *Saturday* following (or, as ſome, *Sunday*, *May* 20.) at 1 of the Clock in the Afternoon, the Lady *Elizabeth* was delivered out of the *Tower* by the Lord Treaſurer and Lord Chamberlain: and took her Barge at *Tower Wharf*, and ſo went to *Richmond* by Water, forthwith, without landing any where till ſhe came there. Where ſhe was to abide for ſome Time, but under ſeveral of the Guard, and other ſmall Officers, for each Office in the Queen's Houſe. But her Continuance here was but ſhort, being conveyed hence to *Windſor*, and ſo to *Woodſtock*. At her coming out of the *Tower*, were a Number of People in Boats to ſee her, greatly rejoicing at the Sight of her, but heavy for her Trouble, ſeeing her go under Safe-keeping.

Propheſies and Bruits in *Norfolk* concerning the Queen.

The Rebellion was by this Time pretty well allayed, but the Diſcontents of the People remained ſtill: Which continued the Queen's Fears. For, in *Norfolk* eſpecially were many that carried about vain Prophecies, and ſpread Rumours, reflecting upon the Queen's Perſon and State, to blow up the People, as was believed, into Diſpleaſure with the Queen and her Government: many of which had come to her Ears. Which occaſioned her to ſend forth Letters to the Juſtices of Peace in that County, dated *May* 23. as ſhe had done once before to them, for the good Order and Stay of the County from Rebellious Tumults and Uproars, and for the having ſpecial Regard to Vagabonds, and ſuch as ſpread falſe and untrue Tales; and to ſee them puniſhed. Theſe laſt Letters were partly Reprehenſory, for that the Juſtices had taken no more Care in the Execution of the Contents of her former Letters, and for paſſing over ſuch Faults without Puniſhment, winking at, or at leaſt little conſidering them; (which was to her, as ſhe wrote, very ſtrange) and partly, to find out the Authors of theſe Bruits and Propheſies; and then to take Puniſhment according to the Quality of the Offence. And for the more effectual doing this, to divide themſelves into ſeveral Parts of the County: whereby the

She writes to the Juſtices.

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the better to diſcover the Ill-affected: and laſtly, to meet often to confer together herein, and to ſend Letters hereof every Month to her Council. This Letter of the Queen's will deſerve, for Hiſtory ſake, to be preſerved. Which I have accordingly done.

Some Pillorized.

On the 23d of *May*, a certain Woman was ſet on the Pillory in *Cheapſide*, for ſpeaking Lyes and ſeditious Words againſt the Queen's Majeſty. And on the 25th, two more were ſet on the Pillory in the ſame Place: the one for horrible Lyes and ſeditious Words againſt the Queen and her Council; and one of his Ears nailed. The other's Crime was for ſeditious and ſlanderous Words againſt the Queen, her Council, and the Magiſtrates. What theſe ſeditious Words were, I cannot aſſign; but moſt probably they concerned the late terrible Executions, or the *Spaniſh* Match, or the Overthrow of the late King's Proceedings. All of them Things very ingrateful to the common People. On the 26th Day, the ſame Man was again ſet on the Pillory, one of whoſe Ears was nailed: and now was the other nailed. A Woman was alſo now ſet on the Pillory, for ſpeaking certain Words touching the Queen's Proceedings. The Pillory was employed again the 30th Day of this Month, a Man and a Woman being ſet on it. The Man's Crime was for ſeditious and ſlanderous Words; the Woman's for ſpeaking of falſe Lyes and Rumours. And her Fault, it ſeems, being the greater, her Ear was nailed to the Pillory. And the 1ſt of *June* the ſame Woman was ſet on the Pillory again, and her other Ear nailed for the ſame Offence.

Earl of *Devon* conveyed out of the *Tower* to *Fotheringay Caſtle*.

As the Jealouſies of the State had conveyed the Lady *Elizabeth* out of the *Tower* Weſtward, *May* 19. ſo *May* 25. the Earl of *Devon* was conveyed thence Northward, that is, to the Caſtle of *Fotheringay* in *Northamptonſhire*, by Three or Four of the Clock in the Morning, accompanied with certain of the Guard, and divers Knights; whereof Sir *Thomas Treſham* was one.

Lord *J. Grey* brought to *Weſtminſter Hall*.

On the 27th of *May*, the Lord *John Grey*, another of the late Duke of *Suffolk*'s Brothers, went from the *Tower* unto *Weſtminſter Hall* by Land. But he was not arraigned there till the 11th of *June*, when he put himſelf upon the Queen's Mercy.

The Queen's Progreſs.

On the 29th, the Queen removed from St. *James*'s, paſſing thro' the Park, and took her Barge at *Whitehall*, and ſo to *Richmond*, in order to her Progreſs. Which was chiefly commenced to meet her Beloved, the Prince of *Spain*. Which Affair now falling in my way, I ſhall, according as Notices have come to my Hand, proceed to relate.

The Lord Treaſurer's Requeſt to the Queen.

Before her Departure, the Lord Treaſurer went to wait upon her, and, like a good Husband for the Crown, ſhewed her belike, how low her Treaſure was, and therefore prayed her to be ſparing of giving away her Lands, eſpecially in his Abſence (as knowing there would be many ſuch Suitors preſſing upon her in this her Journey) at leaſt, not before he had Advice of it. This Counſel the Queen took well at his Hands, and promiſed him, ſhe would not determine any Gift without firſt acquainting him with it. Being gone no farther than *Farnham*, Sir *Edm. Peckham* (who was one of thoſe that had proclaimed and ſtood up for her in *Bucks*) requeſted of her certain Lands: Which ſhe declined fully to grant, till ſhe had conſulted with her Treaſurer, according to her Promiſe. To him therefore ſhe ſent a Letter, dated *July* 5. and included *Peckham*'s Bill, relating the Particulars, deſiring him to peruſe it well, and that if he thought it were ſuch Land as ſhe might give with her Honour, ſhe ſhould think it very well beſtowed: for that he was one that had well deſerved it, as ſhe wrote the Treaſurer, and as yet had not any kind of Recompence.

The Queen's Value of him.

The Queen much eſteemed this her Treaſurer, who managed her *Exchequer* with great Care and Vigilancy; of which ſhe was very ſenſible. And to ſhew herſelf grateful, to oblige him the more, in the Concluſion of the foreſaid Letter, ſhe wrote this Poſtſcript with her own Hand; *My Lord, I moſt heartily thank you for your daily Painfulneſs taken in my Service.* And the Letter was ſubſcribed, *Your Miſtres aſſured,* Marye *the Quene,* with her own Pen. But now let us turn to our Queen's Matrimony.

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## CHAP. XIV.

### *The Queen's Match with* Spain. *Much diſguſted. The King and Queen paſs triumphantly through* London. *The Articles of the Marriage. The Queen's Preſent to the Emperor's Ambaſſador.*

The Earl of *Suſſex* goes into *Spain*.

THIS Match with *Spain*, however moſt apparently diſguſted by the Queen's Subjects, went reſolvedly forward. And the Earl of *Suſſex* was ſent over by the Queen in a very honourable Embaſſy, to conclude the Marriage between her and Prince *Philip*, and to conduct him into *England*. Then did the ſaid *Philip* give him a Sword, with Five great Stones ſet in it, *viz.* A great Table Diamond, a great Table Ruby, a great pointed Diamond, and another great Table Diamond, and one great Ballos. The ſaid Earl in his Laſt Will bequeathed, That his Brother, Sir *Henry Ratcliff*, Kt. ſhould have, during his Life, the Cuſtody and Uſe of theſe five Stones. And ſo immediately after Sir *Henry's* Death, to the next Heir Male of the ſaid Earl that ſhould be Earl of *Suſſex*. And he gave Charge to his Brother the next Earl, to ſee to the Performance of this; that ſo it might be a Remembrance of the Service in that Caſe done in his Houſe of *New Hall* in *Eſſex*, as the Will ran.

*Ex ejuſd. Com. Teſtamento.*

The Queen's Deſire of this Match.

Of this Match the Queen, who had loſt ſo much Time, was very fond, and earneſtly deſirous of the Conſummation of it: tho' afterwards ſhe had but little Comfort therein. And when in the beginning of Queen's *Elizabeth*'s Reign Sir *Tho. Smith* drew up a private Diſcourſe, Whether it were more adviſable ſhe ſhould marry a Stranger or an *Engliſh* Man, I am greatly enclined to believe, he meant Queen *Mary*'s Marriage with *Philip*, in this Period following: 'I heard, not many Years ago, of a certain Lady, who having the Picture ſent unto her of one whom ſhe never ſaw, who ſhould be her Huſband, was ſo enamoured thereon, and ſo raviſhed, that ſhe languiſhed for Love, and was in manner out of her Wits for his long Tarrying and Abſence. But I ween, hot Love was ſoon cold, and not long after repented.

Great Offence taken at the Queen for this Match.

*Chr. Goodman.*

And the Queen, by this Act, did infinitely loſe herſelf among her People. And every Man's Mouth almoſt was opened againſt the Match. For the Nation had a great Deteſtation againſt the *Spaniard*, knowing their lofty, proud, domineering Tempers, and vicious Inclinations. One had the Confidence to write thus againſt the Queen, partly for her Severity and Overthrow of the former Reformation, and partly for her Matching with *Philip*; addreſſing thus to the Nobility and Counſellors: 'God's Word ſhe abhorreth, Antichriſt ſhe hath reſtored, her Father's Laws con-

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‘temned, her Promiſe broken, and her Brother, good King *Edward*, as an Heretic, condemned; not thinking it enough to expreſs her Tyranny upon them that lived, except ſhe ſhewed Cruelty, or rather a raging Madneſs on the Bodies of God's Servants long before buried, drawing them forth of their Graves, to burn them as Heretics: And in fine, utterly abhorring the *Engliſh* Nation, hath joyned herſelf to adulterous *Philip*, the *Spaniſh* King. To whom ſhe hath, and doth continually labour to betray the whole Kingdom. And yet ye cannot, or will not ſee it. Neither yet, for all this, to be ſtirred up to bridle her Affections, and withſtand her ungodly Doings; to promote the Glory of God, and to preſerve your Brethren and your ſelves. But, thinking to retain your Promotions by Flattery, do haſtily draw God's Vengeance upon your ſelves and others. And do you think, that *Philip* will be crowned King of *England*, and retain in Honour *Engliſh* Counſellors, and credit them with the Government of his State, who have betrayed their own? Shall his *Spaniards* be Nobles without your Lands and Poſſeſſions? And ſhall they poſſeſs your Promotions and Livings, and your Heads upon your Shoulders? Come they to make a Spoil of the whole Realm, and leave you and yours untouched? Where is your great Wiſdom become; your ſubtil Counſels and Policy; whereon you brag ſo much? To whom be theſe Things hid, that every Child eſpieth?’ Make Abatement for ſome of theſe undutiful Expreſſions; and you ſee the Diſpleaſure of the *Engliſh* Nation againſt this Match, and the Continuance or Increaſe of it. For this was writ two or three Years after the Marriage was celebrated.

*Wincheſter* charged for this *Spaniſh* Match.

*Faithful Admonition.*

Theſe be the Words of one: And another about the ſame time, I mean broad-ſpoken *Knox*, thus accoſted the Biſhop of *Wincheſter*, who was the great Match-maker; ‘I ſpeak to thee, *Wincheſter*, more cruel than any Tyger; Shall neither Shame, neither Fear, bridle thy tyrannous Cruelty? Shameſt thou not, bloudy Beaſt, to betray thy Native Country, and the Liberties of the ſame? Feareſt thou not to open ſuch a Door to all Iniquity, that whole *England* ſhall be made a common Stews to *Spaniards*?’ And a little after —— ‘And what is the Cauſe that *Wincheſter*, and the reſt of his peſtilent Sect, ſo greedily would have a *Spaniard* to reign over *England*? The Cauſe is manifeſt: For as that Nation ſurmounteth all others in Pride and Whoredom, ſo for Idolatry and vain Papiſtical and Deviliſh Ceremonies, they may rightly be called the very Sons of Superſtition.’ And the ſame Writer turning his Speech to the Papiſts, thus accoſteth them about Queen *Mary's* Match: ‘Would any of you have confeſſed two Years ago, That *Mary*, your Miroir, had been falſe, diſſembling, unconſtant, proud, and a breaker of Promiſes, except ſuch Promiſes as ſhe made to your God, the Pope, to the great Shame and Diſhonour of her noble Father? I am ſure you would full little have thought it in her. And now doth ſhe not openly ſhew herſelf to be an open Traitoreſs to the Emperial Crown of *England*, contrary to the juſt Laws of the Realm, to bring in a Stranger, and make a proud *Spaniard* King, to the Shame, Diſhonour and Deſtruction of the Nobility; to the Spoil, from them and theirs, of their Honours, Lands, Poſſeſſions, chief Offices and Promotions; to the utter Decay of the Treaſures, Commodities, Navy and Fortifications of the Realm; to the abaſing of the Yeomanry; to the Slavery of the Commonalty; to the Overthrow of Chriſtianity and God's true Religion; and, finally, to the utter Subverſion of the whole Public State and Commonwealth of *England*? —— Speak now, ye Papiſts,

The Miſchiefs of it.

'piſts, and defend your monſtrous Miſtreſs, and deny if you can for Shame, 'that ſhe hath not uttered her ſelf to be born (alas! therefore) to the Ruin 'and Deſtruction of Noble *England*?

Seditious words againſt the Match.

Nor did the common People ſpare to vent their Indignation againſt this marrying with *Spain*. They ſpread abroad many Reports and abundance of News concerning the King and the *Spaniards*, to blemiſh and deface them, and perhaps a great deal more than was true. Many were the Rhimes and Ballads, Letters and Books, both written and publiſhed againſt that Match and Nation. Inſomuch, that the very next Parliament after the Marriage, that ſat in *Nov.* 1554. it was Enacted, 'That ſuch as imagined or ſpake any ſeditious or ſlanderous News, Rumours, Sayings, or 'Tales of the King or the Queen, ſhould be ſet upon the Pillory, if it fortuned to be ſaid without any City or Town Corporate: But if within 'any City or Town Corporate, then to have both his Ears cut off, unleſs he paid 100 *l.* to the King within a Month.

'If any ſpake any ſeditious News, Rumours or Tales, to the Slander of 'the King or Queen, of the ſpeaking or reporting of others, he was to be 'ſet upon the Pillory, if it fortuned to be without any City or Town 'Corporate; if it happened to be within, then to have one of his Ears 'cut off, unleſs he pay 100 Mark to the King and Queen within a Month 'after the Judgment given. But if any ſhould ſet forth a Book or Ballad, 'Rhime, Letter, &c. to the Slander and Reproach of the King or Queen, 'or to the enraging and ſtirring of any Inſurrection, or ſhould procure 'any ſuch Book or Ballad, &c. to be ſet forth, his Right Hand was to be 'ſtricken off. And if they offended again, to be impriſoned during their 'Lives.' As theſe ſevere Laws ſhewed the Severity of the Government, ſo likewiſe how diſcontented the People were at this *Spaniſh* Match, by the multitude of abuſive Writings againſt it, that they were fain to have them reſtrained by ſuch kind of Laws.

Preparations in the City for the Prince's Reception.

The City was to contribute a great Part towards this Solemnity, the new married Prince being to paſs through it. Therefore, in the Month of *June*, earneſt Preparations were making for his Reception. As firſt of all, *June* the 4th, all the Gibbets were taken down in all Places in *London* and the Suburbs, having ſtood there ever ſince *February*, to the terrifying and diſgracing of the City: and might have ſtood longer ſtill, had it not been very convenient to have them out of ſight upon the Triumphal Entrance of *Philip*. On the ſame Day the Maior and Aldermen ordered a Scaffold to be made about the fair Croſs in *Cheap*, for the repairing and gilding of it againſt the Prince's Coming. At the ſame Time a Fifteenth and an half was granted by the Maior, Aldermen and Common Council, to be laid upon the Commons, forthwith to be raiſed towards the Charges in preparing the City for the ſaid Prince. Ordered alſo by the ſame, That two Aldermen ſhould watch every Night, and one or two Conſtables till Three or Four in the Morning; for fear, as it ſeems, of ſome Diſturbances among the Citizens, in Deteſtation of this *Spaniſh* Affair. On the 9th Day, the ſaid Croſs in *Cheap* was covered with Canvas from the Foot to the Top, in order to the repairing of it, as was aforeſaid, and for the preſerving it from Soil after it was done, that its firſt ſplendid Appearance might be preſerved for the joyful Day.

*July* 19. *Philip* Prince of *Spain* arrived at *Southampton*, being *Thurſday*.

Proclamation for the Nobility to meet the Queen.

*July* 21. by Ten of the Clock, was proclaimed thro' *London*, that the Prince of *Spain* was Landed at *Southampton*, and that every Peer, Lord and

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Lady of Quality, ſhould reſort unto her Grace's City of *Wincheſter* with all ſpeed, to her Grace's Wedding. The ſame Afternoon a Command was iſſued from the Lord Maior, That every one ſhould make Bonfires in every Street where they dwelt. This Night, in many Places, Tables were ſet, and Plenty of good Liquor for all Comers, till Ten a Clock at Night, together with ringing of Bells and Paſtimes. On the 23d of *July*, it was commanded, That every Pariſh in *London* ſhould go in Proceſſion, and to ſing *Te Deum* alſo in every Pariſh, and that there ſhould be ringing of Bells, being the Day the Prince departed from *Southampton* to *Wincheſter*, where he was to meet the Queen.

The King's & Queen's Stile firſt pronounced at *Paul's Croſs*.

*Harpſfield*, the Biſhop of *London*'s Chaplain, was put up to preach at *Paul's Croſs*, *July* 29. being the next *Sunday* after the Wedding Day. And he prayed in his Beads for the King and the Queen, *Philip* and *Mary*, by the Grace of God King and Queen of *England*, *France*, *Naples*, *Jeruſalem*, and *Ireland*, Defenders of the Faith, Princes of *Spain* and *Sicily*, Archdukes of *Auſtrich*, Dukes of *Milain*, *Burgundy*, and *Brabant*, Counts of *Haſpurge*, *Flanders*, and *Tyrole*. And *Aug.* 1. the King and Queen were proclaimed in *London*, with all theſe their Titles. Which were greatly augmented when the Emperor, his Father, reſigned and laid aſide his Empire: For then thus ran his ſwelling Style; *PHILIP*, by the Grace of God, King of *Caſtile*, *Aragon*, the two *Sicilies*, *Jeruſalem*, *Navar*, *Granado*, *Toledo*, *Valentia*, *Gallicia*, *Malerca*, *Sivil*, *Serdoua*, *Cordoua*, *Murſia*, *Corſiga*, *Jaen*, *Algarve*, *Algaſica*, *Giberaltarre*, the Iſlands of the *Canaries*, the Iſlands of the *Indies*, and of the Ocean Seas; Archduke of *Auſtria*, Marqueſs of *Oreſton*, *Errel*, *Barſillonia*, *Biſcay*, *Molina*; Duke of *Burgoign*, *Brabant*, *Milain*; Lord of *Flaunders* and *Tirole*. And his Revenues were prodigiouſly great within his own Realms, in Lands, Rents and Cuſtoms, and other Profits, beſides the *Weſt Indies*, and other Dominions, as *Italy* and the like: being accounted Nine Millions Yearly, accounting a Million at 100000 Dollars; which, at 5 *s.* the Dollar, is *Sterling* 2475000 *l.* The Truth is, I think, he was the greateſt Prince in *Europe*: and, yet, neither the Queen, nor the Realm, was the better for him, but much the worſe, as appeared in the Sequel: and would have proved ſtill much worſe, had the Queen lived.

*Philip* deſigns to make himſelf Maſter of *England*.

For it was well enough known afterwards, that the great Drift of this Prince by this Match, was to let himſelf this way into the Poſſeſſion of the Kingdom. Which the Lord *Burghley*, in a Letter of his to a Nobleman of *Scotland*, declared in theſe Words: 'It is well known how he [the King of *Spain*] had figured himſelf an Empire over all this Part of the World; what Plots he laid for the compaſſing thereof. A Foundation was laid for the ſubduing of this Land in Queen *Mary*'s Time, he being then our King in Right of his Wife. The Conqueſt was fully concluded afterward under Colour of Religion; as by the Prince of *Orange*, then of the Privy Council, it was ſince revealed. But his Deſigns were broke by the ſeaſonable Death of Queen *Mary* his Wife.' Thus that great Stateſman.

Charge given for civil Entertainment of the *Spaniards*.

But when the Match was by Parliament conſented to (which had coſt a Rebellion, and many Mens Lives already) and ſeveral Articles were adjuſted about it, (one whereof Biſhop *Ridley*, when in Priſon, could not but take Notice of in a Letter to *Bradford*, *viz.* that the King was to be Protector of the Prince to be born) great Preparations were making every where, as well as in *London*, for an honourable Entertainment of him. And the

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Queen perceiving well how illy affected the People generally were to the *Spaniards*, and fearing Quarrels between them and the *Engliſh*, that could not abide their haughty and ſcornful Behaviour, iſſued out her Proclamation; 'That all the Strangers that accompanied the Prince into *England*, ſhould be uſed with all Courteſy and friendly Entertainment by her Subjects, giving them no Cauſe of Strife or Contention, either by their Deeds, Words or Countenance. She commanded alſo, all Noblemen and Gentlemen to take Order with their Servants herein; upon Pain to be committed to Priſon without Bail or Mainprize, and to abide further Puniſhment by Fine or otherwiſe.' This Proclamation may be found in the *Catalogue*.

*Numb.* XV.

The Queen writes to the Noblemen to be preſent.

Her Majeſty alſo took care to get as great a Court and Shew of Nobility about her as could be, againſt her Meeting of the Prince. To the Lord *Clinton*, Lord Admiral, ſhe writ to be ready to repair unto her, upon the Arrival of the Prince of *Spain*, having heard that he was embarked at the *Groyne*, *July* 17. To the Lord *Darcy* of *Chich*, *June* 21. ſhe alſo directed Letters to wait upon her Perſon upon the ſaid Prince's Arrival: as ſhe did to many other of the Peers, being abſent.

*His Genealogy from* John à Gaunt.

And to adorn this Royal Wedding the more, and to reconcile the *Engliſh* Nation the better to it, Books and *Epithalamiums* were written in the Praiſe of the *Spaniſh* Prince: Among the reſt, was a Book made of his Genealogy, ſhewing how he was ſprung from *Engliſh* Royal Blood, even from *John à Gaunt*, a Son of the Victorious *Edward* III. From whom alſo it was ſhewn, that ſhe, his Royal Conſort was derived alſo: that ſo,

> *Inque ſuum Fontem Regia Stirps redeat*,

as it ran in one of the Verſes. For *John* of *Gaunt* had a Son, who was Earl of *Somerſet*. That Earl of *Somerſet* had *John* Duke of *Somerſet*. That Duke had a Daughter, who was *Margaret* Dutcheſs of *Richmond*. From whence ſprung *Henry* VII. her Son, and from him *Henry* VIII. the Father of Queen *Mary*. All which, *Whyte* Biſhop of *Lincoln*, had handſomly comprized in a Copy of Verſes; which are preſerved in *Fox*. This *Whyte* had been Bp. *Gardiner*'s Chaplain, who ſet him on work. But Mr. *Bale* ſomewhere taking Notice of this, threw in ſomething that was enough to ſpoil all this Flattery. It was a Paſſage taken out of *Tho. Walſingham*, a Monk of St. *Alban*'s, concerning a Friar, named *Walter Dyſs*, who was employed to bring in a falſe Iſſue of *John à Gaunt Poteſtas concreditur* (writes he) *inaudita* Waltero *de* Dyſs, *ut ad Ducis* Lancaſtriæ *profectionem conduceret*, &c. Whereupon, ſaith *Bale*, 'If that were well-known, how it firſt came to paſs by the crafty Conveyance of a Friar, they might ſeem to have ſmall Honour of that Clerkly conveyed Genealogy, [which the Biſhop of *Wincheſter* and his Friends had now publiſhed.]' The Narration of this Cheat, *Bale* adds, is plain in *Walſingham*'s Book *De Schiſmate Eccleſiæ*.

*Acts*, p. 1337.

*His Declaration of* Boner's *Articl.* Fol. 9.

Nine Motions of Marriage for this Lady, unſucceſsful.

But at laſt the Queen got an Husband, after ſhe had been proffered in Marriage by her Father no leſs than eight times before, and as often put off. (Beſides once in her Brother's Time, *viz.* 1549. to the Infant of *Portugal*) Namely, firſt, to the Daulphin, Son to *Francis*, *Anno* 1518, when ſhe was but two Years old. After that, to the Emperor *Charles*, *An.* 1522. Then to the King of *Scotland*. A fourth time, to King *Francis*: And a fifth, to the Duke of *Orleans* in the Year 1527. This Motion alſo went off, or was delayed at that Time: and the Matter moved again about the Year 1535, or 1536, as I conjecture. At this Time, as I find by a

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Council Paper, the King demanded, that the Duke ſhould be brought into *England*, and live here, to be inſtructed in the *Engliſh* Language, and Manners of the People; the King then intending to advance her to the Crown Imperial of this Realm. The *French* Ambaſſadors, *Monſ. de Tarbe* and *Pomeray*, would by no means yield to this, nor that he ſhould ſtay but a Month or two at a time. And they demanded, that the King ſhould make and declare the Lady *Mary* Legitimate, that ſhe might be preferred in the Succeſſion before any of his Daughters. But this the Council, in the King's Name, would by no means condeſcend unto. So that, in fine, this alſo came to nothing. The ſixth Proffer of her was to *Don Louis* of *Portugal*, in the Year 1538, in the Terms ſhe then was, excluded by Act of Parliament from all Claim of Succeſſion. The ſeventh time, to *Charles* the youngeſt Son of *Francis*, the *French* King, in the 33d of King *Henry*'s Reign, *Annoq; Dom.* 1541. When *Feb.* 27. the King granted a Commiſſion to the Duke of *Norfolk*, *William* Earl of *Southampton*, the Biſhops of *Wincheſter* and *Durham*, and to the Lord *Winchelſey*, to treat with the *French* King about it. Once more (but the Date uncertain) ſhe was upon the Point of Marriage to one of the *German* Princes, *viz.* The *Count Palatine*. The Treaty whereof is extant in a Volume of the *Cotton* Library.

*Vitellius*, C.16.

This *Spaniſh* Match unhappy.

But now being 38 Years old, and having the ſole Diſpoſe of herſelf, ſhe matched herſelf to *Philip* the *Spaniard*, ſhe being half a *Spaniard*, *viz.* by her Mother. A great Perſonage indeed he was, being an Emperor's Son, and the greateſt Prince of Birth and Poſſeſſions in all *Chriſtendom*. But yet a moſt unhappy Match; both becauſe it was the Cauſe of the loſing of *Calais*, and ſo exceedingly diſliked by her Subjects, who could not endure the *Spaniards*, as the *Spaniards* could not endure them: Who yet were forced to ſerve the *Spaniards* Turn to their irreparable Detriment.

The Wedding celebrated at *Wincheſter*.

But meeting at *Wincheſter*, in the Cathedral they were married, on *Wedneſday*, *July* 25. being St. *James*'s Day, the *Spaniſh* Saint, by the Biſhop of that Church: of whom we have ſaid ſo much, and ſhall ſay more, making ſuch a Figure in theſe Times. The Royal Wedding Dinner was kept there, the King and Queen dining in the Hall of the Biſhop's Palace, ſitting under the Cloth of State, and none elſe at the Table. The Nobility ſat at the Side-Tables. The Gentlemen Penſioners were the Chief Servitors, to carry the Meat. And the Earl of *Suſſex*, their Captain, was the Sewer. The ſecond Courſe at the Marriage of a King is given unto the Bearers. So was the Meat now, but not the Diſhes: for they were of Gold. The *Spaniards* were greatly out of Countenance for their Dancing, eſpecially King *Philip* dancing with the Queen, when they ſaw the Lord *Bray*, Mr. *Carow*, and others, ſo far exceed them.

They paſs triumphantly thro' *London*.

The Triumph being ended, after they had been firſt at *Windſor*, and then at *Richmond*, they came in their Barges to *Southwark*, that they might enter *London* triumphantly the next Day. So having laid one Night at *Suffolk Place*, called alſo *Southwark Houſe*, on *Saturday* the 19th of *Auguſt*, they both rode over the Bridge through *London* to *Whitehall*. In the City they were received with Pageants and all manner of Splendor. But ſomething in the fine Painting upon the Conduit in *Gracechurch Street* was taken ſuch Notice of, that it had like to have coſt the Painter dear. The Picture repreſented the Nine Worthies; whereof King *Henry* VIII. was one, who, according to former Draughts of him, was pictured with a Book in his Hand, and *Verbum Dei* wrote upon it. Which the Lord Chancellor eſteemed as a Reflection upon the good Catholic Religion that

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was now reſtored again ; which, it ſeems, was very jealous of the *Bible*. Hereupon the Painter was ſent for and chidden ; and Commandment immediately given, that the Book ſhould be wiped out, and a pair of Gloves put in the place. But *London* had little Joy of theſe Gueſts. For ſhortly after began a cruel Perſecution here againſt the Preachers and earneſt Profeſſors and Followers of the Goſpel, and a ſearching of Mens Houſes for their Books. For now many were written and printed privately, when Sermons were forbidden, for the Confirmation of Men in the Reformed Doctrine and Profeſſion. But that we ſhall hear more of in the Sequel of our Story.

*Latymer*'s Senſe of a Foreigner's becoming King of *England*.

And now that happened, which old *Latymer* feared or foretold in one of his Sermons before K. *Edward*, in the Year 1549. He ſpake of that terrible Senſe that was upon the Nation in general, if either ſhe or her Siſter ſhould marry a Foreigner : Whereby a Foreigner might come to wield the *Engliſh* Sceptre, a Thing the Nation could not endure. And if it ſo ſhould happen, that any of them ſhould marry a Stranger, he wiſhed that, tho' they were both to ſucceed to the Crown, they never ſhould. 'O! what a Plague were it, ſaid he (by occaſion of that Paſſage of *Moſes*, *Thou muſt not ſet a Stravger over thee)* that a ſtrange King, of a ſtrange Land, and of a ſtrange Religion, ſhould reign over us? Where now we be governed in the true Religion, he would extirp and pluck away all together, and then plant again all Abomination and Popery. God keep ſuch a King from us. Well, the King's Grace hath Siſters, my Lady *Mary* and my Lady *Elizabeth*, which by Succeſſion and Courſe are Inheritors to the Crown ; who if they ſhould marry with Strangers, what ſhould enſue God knoweth. But God grant, if they ſo do, whereby ſtrange Religion may come in, that they never come to Courſing nor Succeeding.

*Firſt Sermon before the King.*

'Therefore, to avoid this Plague, let us amend our Lives, and put away all Pride, which doth drown Men in this Realm at theſe Days ; all Covetouſneſs, wherein the Magiſtrates and Rich Men of this Realm are overwhelmed ; all Letchery, and all other exceſſive Vices, provoking God's Wrath (were he not merciful) even to take from Us our Natural King and Liege Lord ; yea, and to plague us with ſtrange Kings for our unrepentant Hearts.' And a little after : 'Make haſte, make haſte, and let us learn to convert, to repent, and amend our Lives. If we do not, I fear, I fear, leſt, for our Sins and Unthankfulneſs, a Hypocrite ſhall reign over us. Long we have been Servants, and in Bondage, ſerving the Pope in *Egypt* : God hath given us a Deliverer, a Natural King : Let us ſeek no Stranger of another Nation : No Hypocrite, which ſhall bring in again all Papiſtry, Hypocriſy and Idolatry.' This looks like a Prophetic Spirit in that Man.

The Articles of Marriage between *Philip* and *Mary*.

But now, laſtly, to ſhew upon what Foot this Marriage ſtood, and what were the Terms whereon it was concluded, I ſhall here ſet down the Articles of the Treaty. And the rather, becauſe *Hollingſhed*, who pretends to give an Account of them, hath ſcarcely given half of them : Briefly,

I. They ſhall be married in *England*, &c.

*Cott. Libr. Julius*, F. 6.

II. The Queen ſhall have the whole Diſpoſition of all Benefices, Offices, Lands, Revenues and Fruits of her Realms and Dominions.

III. They ſhall be beſtowed only upon *Engliſhmen* : And that all Matters ſhall be treated in the Tongues accuſtomed. And the Laws and Cuſtoms to be preſerved and maintained.

IV. If Queen *Mary* over-live Prince *Philip*, ſhe ſhall have out of the Emperor's Courts 40000 *l.* *Flemiſh* for her Dowry.

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V. That their Children ſhall ſucceed in this Realm.

VI. That the Realm of *Spain*, both the *Sicils*, the Dukedom of *Milain*, and other Dominions in *Italy*, ſhall remain to the Lord *Charles*, eldeſt Son of the ſaid Prince, and to his Heirs. And for lack of ſuch Iſſue, the eldeſt of this Matrimony to ſucceed.

VII. The eldeſt Son of this Marriage ſhall ſucceed in the Dukedoms of *Brabant*, *Luxemburgh*, *Gelders*, *Zutphen*, *Burgundy*, *Friſeland*, in the Counties of *Flanders*, *Artois*, *Zealand*, *Namur*, and the Land beyond the Iſles.

VIII. If no Male Iſſue happen, then the eldeſt Female ſhall inherit the Lands of *Lower Germany*.'

IX. If the Lord *Charles* die without Iſſue, and none other Children come of this Marriage, but Women, then the eldeſt Daughter of this Marriage ſhall ſucceed not only in the *Lower Germany* and *Burgundy*, but alſo in the Realms of *Spain* and *England*.

X. In all the ſaid Cauſes, the Privileges and Cuſtoms of every Country ſhall be obſerved. And the ſame to be adminiſtred by the natural born of the ſame.

XI. That the ſaid Prince ſhall not promote to any Office, Adminiſtration or Benefit in the ſame Realm of *England*, any Stranger.

XII. The ſaid Prince ſhall receive into the Service of his Houſhold and Court, Gentlemen and Yeomen of the ſaid Realm of *England*, in convenient Manner, and ſhall eſteem, nouriſh and uſe them lovingly: And ſhall bring up none into the Realm that will do wrong to the Subjects of the ſame. And if they do, he ſhall put them out of the Court.

XIII. The ſaid Prince ſhall alter none Eſtate of the Laws and Cuſtoms of *England*.

XIV. He ſhall not lead away the Queen's Highneſs out of this Realm, unleſs ſhe herſelf deſire it; nor the Children of them, unleſs it be thought good by the Council and Nobility.

XV. In Caſe no Children being left, the Queen ſhall die before him, he ſhall not change any Right in the ſaid Kingdom; but ſhall ſuffer it to ſucceed to the Right Heirs.

XVI. The ſaid Prince ſhall not carry out of the Realm the Jewels, nor any whit of the Principalities of the ſame Realm; nor ſuffer any Part thereof to be uſurped by his Subjects or others: but ſhall ſee all the Places of the Realm, and eſpecially the Forts and Frontiers of the ſame, faithfully kept, to the Profit of the ſaid Realm; and that by the natural born of the ſame.

XVII. That the ſame Prince ſhall not ſuffer any Ships, Guns, and other Ordinances of War, to be removed and conveyed out of the Realm, but ſhall contrariwiſe cauſe them diligently to be kept and renewed, when Need requireth: and provided, that they may be always ready in their Strength and Force, for the Defence of the Realm.

XVIII. That the Realm of *England*, by occaſion of this Marriage, ſhall not directly, nor indirectly, be intangled with War, that is preſently between the Emperor and the *French* King; but ſhall, as much as in him lieth, ſee the Peace thereof kept.

The Emperor congratulates the Marriage

Soon after this Marriage the Emperor ſent over one *Draberncott*, a Gentleman of his Chamber; to congratulate his Son and Daughter in Law. And to her was wrote a kind Letter in *French* with his own Hand, beginning;

*Madame*,

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His Letter to the Queen. *Titus*, B.2.

‘ *Madame ma bonne Fille & Couſine: Comme le Deſir a eſté plus grand, & de ſy long Temps, de la venue de mon Fils, le Roy, voſtre Mary en voſtre Royaume, &c.* The Contents whereof were: ‘ That as his Deſire was great and long, that his Son, the King her Husband, ſhould come into her Realm, ſo the underſtanding of the Love that was between them, and that ſhe particularly had towards the Perſon of his Son, did double his Content of this correſponding Affection of them both. Then *De laquelle je deſire la Perpetuation, & le Fruyt, tant requis, que j’eſpere Dieu endonnera: Et que l’Aſſiſtance, qu’il vous pourra feire en l’Adminiſtration & Defence de v’re Riaume, & Autorité, ſoit tel qu’il convient. Puiſq; vous avez tousjours eu en Moy & en Luy telle Confiance, a la quelle je puis dire qu’il puiſſe ſatisfaire de ſon Coſte, comme je m’aſſeure de ſa bonne volonté, & vous pouvez vous aſſeurer de la meme. Il y a aucuns jours que j’avoys deliberé d’envoyer L* Draberncott, *Jentilhomme de ma Chambre, (Porteur de cette) pour vous viſiter, & mon Fils, & congratuler a vous deux la Conſummation du Marriage, &c. i. e.* Of which he deſired the Continuation and the Fruit, ſo requiſite, that he hoped God would give it: And that the Aſſiſtance which he would afford her in the Adminiſtration and Defence of her Realm and Authority, ſhould be ſuch as was convenient. And ſince ſhe ever had ſuch Confidence in him and his Son, wherein he [the Emperor] might ſay, that his ſaid Son was able to give her Satisfaction on his Part, as he aſſured himſelf of his Good Will towards her, and ſhe might aſſure herſelf of the ſame. That it was ſome Time ſince he had Thoughts of ſending Monſieur *Draberncott*, a Gentleman of his Chamber (who was the Bringer of his Letter) to viſit her and his Son, and to congratulate them both of the Conſummation of their Marriage, but the Delay thereof hitherto was occaſioned by urgent Buſineſs that took up all his Time, as that Gentleman could make report.’ And then he concludes, ‘ *La Fin de ceſte ſera de vous aſſeurer ancoyres pour tousjours de l’Affection de celluy qui de moure a jamais,*

*Votre bon Pere, Frere & Couſin,*

CHARLES.

The Emperor’s Ambaſſador goes home.

In *September* the Emperor’s Ambaſſador returning home, the Queen made this noble Preſent of Plate to him, as I find it in a *Cotton* MS.

| *PLATE.* | *Weight.* |
|---|---|
| Three gilt Bowls with a Cover - - - - | 96 ℥ ½ |
| Three gilt Bowls more with a Cover - - - - | 105 ℥ *quar.* |
| Three gilt Bowls more with a Cover - - - - | 122 ℥ *qrt.* |
| One Pair of gilt Pots - - - - - | 155 ℥ *di’* |
| One other Pair of gilt Pots - - - - | 92 ℥ 3 *qr.* |
| One pair of gilt Flagons - - - - | 173 ℥ |
| One ſtanding Cup with a Cover, &c. | |

The reſt is torn off: but it ſeems there was much more. So liberal was the Queen to this Ambaſſador, in acknowledgement of her Obligations to the Emperor his Maſter.

*Spaniſh* Artizans in *London.*

There were many *Spaniſh* Artizans already got into *England* and *London.* In which City they began to ſet open Shops, for ſelling and trading. But for fear of provoking the City, they were commanded to ſhut them up again, it being contrary to the Orders and Privileges of that Place, for any but free Denizens to open Shop there.

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# CHAP. XV.

## *Cardinal* Pole *coming Legate* a Latere. *Dr.* Thorneden, *Suffragan of* Dover. *Maſſes.* Elizabeth Croft *does Penance. Apprehenſions from* Scotland.

The Legate not yet in *England*, exerciſes his Authority here.

Collins, his Commiſſary.

BUT as to the State of Religion, a Legate *de Latere* was haſtning towards us from the Pope, who had now a fair Game to play. And this Legate was *Reginald Pole*, the *Engliſh* Cardinal, an outlawed Traitor: Who being come as far as *Flanders*, was gently ſtopped for a while by the Emperor, for ſome Politic Conſiderations. But tho' he remained there this Summer ( and in *June* I find him at *Bruſſels*, the Emperor's Court) and had not yet arrived as far as *England*; yet, he was not idle in exerciſing his *Legatine* Authority. For he conſtituted *Robert Collins* his Commiſſary for *Canterbury*, by his Letters Patents: But a mutable Man. For in King *Edward*'s Reign, at a Viſitation at *Wingham*, he had preached, That Chriſt was a full Satisfaction for all Sins paſt, preſent, and to come. And this, one *Bland*, who then heard him, told him openly to his Face, when he ſat to judge him. And *Harpſfield*, Archdeacon of *Canterbury*, he intruſted with the Power of Abſolving all under his Juriſdiction, that had erred from the Unity of the Church, and had complied with the Reformation: and, moreover, of communicating a Power of Abſolving to other Prieſts, that they might Abſolve others under their Cures. And ſo alſo to Dr. *Richard Thorneden*, or (as he is commonly written in *Fox*) *Thorneton*, Suffragan of *Dover*, the Cardinal committed a Faculty of Abſolution, tho' not to that Degree as to authorize other Prieſts to Abſolve, as he had granted to *Harpſfield*. Becauſe *Thorneden* had not deſerved ſuch a Privilege to be granted him, having himſelf gone ſo freely forward in the late Schiſm. So that *Thomas Goldwel*, one that had conſtantly attended upon *Pole*, and lately been his Meſſenger into *England*, was fain to intercede very hard with the Cardinal, before he would either continue him *Suffragan*, or yield unto him any Privilege at all.

*Thorneden*, Suffragan of *Dover*, variable.

For *Thorneden* had ſent by *Goldwel* very humble and ſubmiſſive Letters to the Legate. But he had received ſuch Informations of him, as made the Legate heſitate much about him: As, that he had agreed with all the evil Proceedings of late in *England*, as well againſt the Sacrament of the Altar, and the Supream Authority of Chriſt's Vicar in Earth, as in the Uſe of the late *Communion Book*, and the Marriage of Prieſts; and that he had conferred Orders upon baſe, unlearned and evil diſpoſed Perſons: By reaſon whereof they had taken upon them to Preach, and had done much Hurt in *Kent*. So that Men commonly reported of him, That if there ſhould be any new Mutation, he would be as ready to change again, as any other. Which Things created *Goldwel* much Work to obtain any Thing of the Cardinal for him. But, at laſt, not only an Abſolution was procured and ſent him of all Matters paſt, but divers Faculties: Yet, charging him not to confer them upon any, but ſuch as he knew would gladly receive them. And *Goldwel* told him, That there was never a Biſhop in *England* that had ſo great Authority conferred on him concerning thoſe under his Cure; nor any other in *England*, beſides Archdeacon *Harpsfield*.

Reproved.

*Thorneden* being thus reconciled to the Holy See, and thus furniſhed with his *Faculties*, preſently fell upon the Exerciſe of his Function in Celebration of the Popiſh Maſs in all his Pontifical Attire. For which, *Goldwel* gave him a ſevere *Reprimand*, in a Letter to him from *Bruſſels* in *June* (which ſeems to have been written by the Legate's Direction.) That ſo preſently after he had received his own Abſolution, inſtead of an humble and penitent Department for his paſt Miſcarriages, he preſumed to ſing Maſs in his *Pontificalibus* on the Holy Days immediately following, and to miniſter to Children the Sacrament of *Confirmation*. Whereas it would, he ſaid, have been more Honour to God and himſelf, and Edification to the People, if, like as he had offended in the Face of the World, to the Damnation of many, he would have ſhewed himſelf penitent in the Face of the World, to the Edification of many: not only not to have celebrated ſo very *Pontificaliter*, but alſo for a Time to have abſtained, for Reverence, *Totaliter* from the Altar, according to the old Cuſtom of the Church, and as he had known ſome to have done.

Once declaring he abhorred the Maſs.

This *Thorneden*, or *Thorneton* (for he is writ both ways) thruſt himſelf into *Adiſham* Living, the Incumbent, a learned and good Man, being alive, *viz.* Mr. *Bland* aforeſaid, who was afterwards burnt at *Canterbury*, *An.* 1555. for his holy Profeſſion. And this Intruder was one of his Judges. This Man once ſaid, That in his Conſcience he had abhorred the Maſs three Years. And when ſitting upon the Bench, *Bland*'s Judge, he called him a *Sacramentary*, *Bland* told him, that he heard him ſay thoſe Words, and then he was a *Sacramentary* himſelf. But the Suffragan not liking to have theſe paſt Matters rubbed up, told him, he lyed, nor ever ſaid it. But the other replied, he could produce Witneſs of it, and aſſign, if need were, the very Day and Place, where and when. But he ſufficiently repaired his Reputation by being in this Reign ſo inſtrumental to the Death of many holy Profeſſors, by virtue of his Commiſſion and Suffragan Authority.

A Gun diſcharged at the *Paul's Croſs* Preacher.

The *Paul's Croſs* Sermon, *June* 10. was preached by Dr. *Pendleton* (for his Mutability a kin to *Thorneton*) and between Ten and Eleven a Clock, while he was preaching, a Gun was ſhot off, and the Bullet went over him, and hit the Wall; it being a Pellit of Tin: Whether it were done by ſome out of Deteſtation of *Pendleton*'s Doctrine, or his Perſon; who had been a zealous Profeſſor of Religion in King *Edward*'s Days, which he baſely renounced under Queen *Mary*. But notwithſtanding the narroweſt Search, the Shooter could not be found.

A Prieſt ſent to *Newgate*.

*June* 24. A Prieſt at his Pariſh Church, near *Charing Croſs*, ſung the *Engliſh* Litany. For which he was ſent to *Newgate*.

The Strangers Maſs.

The Sextons Maſs.

Now none of the Holidays of note paſſed without ſome extraordinary Maſſes and Proceſſions. On the ſame 24th of *June*, being the Feſtival of St. *John*, was the Strangers Maſs; which was kept at St. *Edmund Lombardſtreet*, *London*, performed with much Solemnity, and the Church hung with rich Cloth. And the next Day was a Maſs kept at the *Grey Friars* for the *Sextons* of *London*. And after, they went a Proceſſion, with the Waits playing and Clerks ſinging, through *Cheapſide* unto *Soper-Lane*, and back again through *Paul's Churchyard* by the *Dean's Place*;

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and through *Warwick Lane* unto the *Grey Friars*, whence they ſet out. And ſo to Dinner unto the *Cooks Hall.* For with good Dinners theſe Proceſſional Shows commonly ended.

Prince of *Piemont* comes.

The ſame 25th Day the Prince of *Piemont* came to *London*, with a great Company of *Spaniards* wearing Croſſes, ſome Red, ſome Green, ſome White.

On the 29th of *June*, being St. *Peter*'s and St. *Paul*'s *Day*, was a Fair at *Weſtminſter Abby*, and a goodly Proceſſion, and after Maſs. There the Prince of *Piemont* and divers *Spaniards* heard Maſs in King *Henry* the Seventh's Chapel.

*Eliz. Croft* doth Penance.

Now came the Time for *Elizabeth Croft*'s Penance, the Maid that practiſed the Fraud of the Voice in the Wall by a Whiſtle, in *Alderſgate Street.* For now, a Scaffold being made at *Paul's Croſs* for her to ſtand upon, on the 6th of *July*, one of the Prebendaries then preached, and the Maid ſtanding as aforeſaid, ſhe acknowledged openly, That it was one *John Drakes*, Sir *Anthony*'s [ſome Prieſt's] Servant, that employed her. She wept pitifully, and kneeled down, and asked God Mercy and the Queen, and bad all People beware of falſe Teaching: and ſaid, That Promiſes were made her that ſhe ſhould have many good Things given her; as tho' that had been the Cauſe that induced her to this Deceit. And on the *Thurſday* following, *viz. July* 10. one who was a Weaver, dwelling in *Golden Lane*, being of Counſel with this Maid, was ſet on the Pillory.

Apprehenſions from *Scotland*.

This Summer were great Apprehenſions from *Scotland*; which was always upon *England*'s Back, whenſoever the Realm was in Hoſtility with *France*, being ſet on by that Crown. The Queen of *Scots* early in *July* was expected at *Jedworth*, a Town in *Scotland* upon the Borders. For great Proviſions were making for her Reception, Forty Punchions of Wine, with other Neceſſaries, being laid in. Of which the Lord *Conyers* gave the Earl of *Shrewsbury*, Lord Preſident, Notice by a Letter, *July* 1. ſignifying, That he thought ſhe would ſhortly make her Repair to the Borders; requiring the Earl, that ſuch as he had already given Warning unto, both in *Richmondſhire* and other Places, might be in a Readineſs, upon one Hour's Warning to come thitherward, if Need ſhould ſo require. And for the better Knowledge of her Intent, the ſaid Lord *Conyers* had upon feigned Matters written unto that Queen, and given Order unto the Meſſager to learn what he poſſibly might of her Purpoſe. Upon whoſe Return he gave the Lord Preſident further Advertiſement. And of this Approach of the *Scotch* Queen he alſo certified the Lords of the Queen's Council. Nor was this the firſt Time he gave Intelligence hereof to the ſaid Lord Preſident. For on the 6th of *June* the ſaid Lord *Conyers* ſignified it, and what the Report was of the reaſon of her Coming; writing in this Tenor to him:

Lord *Conyers* to the Lord Preſident of the North.
*E Literis Com. Salop. in Offic. Armor.*

'The *Scotch* Queen doth intend, before the latter End of this Inſtant '*June*, to make her Repair unto theſe Eaſt Borders or Confines of *Scotland*. And for the more Certainty thereof, I am aſſured, that her Pro'viſion is there made accordingly. But to what Purpoſe her Coming is, 'I am not as yet ſurely advertiſed: but, as ſhe doth alledge, the ſame is 'only for Juſtice ſake, and to miniſter the ſame unto ſuch evil Doers on 'the Borders of *Scotland*, as do go about to break the Peace and Amity 'between the Realms. But whatſoever her Intent is, I truſt, by the

'Grace of God, with the ſmall Power I have, to put my ſelf in ſuch Readineſs, as for the ſudden, if her Purpoſe ſo were, that ſhe and her Force ſhould be reſiſted. And, if Need further require, I do intend, as my Duty is, to ſend unto your Lordſhip, being Lieutenant in theſe Parts, for ſuch Aid and Relief as Occaſion ſhall ſerve, &c. From *Barwick*, 6 *June*. *Yours*, &c.

JOHN CONYERS.

*Ubi ſupra.*

The ſame Lord, upon more narrow Enquiry into theſe Motions of the *Scotch* Queen, this *July* 19. further informed the Lord Lieutenant. 'So far as I can learn, the *Scotch* Queen doth greatly deſire, that Juſtice be miniſtred on the Borders. And, for the more Appearance thereof, ſithence her Repair to *Jedworth*, I do well underſtand, that ſhe hath called before her divers of the moſt and greateſt Faulters, both of *Tividale* and the *March*, and doth puniſh them in Ward. So that by mine Intelligence I cannot wit, that ſhe meaneth any Thing at this Time towards theſe Pieces, ſaving only the Adminiſtration of her Laws, and the pacifying the deadly Feuds which are among divers Surnames of her Borders.

The Queen of *Scots* departs from the

Soon after this the Queen went away, without offering, as yet, any Injury to *England*. For as the ſame Lord wrote, *July* 28. 'That the *Scotch* Queen departed from *Jedworth* the 13. Inſtant, and came the ſame Night unto *Kelſay*, and the next Day to *Hume Caſtle*; and ſo along the Borders unto *Langton*, *Haymouth*, *Donbarr*, and *Addington*: and that ſhe had travailed very earneſtly to bring her Subjects unto Amity and Love one with another; and took, of divers Surnames, Pledges for the obſerving and keeping of good Rules; as of the *Carrs*, the *Scots*, with divers others. And that for the Redreſs of thoſe Marches between him [the Lord *Conyers*] and the Wardens of *Scotland*, he was well anſwered, and as to Equity and Juſtice appertained: and as good Delivery made on both Parts, as had been don in a great while before.

# CHAP. XVI.

## *Biſhop* Boner's *Viſitation.* *Orders for* Cambridge. *Viſitation of* Oxford.

*Boner* viſits his Dioceſs.

IN the Vacancy between this Marriage, and the Sitting of the next Parliament, *Boner*, Biſhop of *London*, viſited his Dioceſs. Which Viſitation began *Sept. 6.* For this Purpoſe he prepared a Book of Articles, containing 37 in Number: According to which Articles, ſix Men in every Pariſh were to make Enquiry, and to bring in their Preſentments by the 23d of *September*, of all that had offended againſt any of them. *Boner* went in Perſon this Viſitation. Of his Fury and high Diſpleaſure, when he came to *Hadham*, becauſe the Bells rung not to welcome him, and a Rood was not ſet up in the Church, and ſuch like Matters, *Fox* makes relation; making a mention alſo of the Biſhop's Articles, but ſets them not down; which, therefore, I have put into the *Catalogue*. Whereby it may appear to him that reads them, that this Vi-

*Numb.* XVI.

ſitation was inſtituted chiefly to root out the *Reformation*, and the godly Clergy that favoured it, out of his Dioceſs. A bitter Invective againſt theſe Articles *John Bale* ſet forth in 1554, expoſing the *Romiſh* Clergy, and their Vices. This Book was intitled, *A Declaration of* Edmund *Boner's Articles concerning the Clergy of* London *Dioceſs. Whereby that execrable Antichriſt is in his right Colours revealed.* His Epiſtle is dated from *Baſil, To his faithful Brethren of* London *Dioceſs, and ſo forth to all the Chriſtian Believers within* England, Ireland *and* Scotland.

Calls the former King's Ordinances, Schiſmatical.

In theſe Articles *Boner* had called the Ordinances of King *Henry* and King *Edward*, *Schiſmatical*, and ſaid, that they were *contrary to the Ancient Order*. Whereupon the foreſaid Author ſhoots theſe ſharp Words at him: ‘Why ſhould he ſay, that they were *Schiſmatical, contrary to ancient Order*, repugnant to the Cuſtoms of the Catholic Church? They were ſet forth according to the Scriptures of God, and are agreeable to the Order of the Primitive Church. If the Holy Scripture, and the Primitive Chriſten Church be old, and an Order allowed, then were their Eccleſiaſtical Ordinances, according to the old Order, allowable: and he for his ſlanderous Report is more worthy of a Halter than a Mitre. In the foreſaid King *Henry*'s Days, he not only allowed them, and praiſed them, but alſo he magnified and advanced them even to the very Stars. Then were they a Maintenance to Chriſt's Goſpel; then were they to the Honour of Almighty God; then were they to the Commodity of all Chriſten People, by his own Report. In thoſe Days were both He and They Evangelical. Now are they become altogether Schiſmatical. O! creeping Heretick; O! diſſembling *Gnatho*: O! abhominable Flatterer! With how double a Heart, and more wicked a Conſcience, haſt thou borne that deceitful Face of thine for theſe Twenty Years ſpace? Didſt thou not know, that he that reſiſteth the Power, which is of God's Ordinance, procureth to himſelf Damnation? Thou oughteſt not thus to have mocked therewith; neither yet now in the End to have railed thereon, for Conſcience ſake, if thou hadſt any Conſcience.

The Biſhop comes to *Dunmow* in his Viſitation.

Before we leave Biſhop *Boner*'s Viſitation, let us trace him a little into *Eſſex*. ‘Where paſſing from Place to Place [I uſe here a *Foxian* MS.] to viſit his Flock (not as Chriſt paſſed by the Coaſts of *Tyrus* and *Sydon*, and the Parts of *Samaria*, to preach the Goſpel of Peace, to help their Diſeaſes, and to give Life to the People; but, as the Biſhops of that Church be ever wont, to glean their Money, to keep down the Goſpel, to ſpy out Hereticks, and bring poor Men to the Fire) arrived at the Town of *Dunmow*, where Dr. *Byrd* was then Vicar, who of late afore had been Biſhop of *Cheſter*, and thereof lately deprived, for that he was lawfully Married. For the which, notwithſtanding he ſhewed himſelf ſo repentant (ſaying, That he married againſt his Will, and for bearing with the Time, and thereupon did unlawfully repudiate his lawful Wife) that he was again inveſted, and not only made Vicar of *Dunmow*, but alſo Biſhop *Boner*'s Suffragan, attending upon the Biſhop in his Viſitation to *Confirm* Children after the Manner of that Office.

Dr. *Byrd* Suffragan:

Divorced; but his Chaſtity ſuſpected afterwards.

‘This Dr. *Byrd* was well ſtricken in Years, having but one Eye; and though he, to flatter with the Time, had renounced his Wife, being made of a young Proteſtant an old Catholic; yet, as Catholic as he was, ſuch Devotion he bare to his Man's Wife, that he had them both dwelling with him in his own Vicarage, ſhe being both young, fair, and newly married, that either the Voice of the Pariſh lyed, or elſe he loved her more than enough. But of ſuch covered Cautelty, being taken for good Catholic Chaſtity, I have not to deal, referring that to Him, which once I truſt ſhall purge the Church of all ſuch cloked Hypocriſy.’ And thus far of the Man; now to the Matter.

He preaches before the Biſhop.

‘It happened, that this Suffragan above mentioned was appointed by the Biſhop to preach in the Church of *Dunmow*. For it was not meet nor ſeemble, that the Biſhop being occupied with other weightier Affairs, and of more Importance, ſhould debaſe himſelf to ſuch petit Functions of Preaching, but to commit them rather to other inferior Subſtitutes. Thus the Suffragan, at the Biſhop's Aſſignment, upſtert to the Pulpit, with no ſmall Expectation of ſome great Account of Learning to be looked for at his Hands. The Theme which he took, was, *Tu es Petrus, & ſuper hanc Petram ædificabo Eccleſiam meam, &c.* Upon which Ground his Intent being to advance and extol the high Preeminence of St. *Peter*'s Excellency, he waded ſo far as himſelf knew not where he was, nor any Man elſe underſtood whither he would. So deep was he drowned in the Profoundneſs of that Divinity, that the more he ſtrove to get out of the Labyrinth, the further he wound himſelf in that ſubtil Maze: So far had he over reached his Key, that he was gone clean beyond *Ela*, and almoſt beyond himſelf. So that where the Drift of his Sermon was, if he could have brought it out, to prove the Stability of St. *Peter*, and ſo ſucceſſively of the Pope's Seat, ſuddenly he ſlipt into the Weakneſs of St. *Peter*, and of all Mankind; reciting this Text, *Antequam Gallus cantet, ter me negabis, &c. Before the Cock crow, thou ſhalt deny me thrice*, &c. Meaning belike, by the Fall of *Peter*, to excuſe his own Weakneſs, and of all *Adam*'s Children, if he could well have diſcharged the Matter.

‘Theſe two Contraries ſtanding ſo disjointly, were more than a Wonder to the Audience, and no leſs Trouble alſo to the Preacher himſelf, who ſtill dwelling in this fruitleſs Babble, and, as you would ſay, hanging ſtill upon a Note, might not well tell how to wind himſelf out. All this while the Biſhop was diſquieted not a little, and ſtood upon Thorns; for he made Faces, his Elbow itched, and ſo hard was his Cuſhion whereon he ſat, that many Times during the Sermon, he ſtood up, looking towards the Suffragan, giving Signs, and ſuch Signs as almoſt had Speaking, to proceed to the full Event of his Cauſe in hand: which was, as he looked for, either to eſtabliſh the uſurped Seat of *Rome*, or elſe to maintain the Altar-God. For in theſe two conſiſted the chief Scope of all that Viſitation. But my Lord's Suffragan either could not, or would not take up his Meaning.’

Bp. *Gardiner* ſends Orders for *Cambridge*.

Thus did *Boner* act his Part for the Catholic Cauſe. If we look over to the other zealous *Roman* Biſhop, he, I mean, of *Wincheſter*, we ſhall find him not leſs buſy, as in other reſpects, ſo for the Reforming the Univerſity of *Cambridge*, whereof he was Chancellor. But in *October*, or thereabouts, he ſent *Chriſtopherſon*, now Maſter of *Trinity College*, with divers Orders, and eſpecially for the Obſervation of three Articles, which it ſeems were not ſo exactly regarded before.

I. That every Scholar ſhould wear his Apparel according to his Degree in the Schools.

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II. Touching the Pronunciation of the *Greek* Tongue. In which, no queſtion, the Univerſity followed Sir *John Cheke*'s reformed and correct Way of reading and ſounding it; tho' this *Gardiner*, their Chancellor, in King *Henry*'s Days, had ſent a peremptory Order forbidding it. But he being under a Cloud in the Reign of King *Edward*, *Cheke*'s Way prevailed again. And ſo now it was to be forbidden again.

III. That every Preacher there ſhould declare the whole Stile of the King and Queen in their Sermons.

Upon theſe and ſeveral other Orders, many Students left the Univerſity. Some were thruſt out of their Fellowſhips; ſome miſerably handled. Four and twenty Places in St. *John*'s *College* became vacant, and others more ignorant put in their Rooms.

Viſitors at *Oxford*.

At this Time were Viſitors at *Oxford* too: Where many were Deprived. Then Dr. *Treſham*, a Canon of *Chriſt's Church*, called all the Students of that College together, and in an Oration perſuaded them to receive the Maſs. He had got a great many fine Copes of the Queen for that College, intended at firſt for the Uſe of *Windſor*. He alſo got them our Lady Bell of *Bampton*; or, at leaſt, ſo he promiſed them to do. And then he ſaid, They ſhould have the ſweeteſt Ring of Bells in the Realm. Goodly Reaſons to ſway them to Popery!

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# CHAP. XVII.

## *The Profeſſors of the Goſpel, Clergy and Laity, under Perſecution. Their Benefactors. Some Account of them.*

All the Reformed Biſhops and Preachers removed.

BUT now to look a little back towards the Beginning of this Year. In order to the reſtoring and eſtabliſhing the *Romiſh* Religion, it was thought convenient to remove out of the way the Reformed Biſhops and Clergy; which the rigorous Courſes they took, effectually brought to paſs: Clapping up all of the moſt Note or Eminency upon ſome Pretence or other, either that they preached without Licence, or owed the Queen Money for Firſt Fruits or Tenths, or uſed King *Edward*'s Service-Book, and the like: So that the *Tower*, the *Fleet*, the *Marſhalſea*, the *King's Bench*, *Newgate*, and the two *Counters* were full of them. But that it might be known (whatever of Hereſy or unſound Doctrine was laid to their Charge) that they were Orthodox and ſound in Faith, and what the Opinions, in truth, were for which they lay in Priſon; and alſo, that it might appear, that there was an Unity of Doctrine among theſe Profeſſors: Therefore they cauſed a certain Confeſſion of Faith to be written and publiſhed abroad: Which the chief Biſhops and Preachers, then living, and under Confinement, ſubſcribed their Names unto, and made a publick Challenge to maintain the ſame by Diſpute or Writing. Which, among other excellent Records, is preſerved by Mr. *Fox* in his *Acts*; and which I have tranſferred a Copy of in my *Catalogue*, as very well worthy to be peruſed by ſuch as deſire to be thereby informed in the Hiſtory of theſe Perſecutions. But to give here a brief Account of it:

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The Confeſſion conſiſted of Eight Articles,

I. That they believed all the Canonical Books of Scripture to be God's very Word, and that it was to be the Judge in all Controverſies of Faith.

Their Confeſſion.

II. That they believed the Catholic Church, as an obedient Spouſe, followed the Doctrines of this Book. And therefore ſhe was to be heard accordingly.

III. That they believed all the Articles of the Faith ſet forth in the Apoſtles Creed, and in the Symbols of the Councils of *Nice*, *Conſtantinople*, *Epheſus*, *Chalcedon*, and *Toletum*, and of *Athanaſius*, *Irenæus*, *Tertullian*, and *Damaſus*, which was about the Year 376.

IV. Concerning Juſtification, they believed, That it was only of God's Mercy in Jeſus Chriſt; and that it was perceived and had by none but by Faith only. Which Faith was not an Opinion, but a certain Perſuaſion wrought by the Holy Ghoſt, whereby the Mind is illuminated, and the Heart ſuppled to ſubmit to and obey the Will of God: and ſo ſheweth forth an inherent Righteouſneſs.

V. They believed that the external Service of God ought to be according to the Word of God. And that therefore all Things done in the Congregation ought to be done in a Tongue that may moſt edify; not in *Latin*, not underſtood by the People.

VI. That God only by Jeſus Chriſt is to be prayed unto. Therefore they diſallowed Invocation of Saints.

VII. That as a Man departs this Life, ſo he ſhall be judged at the Laſt Day, and entreth into the State of the Bleſſed for ever, or the Damned for ever. And therefore, that he is paſt all Help, or needs no Help. Therefore Purgatory, Maſſes, *&c.* are the Doctrine of Antichriſt.

VIII. That the Sacraments of Chriſt, Baptiſm, and the Lord's Supper, ought to be miniſtred according to the Inſtitution of Chriſt. Therefore they held, That the Mutilation of the Sacrament, and the Doctrine of Tranſubſtantiation, and the Adoration of the Bread, *&c.* is Antichriſtian. This Confeſſion was ſigned, *May.* 8. by *Farrar*, *Hoper*, *Coverdale*, Biſhops; *Rogers*, *Bradford*, *Philpot*, *Crome*, *Saunders*, and others, eminent Divines.

The Condition of thoſe in the *King's Bench.*

The Priſoners in the *King's Bench* had tolerable fair Uſage, and Favour ſometimes ſhewn them. There was a pleaſant Garden belonging thereunto, where they had Liberty ſometimes to walk. Upon which *Philpot*, in a Letter to *Careleſs*, reflected, when he was removed thence to the Biſhop's *Coal-houſe*, one of the worſt Priſons in *London*: 'This loathſome 'and horrible Priſon, ſaid he, is as pleaſant to me, as the Walk in the 'Garden of the *King's Bench*: tho' my Lord's *Coal-houſe* be very black, 'yet it is more to be deſired of the Faithful than the Queen's Palace.' They that were kept here in this Priſon of the *King's Bench*, had alſo Liberty of meeting together for Religious Worſhip, where *Philpot*, or ſome other eminent and godly Men, did uſe to preach to, and exhort the reſt. So that they were greatly confirmed and ſtrengthned. 'Bleſſed 'be the Time (writes *Careleſs* to *Philpot* on this Account) that ever I 'came to the *King's Bench* to be joined in Love and Friendſhip with ſuch 'dear Children of the Lord.' Nor did they want any thing here, by means of liberal Supplies of Charity from well-affected Citizens. 'We 'are all chearful and merry in our Croſs, and do lack no Neceſſaries, 'praiſed be God; ſaid the ſame *Careleſs*.' The reaſon of this Favour to theſe Priſoners, was chiefly, becauſe the Officers ſecretly favoured the Goſpel: Whom, I ſuppoſe, *Philpot* meant, when in a Letter to *Careleſs*, then lying in this Priſon, in the Concluſion, he bad him ſalute his loving Friends, Maſter *Meryng*, Maſter *Crooch*, with the reſt, and eſpecially Maſter *Marſhal* (probably the Knight Marſhal, or his Under Marſhal) and his Wife, with great Thanks for the Kindneſs ſhewed unto him. Thoſe alſo in the *Marſhalſea* had the Favour indulged them of meeting daily together, to join in the *Engliſh* Prayers. Thus *Bradford* once brake off a Letter ſuddenly, becauſe, as he wrote there, their *Common Prayer* Time called him.

And *Marſhalſea.*

The Contributors to them and other afflicted Profeſſors.

The Suſtainers of theſe and other Priſoners of the Goſpel, and of ſuch as were fled Abroad for Religion, were not known, their Names being ſtudiouſly concealed, for their Safety, in thoſe Times. Yet ſome of them, who by Money, Clothes and Proviſions, adminiſtred unto their Neceſſities, were theſe; whoſe Names I have collected, and ſet down here, in grateful and laſting Memory of their good Deeds:

Mr. *Robert Harrington*, and *Lucy* his Wife.
Mr. *Heath* and his Wife.
Mr. *Elſing* and his Wife.
Sir *William Fitz Williams*, and the Lady *Fitz Williams* his Wife.
Mr. *Hurland* and his Wife.
*Richard Springham*, *John Abel*, *Richard Hills*, *Thomas* and *George* } *Eaton* or *Heton* } Merchants of *London*.

*Robert Parker*, and *Anne* his Wife.
*Richard Chambers*.
*John Mannyng*.
*Robert Cole*.
*John Lidley*.
The Lady *Vane*.
Mrs. *Wilkinſon*.
Mrs. *Warcup*.
Mrs. *Elizabeth Brown*.
Mrs. *Ann Hartlepole*: who made ſome Compliance afterwards.

Sir *William Fitz-Williams.*

Of theſe Sir *William Fitz Williams* was Knight Marſhal of the *King's Bench*; a good Man, and a Lover of the Goſpel. To whom *Bradford* wrote a Letter, and preſented him with Biſhop *Ridley*'s Diſputation, which he tranſlated from a *Latin* Copy, that *Ridley* himſelf had corrected. Concerning *Richard Hills*, I find, that in the Year 1548. he was living in *Strasburgh*: and to him Archbiſhop *Cranmer* recommended *Martin Bucer*, to put him in a Way of coming ſafe into *England*. One of this Name, and, I ſuppoſe, the ſame, was Maſter of the Merchant-Taylors Company, and gave 500 *l.* towards the Purchaſe of an Houſe, called the *Manor of the Roſe*, ſometime belonging to the Duke of *Buckingham*, for the Building of a Free-School. And there the great School, commonly called *The Merchant-Taylors School*, is now kept. *Richard Chambers* did, in King *Edward*'s Days, expend great Sums of his Money in Charity, which ran in two Streams; one towards the Supply of ſuch as were Students in the Univerſities, and the other towards other godly Poor. For he was a great Favourer of Learning, and a Friend to the Oppreſſed. In the Reign of that King, he viſited both *Cambridge* and *Oxford*, allowing Penſions to many hopeful young Men there. At *Oxford* he afforded 6 *l.* a Year to Mr. *Jewel* to buy Divinity-Books, and exhorted him to ſet his Mind intenſely upon that Study. For he did not only relieve the Wants of the Needy, but greatly edified them by his Counſel.

*Rich. Hills.*

*Stow's Surv.* Dowgate-Ward.

*Rich. Chambers.*

And commonly when he was to diſpoſe his Charity, he took a Preacher with him, who inſtructed the Receivers of his Bounty, and admoniſhed the Students of their Duty. Which Office *Peter Martyr* ſometimes performed, and ſometimes *Jewel*: And there is a *Latin* Speech, which *Jewel* made upon this Occaſion, extant in the Life of that Learned Man, writ by Dr. *Humfrey*. And the ſaid *Chambers*, being afterwards an Exile at *Frankford*, continued his good Deeds, in helping and ſuccouring the Students, and poorer Sort of the *Engliſh* Nation there. *Thomas Heton*, or *Eaton*, who had been extraordinary bountiful and compaſſionate to the Exiles, while he had Wealth, in Queen *Elizabeth*'s Time was reduced to Want; and he that had relieved others, now in his Old Age needed to be relieved himſelf. *Tho. Sampſon* therefore, in the Year 1573, wrote earneſtly to Sir *William Cecyl*, Lord *Burghley*, and then Lord Treaſurer, in his Behalf, to move the Queen to allow him the tranſporting of ſome Thouſands of Cloths without paying Cuſtom.

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*Thomas Heton.*

*Robert Parker.*

*Robert Parker* and his Wife were among thoſe pious Goſpellers, that retired into *Germany* in theſe Days for their Conſciences: and, as it ſeems, kept Houſe with four Children, *Anne* and *Cecilie*, and two Sons, the one named *Wentworth* (perhaps, from the Lord of that Name, on whom *Parker* might be ſome Dependent) the other *Peregrine*, ſo named, I make little queſtion, becauſe born a Stranger and a Pilgrim, as the Dutcheſs of *Suffolk* her Son, by Mr. *Bertie*, born in theſe Days, obtained the like Name; and Sir *Tho. Wroth* had a Son now born, he being an Exile, whom he called *Gerſon*, of the ſame Import. This Gentleman was very helpful to thoſe of his godly Countrymen among whom he dwelt; and, particularly, to *Bartholomew Traheron*, late Dean of *Chicheſter*. Who, in Gratitude, dedicated to him and his Wife (whom he ſtiled *Exiles for Chriſt's Cauſe*) his *Lectures* that he read and printed there; 'Inaſmuch as the Bowels of the Saints had been refreſhed by them, and to render this Teſtimony of their ſingular Godlineſs: Praying God Almighty to augment in them the Knowledge of his Truth, and Love of Righteouſneſs.' He ſeemed a Perſon as of great Piety, ſo of an inquiſitive Mind in the Doctrines of Religion. For when a certain Gentleman, who had been an Auditor at *Traheron*'s Lectures, cenſured ſome Paſſages therein, as that he had ſaid, That *it was God's Will and Ordinance that Adam ſhould ſin*, ſpeaking too irreverently of God, ſeeming to make God the Author of Sin, *Parker* procured the ſame Gentleman and *Traheron* to have a Meeting, to debate this Matter before him. Which ended in an Agreement upon the chief Points that before were in Controverſy between them.

Lady *Vane*.

As for theſe Women aforeſaid, the Lady *Vane* was a very pious Lady, and of large Munificence. Unto whom, out of great Reſpect, were Letters writ from *Bradford*, *Philpot*, *Careleſs*, *Traheru*, *Roſe*, and others. She lived to the Year 1568, and in *Holborn* departed this Life; whoſe End was more like a Sleep, than Death. She ſeems to have been Sir *Ralph Vane*'s Widow, who was beheaded with the Duke of *Somerſet*. To Mrs. *Wilkinſon* there is a Letter extant from Archbiſhop *Cranmer*, exhorting her to flee: and another from Biſhop *Hoper*, and two or three from Mr. *Bradford*, upon his receiving Gifts from her: In one whereof he prayed God, 'To recompenſe into her Boſom all the Good that ever ſhe had done, to him eſpecially, and to many others, both in that Time of Trouble, and always heretofore.' Mrs. *Warcup* was a Widow; among

Mrs. *Wilkinſon.*

Mrs. *Warcup.*

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other whoſe good Deeds, this was one, that ſhe was inſtrumental in ſaving the Liſe of *Jewel*, that afterwards proved a great Light to the *Engliſh* Church. For when in the Beginning of Queen *Mary*'s Reign, fleeing away from *Oxon*, being on Foot, he was ſo tired and ſpent, that he laid himſelf down upon the Ground, half dead; then *Auguſtin Bernher*, that good Man, by mere Chance, or rather by great Providence, met him in that forlorn Condition; and ſetting him upon an Horſe, brought him to this Lady, who refreſhed and entertained him, and after conveyed him ſafe to *London*, whither he was going, in Order to his Flight beyond Sea.

Mr. *Coker*.

Mr. *Hopkins*.

Beſide theſe Helpers and Concealers of Miniſters and other eminent Profeſſors, who ſupplied them with Neceſſaries, or kept them privately in their Houſes, I trace two more out of *Bradford*'s Letters: The one was Mr. *Coker* of *Malden* in *Eſſex*, a Man of ſome Quality there. To whom the ſaid *Bradford* wrote a Letter, and therein begged him to find out ſome Hole to hide *John Serchfield* for ſome Time. The other was Mr. *Richard Hopkins*, who was Sheriff of *Coventry*. This Man was taken and put into the Priſon of the *Fleet*. The Crime, as was conjectured, was for ſending a *New Teſtament* to a Thief that was condemned. While he lay there, *Bradford* ſent him a comfortable Letter. After divers Weeks Impriſonment, he got his Liberty, and fled into *Germany* with his Wife and eight Children: and was there a Reliever of others.

The Citizens bountiful to the Priſoners.

Laſtly, The Citizens of *London* muſt not be forgotten, who throughout this hard Reign were very bountiful to the poor Sufferers. In Acknowledgment whereof, *Careleſs*, in the Year 1556, wrote a Letter of Thanks to them; beginning thus: ‘When I had with my ſelf well weighed and ‘conſidered the great Charge and Burden that you have borne and been at, ‘not only with me, but alſo with many other poor afflicted People of ‘God, ever ſince the Time that Tyranny laſt broke looſe in this miſera‘ble Land, *&c.*

*Aug. Bernher* a faithful Meſſenger.

As the Priſoners of Chriſt had theſe kind Benefactors, ſo there were at hand to them truſty Meſſengers, which were almoſt as needful as the other; by whom Liberality and Letters, and other Things, were ſecretly conveyed to them, and Letters and Meſſengers ſent from them in durance to their Friends abroad, or to the Congregations, for the comforting, counſelling and ſtrengthning of them. One of theſe their faithful Servants was good *Auguſtine Bernher*, a *Swiſſe* by Nation, if I miſtake not, but that had been long *Latymer*'s Servant, and who put out his Sermons after his Death, with his own *Preface* before them. This Man was excellently ſerviceable to the poor Priſoners and Martyrs, travelling continually from Place to Place, and from one Priſon to another, and ſtanding upon no Pain or Danger to do good Offices for the poor Profeſſors. And when *Cranmer*, *Latymer* and *Ridley* were Priſoners at *Oxon*, he took a Journey thither to them with Relief, Letters, and Buſineſs. As for the Wives and fatherleſs Children of ſuch as died for Religion, he was a kind of Overſeer to them. *Robert Glover*, in his laſt Letter before his Martyrdom to his Wife and Children, about 1556, adviſed them to flee, and to take *Bernher*'s Advice; whom he called an *Angel of God*: ‘God ſend thee a good ‘Guide, and a good Paſſage, if it be his Will, out of this idolatrous and ‘bloudy Realm. As Chriſt committed his Mother to *John*, ſo I commit ‘you in this World to the Angel of God, *Auguſtine Bernher*. His Adver‘tiſement

*Mart. Letters*, p. 543.

‘ tiſement if you ſhall follow, I truſt you ſhall not decline from the Fear ‘ of God.’ There is a remarkable Paſſage related by *Fox* of this *Auguſtine*: That a few Days before *Glover* ſhould be burnt, he felt his Heart very lumpiſh and cold; and could perceive no Joy nor Comfort in his Soul. Which he complained of to *Auguſtin*. *Auguſtin* bad him perſiſt, for his Cauſe was good; and God would in due Time inſtil Comfort and Joy into him. And withal prayed him, when this came to paſs, to give him ſome Sign of it. The good Man continued praying moſt earneſtly to God for Conſolation. And at his going to Execution, when he had moſt need of it, he felt a Joy ſpring within him, as it were, on a ſudden: And then he cried out, clapping his Hands, Auſtin, *he is come, he is come*. This *Fox* had afterwards from *Auſtin*'s own Mouth. Several Letters there be of *Bradford* to this *Bernher*. He alſo ſent him a Treatiſe of the Baptiſm of Children to write out: and that being done, he promiſed him other Things; for his own Inſtruction, I ſuppoſe, and for the Inſtruction of others. This *Bernher* lived long after in Q. *Elizabeth*'s Reign, in a Living in the Country, called *Sutton*, if I miſtake not, and died in Peace.

*Act. & Mon.* p. 1555.

As they had theſe true Friends, ſo they had falſe Ones too, treacherous *Judas*'s, that betrayed them; diſcovering to their Enemies who their Benefactors were, the Relief they received, the Letters they wrote, and ſuch like. Of this ſort was *Grimbald*; who this Year being in the *Marſhalſea* for Religion, was perſuaded to recant; and confeſſed and revealed every thing he knew concerning the Profeſſors. Many Writings of *Ridley* he got, and ſecretly put them into the Hands of the Popiſh Superiors. But this Recantation of his was kept ſecret from the Priſoners, and they were not to know it, tho’ they ſuſpected him: And ſo remaining among them, he ſerved as a Spy upon them. He was often viſited by many of the great Popiſh Doctors. Dr. *Weſton* came to him. Whereof *Saunders* took notice in a Letter to a Friend: ‘ What he hath ‘ with him concluded, I know not. Pray, that it may be to God's Glory.’ And after a Viſit Dr. *Story* gave him, *Bradford* was more cloſely confined, and the Keeper threatned. Whereat *Bradford* deſired *Bernher* in a Letter, to learn, if he could, what Mr. *Gr.* had ſpoken to Dr. *Story* and others. ‘ The Cauſe of all this Trouble, both to my Keeper and me, is thought ‘ come by him.’ At this Time it was made Death to the Keeper for any to ſpeak with *Bradford*.

*Grimbald* falſe.

## CHAP. XVIII.

### *The Principles of the Proteſtants as to Obedience. The Exiles. Who they were: And where they harboured. Their Writings. Some Proteſtants recant. Biſhop* Barlow's *Recantation.*

THIS then is ſome Account of the Condition of the Profeſſors, as to their Troubles and Friends; Popery being now eſtabliſhed, and every where taking Place, tho’ the Hearts of the Proteſtants roſe againſt it: And ſome, as Opportunity ſerved, joined in Inſurrections and Mutinies; others of a more eaſy or timorous Spi-

The Proteſtants Principles for Obedience.

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rit, complied with the Queen out of Flattery, or to ſave their Skins. Yet it was the current Principle among the wiſeſt and beſt of them, that the Queen being now their Sovereign, was to be obeyed, as far as ſhe commanded Things lawful; but in other Matters, to obey God rather than Man, and to ſubmit patiently, till God's good Time of Deliverance came. This is expounded by the Words of one that lived in thoſe Times, and was afterwards a Biſhop under Queen *Elizabeth*. 'Altho', 'ſaid he, Kings and Rulers in Commonwealths were then Heathens [that 'is, when St. *Peter* wrote, that we muſt obey the King as chief and higheſt 'Ruler] and not Chriſtned, yet he bids obey them as the Chief and Higheſt, 'and neither willeth any to be diſobedient, to pull the Sword out of 'their Hand, nor to ſet up himſelf above them, but humbly to obey 'them in all things not contrary to God's Truth and Religion. But if 'they command any thing contrary to God's Word, we muſt anſwer 'with the Apoſtles, *We muſt rather obey God than Man.* And let no Man 'think, that in diſpleaſing of God, he can pleaſe Man. For God, who hath 'all Mens Hearts in his Hand, will turn his Heart to hurt thee, whom 'thou wouldſt pleaſe and flatter by diſpleaſing and diſobeying God. Nor 'owe we any Obedience to Men in ſuch Things wherein God is offended and diſobeyed. If *England* had learned this Leſſon in Time of Perſecution, we ſhould neither, for Fear, at the Voice of a Woman, have 'denied our Maſter with *Peter*, nor, for Flattery, have worſhipped *Baal*, 'nor raſhly rebelled, but humbly have ſuffered God's Scourge, until it 'had pleaſed God to have caſt the Rod into the Fire. The which 'he would ſooner have done, if our unthankful Sturdineſs had not deſerved a longer Plague. The Lord for his Mercy ſake grant, That both 'we, and all other, may hereafter beware from like pulling on our Heads 'the righteous Scourge of God for our Wickedneſs, and the unpatient 'bearing of the ſame, when it cometh.' From hence we may take what was the Senſe of the graveſt and chief Proteſtants in thoſe Days, in the Caſe of Obedience and Diſobedience, and Submiſſion and Reſiſtance to Princes that command unlawful Things.

*Pilkington's* Expoſition upon *Aggee.*

Many flee abroad.

This was the State of the Proteſtants that remained in the Land: But many fled away, and turned voluntary Exiles, to eſcape the Fury that was coming upon all that were reſolved to ſtick to the True Religion, and would not comply with the newly introduced Papal Superſtitions. They were diſperſed abroad in divers and ſundry Places, where the Goſpel was profeſſed; as *Frankford*, *Argentine* or *Strasburgh*, *Baſil*, *Zuric*, *Wezel*, *Geneva*, and other Towns. Some of the Chief of them, in theſe Places, were as follow.

Exiles at *Frankford*.

At *Frankford*, were Mr. *Iſaac*, a *Kentiſh* Gentleman; at whoſe hired Houſe in this Town were harboured *Richard Chambers* and *Tho. Sampſon*, late Dean of *Chicheſter*. Who were the two firſt that earneſtly deſired *Jewel* upon his firſt Coming, to make a public Confeſſion of his Fault in ſubſcribing. This *Chambers*, who was Treaſurer of the Contribution Money for maintaining the Exiles, gave ſome Allowance to the ſaid *Jewel*. Here were many Perſons of Quality, beſides thoſe above mentioned; as Sir *Francis Knowles*, after Treaſurer of Queen *Elizabeth's* Chamber, and *Henry* his eldeſt Son. Here alſo were *Sanford*, *Rob. Crowley*, *Rob. Horn*, late Dean of *Durham*, *David Whithead*, an ancient Learned Divine, and once recommended by Archbiſhop *Cranmer* to be Archbiſhop of *Armagh*,

*Tho.*

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*Tho. Lever*, a grave Learned Man of St. *John*'s *College* in *Cambridge*; who afterwards went to *Arow* in *Helvetia*, and was there Miniſter of another Congregation of *Engliſh*. And the *Scotch* Preacher, *John Makebray*, who was the firſt that preached the Goſpel to the *Engliſh* here, for about a Year; and then went to another Church in *Low Germany*.

At *Argentine*. At *Argentine* were *Alexander Noel*, Prebend of *Weſtminſter*, and afterwards Dean of St. *Paul*'s: *Arthur Saul*, late Fellow of *Magdalen College*, *Oxon*: *William Cole*, Fellow, afterwards Preſident, of *Corpus Chriſti*. Here alſo ſojourned thoſe Learned Knights, Sir *John Cheke*, Sir *Richard Moriſon*, Sir *Anthony Cook*, Sir *Peter Carey*, Sir *Tho. Wroth*. Alſo *J. Ponet*, late Biſhop of *Wincheſter*, *Edmund Grindal*, late Biſhop *Ridley*'s Chaplain, afterwards Archbiſhop of *York* and *Canterbury* ſucceſſively, *Edwin Sandys*, late Maſter of *Katharine Hall* in *Cambridge*, afterward Archbiſhop of *York*, *Tho. Eton*, a Merchant of *London*. *Bale* reckoneth up a great many more.

At *Baſil*. At *Baſil* was *Bale* for the Printing-Preſſes ſake. Here latewardly alſo were *James Pilkington*, *Rich. Turner*, and *Thomas Bentham*, all Preachers. Who alſo read Lectures there. The firſt upon *Eccleſiaſtes*, both Epiſtles of St. *Peter*, and St. *Paul* to the *Galatians*. The ſecond read upon the Epiſtle of St. *James*, and that to the *Hebrews* and the *Epheſians*; and *Bentham* upon the *Acts* of the Apoſtles. Here alſo reſided one *Plough*, a Preacher, who wrote an Apology for the Proteſtants, *Anno* 1558.

At *Zuric*. At *Zuric*, hither came about Twelve *Engliſh*: *Laurence Humfrey* was one, afterwards the King's Learned Profeſſor of Divinity in *Oxford*, and *John Parkhurſt* was another, late Rector of the rich Living of *Cleve*, and afterward Biſhop of *Norwich*. They all lived together with much Comfort in the Houſe of *Chriſtopher Froſcover*, Printer, and paid each for his Ordinary. *Humfrey* extolleth the great Hoſpitality and Kindneſs of the Magiſtrates of this Town, and of the Miniſters, namely, *Bullinger*, *Pellican*, *Bibliander*, *Simler*, *Wolphius*, *Lavater*, *Zwinglius*, *Geſner* and *Gualter*. He ſtiled it, *Incredibilis Humanitas*, & *Civium omnium omnia Officia charitatis pleniſſima*. Theſe Twelve came hither before *P. Martyr* came from *Argentine* to be Profeſſor of Divinity here. Who, when he came, brought *Jewel* along with him. Here were alſo *James Pilkington*, late Maſter of St. *John*'s *College*, *Cambridge*, afterwards Biſhop of *Durham*, *Tho. Bentham*, late Fellow of *Magdalen College*, *Oxon*, afterwards Biſhop of *Litchfield*, *Tho. Lever*, lately at *Frankford*, *Tho. Spenſer*, *Rob. Beaumont*, *Nic. Carvil*. Theſe being here, had Supplies yielded them by *Chambers*, and certain *London* Merchants, *Richard Springham*, *John Abel*, *Tho. Eton*, and ſome others, whoſe Names were ſtudiouſly concealed. *Vit. Juell.*

At *Wezel*. In *Freezland*, and particularly at *Wezel*, were to the Number of an Hundred Perſons, Men and Women. Among the reſt here were *Scory*, late Biſhop of *Chicheſter*, *Tho. Young*, late Chanter of St. *David*'s, afterwards Archbiſhop of *York*, *Geo. Roo*, *John Rough*, not long after a Martyr. Theſe, in their religious Meetings uſed the Order ſet forth in the Time of King *Edward*. *Coverdale* was ſome Time their Preacher, until he was called by the Duke of *Bipont* to be Preacher at *Bergzaber*. Here ſojourned ſome Time the pious Dutcheſs of *Suffolk*, and Mr. *Bertu* her Husband.

At *Geneva*. At *Geneva* was *Knox*, King *Edward*'s Chaplain, and after, the great Reformer of *Scotland*, a violent Man againſt the *Engliſh* Book; and *William Whittingham*, after Dean of *Durham*, *John Bodly*, *Anthony Gilby*, *William Kethe*, *John Pullain*, *Chriſtopher Goodman*, and ſeveral others, that employed

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ployed themſelves in making another Tranſlation of the *Bible*, with Marginal Notes, and afterwards was printed.

Some of the Exiles write; *viz.*

Many of theſe being thus ſafely ſettled abroad in Proteſtant Towns and Cities in *Germany*, *Switzerland*, or elſewhere, did ſpend their Time in writing of Books and Letters, to the Uſe and Benefit of thoſe good People that they had left behind, to exhort them to Stedfaſtneſs and Patience. Among theſe was *Ponet*, or *Poynet*, late Biſhop of *Wincheſter*, a very Learned Man; who wrote as learned a Book in Anſwer to Dr. *Martyn*, and in Vindication of himſelf, who had writ before in behalf of Prieſts Marriage. 'I have, ſaid he, Pen, Ink, Paper, and Quietneſs, God be praiſed, enough. All which they [the Papiſts] have as well as I. But one thing I have on my ſide which they have not, which is a Comfort to me, and Trouble to them; that is, Truth. *Truth*, I ſay, is on my ſide, as it is plain by my Proofs, not grounded upon Things that may err and deceive, as may Traditions and Doctrines of Men, whereupon the Papiſts chiefly ground themſelves; but upon the infallible Word of God, taught in the Old and New Teſtament, by the holy Patriarchs, Prophets, Apoſtles and Chriſt, &c.

*Ponet.*

*Sampſon.* His Letter to the Pariſh of *Alhallows.*

*Sampſon*, late Dean of *Chicheſter*, and Rector of St. *Alhallows*, *London*, wrote this Year alſo a very good Letter to the true Profeſſors of Chriſt's Goſpel in the Pariſh of *Alhallows* in *Breadſtreet:* Aiming thereby to ſtrengthen and eſtabliſh them againſt the ſeveral Errors of Popery. Which Letter was printed at *Straſburgh* in *Auguſt*, but now being almoſt quite loſt, and having very many good Things in it, I have preſerved in the *Catalogue*. *Numb.* XVIII. He ſpake of the good Proficiency he ſuppoſed they had made in the Knowledge of true Religion, 'Conſidering how truly and with what Diligence they had been formerly taught. And, therefore, that he needed not to make a long and large Treatiſe, to arm them againſt all the Aſſaults of Falſe Prophets that were at that preſent come among them, but only to name and confute ſome of the greateſt Evils which were then poured forth out of the Pulpits; and therewith he put them in mind of the Truth. And this he was moved to do, having been ſome Time their Paſtor, and to teſtify, that ſome piece of his Paſtoral Cure did yet reſt in his Heart towards them, the Violence of the Time not ſuffering him to come as he would do unto them, and by Talk and brotherly Conferring to put them in mind of the Goſpel of Jeſus Chriſt which he once preached among them.' Then he proceeded to ſhew them, the Error of Tranſubſtantiation, the Sacrifice of the Maſs, Juſtification by Works, Works of Supererogation, Interceſſion of Saints, Praying for the Dead, Auricular Confeſſion, Innovations, Traditions. And concluded with this Counſel, 'Abide in the Truth: Keep your ſelves undefiled: Offer your ſelves humbly to ſuffer all Violence of bloody Laws for Truth's ſake: Keep ſafe your Conſciences, tho' the Sword taketh your Lives from you: Suffer and bear with all Humbleneſs and quiet Obedience: Humble your ſelves in unfeigned Repentance before the Lord in the horrible Plague of Popery, that of his Mercy he may be moved to end theſe Days of Deluſion: And let your Prayers always aſcend up before the Lord, begging of him ſuch Things as ye need.

*Turner.* His Book of *Spiritual Phyſic.*

Another Dean in Exile, namely, Dr. *William Turner*, late Dean of *Wells*, a Doctor of Phyſic, but a Divine alſo, now wrote a new Book of *Spiritual Phyſic*, as he intitled it, *for divers Diſeaſes of the Nobility and Gentry of*

England. And this he dedicated to the Dukes of *Norfolk* and *Suffolk*, the Earls of *Arundel*, *Darby*, *Shrewsbury*, *Huntingdon*, *Cumberland*, *Pembroke*, *Warwic*; Imprinted at *Rome* by the *Vatican* Church, againſt *Marcus Antonius Conſtantius*, otherwiſe called *Thraſo*, or *Glorioſus Papæ Miles*. He was an humourſome Man; and to that this Manner of Writing muſt be imputed. Near the Beginning of his Book he hath theſe Words, whereby may be known in part what he was: 'When of late Years I 'practiſed bodily Phyſic in *England* in my Lord of *Somerſet*'s Houſe, di'vers ſick Beggers came unto me, and not knowing that I was a Phyſi'cian, asked of me mine Almoſe. To whom I offered to heal their Diſeaſes 'for God's ſake. But they went by and by away from me, and would 'none of that. For they had much liever be ſick ſtil with Eaſe and Idle'neſs, than to be Whole, and with great Pains and Labour to earn ho'neſtly their Living.' In this Book the Doctor glanceth at a certain Man raiſed in this Reign, whom tho' he nameth not, the Words he uſeth do eaſily diſcover; where ſpeaking of the Clergy advanced under Queen *Mary*, he ſaith: 'Others are come, as I hear ſay, to be Counſillors, even 'in Temporal Matters, in great Number: And one is now clom up ſo 'high, that beſides that he is a Knight of the Garter [Biſhops of *Winche*'*ſter* are Prelates of the Garter] and a great Lord, is alſo the High Chan'cellor of *England*, and Preſident of the Council, and is above all the 'Lords both Temporal and Spiritual of the whole Council; and ſo Lord'ly behaveth himſelf, that without the Knowledge of the reſt of the 'Council, he ſendeth forth Commiſſions, as he did of late to *Wells* by 'Dr. *Edgeworth*, and offereth Pardon alone, as he did to Mr. *Latymer*; 'as tho' he were either King of *England*, or elſe had the Queen and all 'the Council's Heads under his Girdle.' A Character true enough of *Gardiner* Biſhop of *Wincheſter*.

A Character of a certain Churchman.

*Knox.* His *Faithful Admonition.*

*Knox*, who was retired firſt to *Geneva*, within a ſhort Space departed to *Frankford*, upon the Receipt of a Letter ſent from the *Engliſh* Congregation there, *Sept.* 24. 1554. declaring, That they had choſen him for their Paſtor. And here he wrote his *Faithful Admonition* to *England*. Therein he ſpake of himſelf, and what he was at firſt, and made ſome Reflections upon the Days of the Goſpel under King *Edward*; undertook to ſhew, why God took the Goſpel away, and prayed againſt theſe *Marian* Days, that they might be ſhort, and foretold Deliverance. 'To be 'plain, ſaid he, my own Conſcience beareth Record to my ſelf, how 'ſmall ſoever my Learning, and how weak ſoever of Judgment, when 'Jeſus Chriſt called me to be his Steward; and how mightily Day by 'Day, and Time by Time, he multiplyed his Graces with me, if I ſhould 'concele, I were moſt wicked and unthankful. ——— There were ſome 'Complaints in thoſe Days [of King *Edward*] that the Preachers were 'undiſcreet Perſons; yea, and ſome called them Railers, and worſe, be'cauſe they ſpake againſt the manifeſt Iniquity of Men, and eſpecially 'of thoſe that then were placed in Authority, as well in the Court as in 'other Offices univerſally throughout the Realm, both in Cities, Towns, 'and Villages. And, among others, peradventure, my rude Plainneſs 'diſpleaſed ſome, who did complain, that raſhly I did ſpeak of Mens 'Faults, ſo that all might know and perceive of whom I meant. But, 'alas! this Day my Conſcience accuſeth me, that I ſpake not ſo plainly 'as my Duty was to have done. For I ought to have ſaid to the wicked

'Man expreſly by his Name, Thou ſhall die the Death. —— The blind Love that I did bear to this my wicked Carcaſs, was the chief Cauſe that I was not fervent and faithful enough in that Behalf. For I had no Will to provoke the Hatred of all Men againſt me. And therefore ſo touched I the Vices of Men in the Preſence of the Greateſt, that they might ſee themſelves to be Offenders. I dare not ſay, that I was the greateſt Flatterer, but yet nevertheleſs I would not be ſeen to proclaim manifeſt War againſt the manifeſt Wicked. Whereof, unfeignedly, I ask my God Pardon.' As to his Senſe why God deprived the Nation of the Goſpel, thus he ſpake; 'This I do let you to underſtand, that the taking away of the Heavenly Bread, and this great Tempeſt that now bloweth againſt the poor Diſciples of Chriſt within the Realm of *England*, as touching our Part, cometh from the great Mercy of our Heavenly Father, to provoke us to unfeigned Repentance, for that neither Preacher nor Profeſſor did rightly conſider the Time of our merciful Viſitation; but altogether ſo we ſpent the Time, as tho' God's Word had been preached, rather to ſatisfy our Fantaſies, than to reform our evil Manners. Which thing if we earneſtly repent, then ſhall Jeſus Chriſt appear to our Comfort, be the Storm never ſo great. Haſte, O Lord, for thy Name's ſake.

And concerning the Duration of the preſent hard and perſecuting Times in *England*, thus did this Man pray and foretel: 'And herein ſtandeth my ſingular Comfort this Day, when I hear that theſe bloudy Tyrants within the Realm of *England* do ſtill kill, murder, deſtroy and devour Men and Women, as ravenous Lions now looſed from Bonds: I lift up therefore the Eyes of my Heart, as my Iniquity and preſent Dolour will ſuffer; and to my Heavenly Father will I ſay, Oh! thoſe cruel Tyrants are looſed by thy Hand, to puniſh our former Ingratitude, whom we truſt thou will not ſuffer to prevail for ever. But when thou haſt corrected us a little, and haſt declared unto the World the Tyranny that lurketh in their boldened Breaſts; then wilt thou break their Jaw-bones, and wilt ſhut them up in their Caves again: that the Generation and Poſterity following may praiſe thine Holy Name before thy Congregation, *Amen*. When I feel any Taſte or Motion of theſe Promiſes, then think I my ſelf moſt happy, and that I received a juſt Compenſation, albeit I and all that to me in Earth belongeth, ſhould ſuffer the preſent Death; knowing that God ſhall yet ſhew Mercy to his afflicted Church within *England*; and that he ſhall repreſs the Pride of theſe preſent Tyrants, like as he hath done of thoſe before our Days. —— He is full of Pity and Compaſſion, and doth conſider all our Travail, Anguiſh and Labours. Wherefore, it is not to be doubted, but that he will ſuddenly appear to our great Comfort. The Tyrants of this World cannot keep back his Coming, more than might the bluſtring Winds and raging Seas lett Chriſt to come to his Diſciples, when they looked for nothing but for preſent Death.' And again, 'God brought not his People into *Egypt*, and from thence thro' the *Red Sea*, to the Intent they ſhould therein periſh, but that he of them ſhould ſhew a moſt glorious Deliverance. Neither ſent Chriſt his Apoſtles in the midſt of the Sea, and ſuffered the boiſterous Storms to aſſault them and their Boat, to the Intent they ſhould there periſh; but becauſe he would the more have his great Goodneſs towards them

‘ felt and perceived, in ſo mightily delivering them out of the Fear of periſhing; giving us thereby an Example, that he would do the like to us, if we abide conſtant in our Profeſſion and Faith; withdrawing our ſelves from Superſtition and Idolatry. —— Trouble is come; O dear Brethren, look for the Comfort; and after the Example of the Apoſtles, abide in reſiſting this vehement Storm a little Space. The third Watch is not yet ended. Remember that Chriſt Jeſus came not to his Diſciples, till it was the fourth Watch, and they were then in no leſs Danger than you be now. But their Faith fainted not: their Bodies were in Danger; but Chriſt Jeſus came when they looked not for him. And ſo ſhall he do to you, if ye will continue in the Profeſſion that you have made. This dare I be bold to promiſe in the Name of Him, whoſe eternal Verity and glorious Goſpel ye have heard and received.

*Coverdale.*

*An Exhortation to the Croſs.*

There came forth likewiſe about this Time a little pious Book, intitled, *An Exhortation to the Croſs.* It was writ by way of Epiſtle, for the Uſe of thoſe that were Profeſſors of the Goſpel, and either ſuffered Perſecution, or were in daily Danger of it. The Author's Name is not ſet to it: but it appears, that he was a Preacher under K. *Edward*, and then an Exile: (I believe him to be *Coverdale*) For thus he writes; ‘How many now go with you luſtily, as I and all your Brethren in Bands and Exile for the Goſpel? Pray for us; for, God willing, we will not leave you. We will go before you. You ſhall ſee in us that we preached no Lyes, nor Tales of Tubs, but even the true Word of God: for which we, by God's Grace, and help of your Prayers, will willingly and joyfully give our Blood to be ſhed for the Confirmation of the ſame, as already we have given liberally our Goods, Livings, Friends, and natural Country.

The Book is very well penned, and with much Life quickening and comforting the Profeſſors to Steadineſs in their holy Courſe, notwithſtanding Perſecution. ‘Therefore, as he writ, like God's Children, let us go on forward apace; the Wind is on our Back. Hoiſe up the Sails: Lift up your Hearts and Hands unto God in Prayer; and keep your Anchor of Faith to caſt in Time on the Rock of God's Word, and on his Mercy in Chriſt, and I warrant you.’ The Book conſiſted of theſe Chapters, (after a *Preface* to the Chriſtian Reader) I. What we be, and where we be. II. Perſecution muſt not be ſtrange unto us. III. Trouble cannot hurt God's Children. IV. The Croſs is commodious and profitable. V. How Papiſts hold their Four ſpecial Articles, which they ſo grievouſly perſecute for. VI. How God's Word teacheth of the Supper, with Confutation of Tranſubſtantiation. VII. How God's Word teacheth of Chriſt's Sacrifice, with the *Romiſh* Blaſphemy therein reproved. VIII. Of praying for the Dead, the true Doctrine. IX. Of praying to Saints. X. The *Romiſh* Doctrine of the Sacrament confuted more largely. XI. The Popiſh Doctrine of the Sacrifice in Maſſing confuted. XII. The Confutation of the Papiſts Sacrificing and Praying for the Dead. XIII. The Refutation of the Hereſy of praying to Saints departed out of this World. XIV. The knitting of the Matter, and Concluſion or Peroration; with a Prayer for the Help of God in this Time of Danger, and divers Temptations.

*The Hope of the Faithful.*

To this was joined another little Book of the ſame Volume, intitled, *The Hope of the Faithful*, and, as it ſeems, of the ſame Author. The

Contents of this Book were according as they are ſet down in the Firſt Chapter, thus beginning; ‘Conſidering that by the Evangeliſts and by all the Apoſtles, there is nothing written more diligently than touching the Reſurrection of our Lord *Jeſus* Chriſt, my Purpoſe is ſomewhat more largely to talk of the ſame, and of the glorious Aſcenſion of his Body into Heaven: *Item*, Of the Reſurrection and Aſcenſion of our own Bodies; Of the Damnation of Unbelievers, and of the Hope and Eternal Life of the Bleſſed.’ Which Subjects are indeed, in this Book, diſcourſed of cloſely and well, firſt by apt Places in Scripture, and then by Arguments; without any Reflection on the Popiſh Religion. And I verily think the Work to be *Coverdale*'s.

He had been a Priſoner in the Beginning of this Queen, and very hardly eſcaped. The Means whereby he procured his Liberty was thus. He was Brother in Law to one Dr. *John Macchabæus*, Chaplain to *Chriſtiern* King of *Denmark*, they marrying two Siſters. *Macchabæus* prevailed with his King to ſend two or three Letters to Queen *Mary* for the Deliverance of *Coverdale* out of Priſon, and to ſend him over thither. One of theſe Letters bore Date 25 *Apr.* 1554. In this Letter it ſeems to appear, That *Coverdale* was impriſoned upon Suſpicion of being concerned in the late Inſurrection. But in the Anſwer of the Queen's to this Letter, ſhe laid not that to his Charge, but a Pretence that he was in Debt to her concerning his Biſhopric. But the *Firſt Fruits* were forgiven him by K. *Edward*. It muſt be therefore for his *Tenths*. And in the King of *Denmark*'s ſecond Letter, it appeared, that *Coverdale* made this Plea for himſelf as to that, That he had not enjoyed the Biſhopric long enough, to be able, out of the Profits thereof, to pay the Queen. The King's ſecond Letter was dated *Sept.* 24. 1554. And the Queen's Grant of his Requeſt was not before *Feb.* 18. 1555. which is, reckoning the Year to begin *Jan.* 1. near a Twelvemonth after the King's firſt Solicitation for this Reverend Man. So loth was ſhe to let him go out of her Hands. As ſoon as he had his Liberty, he repaired to the ſaid King.

Many good Tracts compoſed.

Many other good and pious Men penned ſuitable Diſcourſes and Treatiſes, and printed them, at this Time, and had ſuch as conveyed them into *England*: which did much good Service to the Religion. Inſomuch, that the State ſoon took notice of it, and by Acts and Proclamations forbad thoſe Books ſeverely.

Some Proteſtants recant.

Bp. *Barlow* recants.

Some of theſe Exiles had been caught before they could paſs over the Seas and eſcape: and having not Courage and Strength enough, were fain to recant. The Chief of theſe were *Jewel*, *Barlow* and *Scory*; the two laſt being Biſhops. The ſaid *Barlow*, Bp. of *Bath* and *Wells*, was, by *Gardiner* and other Papiſts, forced not only barely to recant; but to compoſe a Book of Recantation: which he did for fear of his Life. And afterwards, when he fled, *Gardiner*, or ſome other, publiſhed his Book to be read by all. Dr. *Turner* took Occaſion hence to rub *Gardiner* up for his Book *De Vera Obedientia*: which he would not ſet forth in *Engliſh*, as *Turner* ſaid he wiſhed; and gave the Reaſon, Becauſe he looked upon it as a Matter he owned not. His Words are theſe; ‘If that Mr. *Gardiner* allow his Doctrine ſtill of K. *Henry*'s Marriage, let him ſet forth the ſame Doctrine in *Engliſh* at large, becauſe the common People may learn ſome wholeſome Doctrine of it; even as he, or at leaſt ſome of his, have handled Mr. *Barlow*, which wrote a naughty and a falſe lying Book,

*Spirit. Phyſic.*

‘com-

*ANNO* 1554.

‘compelled for Fear, to do ſo. But if he will not ſet out his Book in *Engliſh*, both becauſe he knoweth in his Conſcience, that it is a falſe Book, and an Heretical Book; becauſe he was compelled by Fear to write againſt the open Truth, he, or at the leaſt, one of his Popiſh 'Prentices, is very uncharitable and unjuſt unto Mr. *Barlow*, which handleth him otherwiſe than he would or will be handled himſelf; that is, to publiſh his Book which he wrote for Fear.

His Recantation. *Cott.* Librar. *Cleop.* E. 5.

His Books.

The Recantation of this Man was as followeth, as I tranſcribed it out of the Original; preſcribed, as it ſeems, for him. ‘Praiſe be to God, who out of his infinite Goodneſs, and Mercy ineſtimable, hath brought me out of Darkneſs into Light, and from deadly Ignorance unto the quick Knowledge of Troth. From the which, thro' the Fend's Inſtigation, and falſe Perſuaſion, I have greatly ſwerved, wrapping my ſelf in manifold Errors, and deteſtable Hereſies, againſt the Doctrine of Chriſt, and Determination of Holy Church. Inſomuch, that I have made certain Books, and have ſuffered them to be imprinted; as, The Treatiſe of the Burial of the Maſs: A Dialogue between the Gentleman and the Huſbandman: The climbing up of Friars and Religious Perſons, pourtrayed with Figures: A Deſcription of God's Word compared to the Light: Alſo a Common Dialogue without any Title, inveighing eſpecially againſt St. *Thomas* of *Canterbury*. Which as yet was never printed nor publiſhed openly. In theſe Treatiſes, I perceive and acknowledge my ſelf grievouſly to have erred, namely, againſt the Bl. Sacrament of the Altar, diſallowing the Maſs, and denying Purgatory, with ſlanderous Infamy of the Pope and my L. Cardinal, and outragious Raving againſt the Clergy, which I have forſaken and utterly renounced.

‘Wherefore, I being lately informed of your Highneſs endued with ſo excellent Learning and ſingular Judgment of the Troth, which endeavoured not only to chaſe away and extirpe al Hereſies, but alſo to ſe a Reformation of ſlanderous Living, for the Reſtraint of Vice in al Eſtates, to the Furtherance and Avauncement of God's Word: Alſo, conſidering the piteous Favour void of Rigor, and Mercy abhorring Cruelty, which your Highneſs hath uſed towards others of your Subjects fallen into ſuch like Hereſies, and have ſubmitted themſelves humbly unto your Grace, I have made Suite, by al Means poſſible, freely, without Motion of any Man, to come and preſent my ſelf before your Highneſs, for to ſubmit my ſelf unto your merciful Pleſure, beſeeching your gracious Pardon: Alſo, as far forth as I have Knowledge, in all Things to aſcertain your Grace unfeignedly, whatſoever your Highneſs ſhall vouchſafe to demaund of me your unworthy Subject and Orator,

*William Barlo.*

This ſeems to have been *Barlo*'s firſt Addreſs to the Queen, offering and praying to be received to a Recantation, rather than the Recantation it ſelf. Whereby we may gather, how dear it coſt him, as well as others, to get his Liberty and Life: namely, That he was not only to make a Recantation, and a Profeſſion of being reconciled to the Papal Church, but to confeſs all the Books that he ever made againſt that Church, and to renounce and revoke them; and alſo to be had under Examination, and be a Betrayer of all other faithful Profeſſors of Religion, and to diſcover any other Thing to the Diſſervice of it. There was a Book printed in 8*vo. An.* 1553. in *London*, of this Biſhop's writing, intituled, *The*

ANNO 1554.

*true Original of the* Lutheran *Faction.* Which ſeems to be the Book before ſpoken of.

**Some will not join with the Congregations abroad;**

Sufficient Account hath been given elſewhere of the Exiles for the Goſpel, and of their ſeveral Congregations; which, together with what hath been now writ of them, ſhall ſuffice, taking in only this that follows: *Viz.* That there was another ſort of Exiles, that yet would not appear to be ſo; joining themſelves to no Religious Aſſembly of *Engliſh* in any Place, but paſſed thro' the Towns where the *Engliſh* had ſettled themſelves, as Travellers; that they might not be reported in *England*, as aſſociating with theſe Profeſſors, for their better Safety, if they ſhould return into *England*: Chuſing thus to conceal themſelves. Therefore they would not ſo much as take notice of their Countrymen in Exile, tho' they came into the Towns where they were, but made ſhort Tarriance, and rid thro' them. And others choſe to go into Popiſh Cities in *France* or *Italy*, that they might be the leſs ſuſpected to have gone out of *England* for Religion. To theſe a Writer in thoſe Times, and an Exile, gave this Reprimand: 'Some dwelling in Papiſtical Places, among the Enemies of God, in the 'midſt of Impiety in *France*, as in *Paris*, *Orleans* and *Roan*, and ſome in '*Italy*, as in *Venice* and *Padua*; which Perſons, in fleeing from their 'Queen, run to the Pope; fearing the Danger of their Body, ſeek where 'they may poiſon their Souls: Thinking by this means to be leſs ſuſpected of *Jezebel*; ſhewing themſelves afraid and aſhamed of the Goſpel, 'which in Time paſt they have ſtoutly profeſſed; and leſt they ſhould 'be thought Favourers of Chriſt, have purpoſely ridden by the Churches 'and Congregations of his Servants their Brethren, neither minded to 'comfort others there, nor to be comforted themſelves. Wherein they 'have ſhewed this Coldneſs of their Zeal towards Religion, and given 'no ſmall Occaſion of Slander to the Word of God, which they ſeemed 'to profeſs. For being returned again to their Country, they either became Idolaters with the Papiſts, to pleaſe the Queen, and keep their 'Poſſeſſions, or elſe Diſſemblers, with the reſt of counterfeit Chriſtians.

**Reproved.** *Chr. Goodman.*

## CHAP. XIX.

*A Third Parliament. Things done there; and in Convocation. Cardinal* Pole *comes in Quality of the Pope's Legate. Biſhop* Gardiner, *Lord Chancellor, preaches at* Paul's *Croſs. King* Philip *appointed Governor of the Royal Iſſue. Friars in* Ireland *petition the Cardinal.*

**Labour uſed to get fit Parliament-Men.**

HITHERTO the Affairs relating to the Settlement of the Popiſh Religion were not fully diſpatched, much more remaining ſtill to be done. And the Queen wanting fit Parliament Men for her Purpoſe, ſent her private Letters to all the Sheriffs to deal with the People for electing ſuch Repreſentatives as might do her Work. And that the Commons might be the better drawn to it, they were to aſſure the People, that it was not the Queen's Intention to take away any Man's Poſſeſſions, many of which came to them by the Diſſolution of Monaſteries, or from the Church ; and to labour to free the People from believing other Rumours then ſpread abroad. The Queen's Letter ran thus :

### *By the* QUENE.

‘TRuſty and Welbeloved, We grete you wel : And where, among other Matters, for the Commodity and Proſperity of Our Realm, We intend principally the Reſtitution of God's Honour and Glory, whom We acknowledge Our chief Author and Helper, as well in bringing Us to the Right of Our Eſtate, as alſo in this moſt Noble Mariage which We have now atchieved and perfected, much to Our Satisfaction and Contentation ; and, as We truſt, of the reſt of the good Catholic People within Our Realms : THESE ſhall be to Wil and Command you, That, for withſtanding ſuch Malice as the Devil worketh by his Miniſters, for the Maintenance of Hereſies and Seditions, ye now, on Our Behalf, admoniſh ſuch Our good Loving Subjects, as by Order of Our Writs ſhould, within that County, chooſe Knights, Citizens and Burgeſſes, to repair from thence to this Our Parlament, to be of their Inhabitants, as the old Laws require, and of the Wiſe, Grave, and Catholic Sort, ſuch as, indeed, mean the true Honour of God, with the Proſperity of the Commonwealth. The Advauncement wherof, We and Our dear Husband the King, do chiefly profeſs and intend, without Alteration of any particular Man's Poſſeſſions, as among other falſe Rumours is ſpread abroad to hinder Our godly Purpoſe ; but ſuch as would have their Hereſies returne, and the Realm, by the juſt Wrath of God, be brought to Confuſion. From which we have ſeen the ſame mervailouſly delivered, and mind, by God's Help, and the Advice of Our Counſillors and Eſtates of this Our Parlament, to uphold and continue : Requiring you, with the reſt of the Juſtices of that County, to whom you ſhal alſo ſhew and declare theſe Our Letters, that Spreaders of Rumours and Tales may be, by their Diligence, ſpeedily apprehended, and according to the Law of our Realm ſharply puniſhed, according to the Truſt We have in them, and as they wil anſwer for the due Puniſhment of their Slackneſs, and remiſs Dealing in this Behalf. Yeven, &c.

The Queen to the Sheriffs, to chuſe ſuch as were of the Catholic Sort. MSS. *Eccleſiaſt.*

The Effect of this Letter we may underſtand by what the Biſhop of *Sarum*, in his Hiſtory, relates from *Beal*, Clerk of Q. *Elizabeth*'s Council, *viz.* ‘That Men in many Places were choſen by Force and Threats. And in other Places, were others employed by the Court in the Elections, who did violently hinder the other from coming to Choice : And that ſome that were choſen, and came into the Houſe, were forceably thruſt out. And in many Places falſe Returnes were made.’ Upon which Reaſons he concluded it no Parliament.

The Effect of this Letter. *Hiſt. Reform.* Par. II. p. 251.

To which I add, That it was obſerved, that the Queen (contrary to what ſhe had done before) called this Parliament by her Writs, without the Addition and Stile of *Supreme Head in Earth of the Church of* England, &c. Which made many ſcruple, whether it were a Lawful Parliament, or no. Becauſe there had been a ſpecial Statute, and of the greateſt Importance, made on purpoſe under King *Henry* her Father, to declare, that the Biſhop of *Rome* had no Authority in this Realm ; and chiefly upon this Cauſe, as

The Queen leaves out of her Writs her Title of *Supreme Head.*

was alledged, in a Parliament under Q. *Elizabeth*, *An.* 13. *Reginæ*; For that King *Henry* ſeeing his Daughter *Mary*'s Stubborneſs and Malice to his Doings, and her fond Devotion to the Pope, meant, that if ſhe ſhould at any Time come to that Place, ſhe ſhould not, if ſhe would, undo that he had done.

Cardinal *Pole* comes Legate *de Latere* into *England*.

Cardinal *Pole*, that had been attainted of Treaſon under King *Henry*, and a long time an Exile for the Pope, was now coming hither in Quality of the Pope's Legate; being ſhortly to be very buſy in putting the Things of the Church into their old ſuperſtitious Poſture again. The brief Import of the Letters given the Cardinal by Pope *Julius* III. conſtituting him his Legate *de Latere*, to the King and Queen, and the whole Kingdom of *England*, was, To reconcile the Kingdom (which then a great while had been ſeparated from the Unity of the Catholic Church) to God and the Church of Chriſt, and to his Vicar upon Earth; and to procure, by all poſſible Pains that he could take, all that belonged to the Peace and Tranquillity of this Kingdom, after by God's Goodneſs, and their Majeſties Piety, and by the Authority of the moſt Holy Father the Pope, a Reconciliation was made: And that the Unity of the Church, upon which depended the Salvation of ſo many Souls, redeemed with the precious Blood of Chriſt, might by him be corroborated and remain in Safety.

Proviſion made for the Cardinal's Houſhold.

But againſt his Coming, Care had been taken to provide him an Honourable Maintenance for his Houſhold, ſuitable to his eminent Quality. In order to which his Steward, or ſome other of his Officers, laid before the Queen a Particular of every thing that ſhould be requiſite for his neceſſary Expences, both for his Travel and firſt Entrance, and for his Family Proviſions, Wages of Servants, Clothes, *&c.* It was certified for this Purpoſe, that with all his Revenue and Papal Proviſion, he could not expend Monthly leſs than a 1000 Crowns; that he entertained 130 in Family, beſides 30 more Abroad: That the ſaid 1000 Crowns would but ſuffice for Food for his ſaid Servants. Beſides, that there would be the Charge of the Equipage of 40 Horſes and Mules for his Eminence's ordinary Attendance: The ordinary Wages of his old Family, which came Monthly to 75 Crowns. To which would be added 25 Crowns more for the Wages and Livery of his new. His own Apparel would coſt Yearly 500 Crowns, and as much more for the Livery and Clothes of his Chamberlains, Chaplains and Officers. And that there would be immediate Need of 2000 Crowns for the renewing of his Plate, and for the Supply of his Chapel, his Table, and his Larder; and for Utenſils of Braſs, Iron, Pewter, *&c.* 300 Crowns. For Linnen and Napery, for the Tables and Chambers, 600 Crowns more, and a great deal beſides. This extraordinary Charge the Enjoyment of the Cardinal's Preſence would coſt the Queen. And well it might be borne, ſeeing he was to bring ſuch mighty Bleſſings along with him. For the Scheme of all theſe Expences, ordinary and extraordinary, as they were drawn up for the Queen's Information, it may be ſeen at length in the *Catalogue*.

*Numb.* XIX.

Conducted home by the Lord *Paget* and others.

So on the 6th of *November*, the Lord *Paget* and Sir *Edw. Haſtings*, accompanied by Sir *Will. Cecyl*, late Secretary of State, and other Gentlemen, were diſpatched by the Queen to the Emperor's Court, where the Cardinal had for ſome Time been, to conduct him into *England*. They came to *Bruxelles* on the 11th Day. And returned home with the Cardinal unto *Weſtminſter* the 24th.

And

A Congratulatory Oration printed.

And to make the Cardinal's Return look the greater, a certain Oration was now printed by *Cawode*, the Queen's Printer, *Pro Inſtauratione Reip.* Anglorum, *próque Reditu Reverendiſſ. ac Illuſtriſſ. Domini* Reginaldi Poli; *Autore* Jodoco Harchio Montenſi: Beginning, *Etſi*, P. C. *mea in dicendo infantia*, &c. An Account of this Oration is ſet down at large in the *Catalogue*.

*Numb.* XX.

Royal Licence granted to Cardinal *Pole* to uſe his Legatine Power.

The new King and Queen, alike minded for the re-inſtating of the Pope and his Religion in this Land, patronized the Cardinal and his Errand. Therefore, before he arrived, they prepared for him, and on the 10th of *November*, in the 1ſt and 2d of their Reigns, iſſued out Letters Patents for the complete exerciſing of his *Legatine* Juriſdiction, and for the Subjects Application to him for his *Faculties*, as they might have done in the 20th of *Henry* VIII. And thus the ſaid Letters ran:

The Letters Patents. *Regiſt.* Car. Poli.

'*PHILIP* and *MARY*, &c. Wheras it hath pleaſed Our moſt holy Father the Pope *JULIUS* III. to ſend unto Us, and this Our Realm, and the Dominions of the ſame, the moſt Reverend Father in God, and Our moſt truſty and deareſt Couſin *REYNOLD* Cardinal *Pole*, his Legate *de Latere*, with certain Authorities of Juriſdiction, Graces, Faculties and Diſpenſations, to be miniſtred, exerciſed and graunted by Authority of Our ſaid holy Father; WE calling to Our Remembrance, and underſtanding the good Purpoſe and Intent of Our ſaid Couſin his moſt honourable Legation, and that the ſame is moſt beneficial, and for the ſpiritual Solace and Conſolation of Us, and Our ſaid Subjects, whoſe good Order, and right walking in the Law of God, and Our holy Mother Church, We much deſire; and, therefore, are moſt glad of the Acceſs and Repair of Our ſaid moſt dear Couſin unto Us, and this Our Realm, with the ſaid Authority of Juriſdiction from Our ſaid holy Father: And for the better Declaration therof, WE do, by theſe Our Letters Patents, ſignify unto all Our loving Subjects, as well Spiritual as Temporal, That We are pleaſed and contented, that they ſhal make Suits and Requeſts to Our ſaid deareſt Couſin and his Officers and Miniſters, to obtain ſuch Graces, Faculties and Diſpenſations, as they ſhall have need of: And the ſame ſo obtained, to uſe and put in Execution, according to the Nature and Quality therof, and according as they might have don the Twentieth Year of Our moſt dear Father of famous Memory *HENRY* VIII.

'Wherfore, WE wil and command al and ſingular Our loving Subjects, to receive, honour and obey the ſaid Authority, in ſuch Caſes of ſpiritual Juriſdiction for Refourmance of their Souls, as in the Time of the ſaid Twentieth Year of the Reign of Our ſaid Father K. *Henry* VIII. was, or with his Conſent might have been, uſed and executed in this Realm, &c. Dated 10 *Novemb.* in the Firſt and Second Years of Our Reign.

The Effect of the Cardinal's Miſſion. *Job. Fox* his Sermon at *Paul's Croſs* on *Good Friday*, *An.* 1578.

I chooſe to give the Account of the Cardinal's Miſſion and Entrance into *England*, and his Buſineſs, and the Effect of it, in the Words, and with the Deſcant of one who lived in thoſe Times, in a *Paul's Croſs* Sermon. 'About the Beginning of Q. *Mary's* Reign, *Anno* 1554 there was a Meſſage ſent, not from Heaven, but from *Rome*; not from God, but from the Pope; not by an Apoſtle, but by a certain Cardinal, who was called *Cardinal Pool*

'*Legat a Latere*, *Legatus Natus*, ſent from the Pope's own white Side hither into *England*. This Cardinal Legate firſt coming to *Dover*, was honourably received, and brought to *Greenwich*. Where he again being more honourably received by Lords of high Eſtate, and of the Privy Council, was conducted from thence to the Privy Stairs of the Queen's Court at *Weſtminſter*, no leſs Perſon than King *Philip* himſelf waiting upon him and receiving him: And ſo was brought to the Queen's great Chamber, ſhe then being, or pretending not to be well at Eaſe. *Steven Gardiner* the Biſhop of *Wincheſter*, and Lord Chancellor of *England*, receiving this noble Legate in the King and Queen's Behalf, to recommend and ſet forth the Authority of this Legate, the Greatneſs of his Meſſage, and the Supreme Majeſty of the Sender, before the public Audience of the whole Parliament at that Time aſſembled, there openly proteſted with great Solemnity of Words, What a mighty Meſſage, and of what great Importance, was then brought into the Realm: Even the greateſt Meſſage, ſaid he, that ever came into *England*; and, therefore, deſired them to give attentive and inclinable Ears to ſuch a famous Legation, ſent from ſo high Authority. Well, and what Meſſage was this? Forſooth, that the Realm of *England* ſhould be reconciled again unto their Father, the Pope. That is to ſay, the Queen, with all her Nobility, and ſage Council, with ſo many learned Prelates, diſcrete Lawyers, worthy Commons, and the whole Body of the Realm of *England*, ſhould captive themſelves, and become Underlings to an *Italian* Stranger, and Friarly Prieſt ſitting at *Rome*; Which never knew *England*, never was here; never did, nor never ſhall do *England* good. And this, forſooth, ſaid *Gardiner*, was the greateſt Ambaſſage, the weightieſt Legacy, that ever came to *England*: forgetting, belike, either the Meſſage ſent here by the Apoſtles to us, or elſe, becauſe he ſaw it made not ſo much to his Purpoſe as did the other, he made the leſs Account thereof. Well then, and well we ſee, what a weighty Meſſage this was which *Gardiner* ſo exquiſitely commended. Firſt, the Sender is gone, the Meſſenger is gone, the Queen is gone, and the Meſſage gone: and yet *England* ſtandeth not a ruſh the better. Of which Meſſage I thus ſay, anſwering again to *Gardiner*, *per inverſionem Rhetoricam*, That as he ſaith, It was the greateſt, ſo I ſay again, It was the lighteſt Legacy, the moſt ridiculous Trifle, and moſt miſerable Meſſage of all other that ever came, or ever ſhall come into *England*, none excepted; for us to be reconciled to an Outlandiſh Prieſt, to ſubmit our Necks under a Foreign Yoke. What have we to do more with him than with the great *Calipha* at *Damaſcus*? If Reconciliation ought to follow, What Offences have riſen? The Pope hath offended us, more than his Coffers are able to make us amends: We never offended him. But let the Pope with his Reconciliation and Legates go, as they are already gon, God be thanked.' And this was the real Senſe of a great many (if not the moſt) in thoſe Times, when theſe Things were tranſacting, tho' they dared not then ſo plainly expreſs it. But proceed we.

The Parliament ſits.

Now then came another Parliament together in *Nov.* 10. or, according to *Raſtal*, the 11. or *Stow* the 12. At which a great deal of weighty Work was to be done. The Cardinal was to be received by the Realm in much State and Reverence, and he to reconcile it to the Pope. In this Parliament was a remarkable Act made, Repealing all K. *Henry*'s Statutes, Arti-

An Act of Repeal of K. *Henry*'s Statutes, relating to the Pope.

*Ponet* againſt *Martin.*

Articles, and Proviſions made againſt the See Apoſtolic of *Rome*, ſince the 20th Year of his Reign. This Affront offered by the Queen to her Father, was interpreted by ſome in thoſe Times, as having a further Reach, namely, to have him reputed as an Heretic, and ſo to take what followed, that is, Burning. For thus did a Reverend and Eminent Biſhop in thoſe Days write: ‘The Proceedings of that Parliament, wherein all her Father's Doings in Religion were condemned, ſeemed to confirm what *Martin* [in his Book againſt Prieſts Marriage] ſaid, that all the Hereſies in K. *Edward*'s Days proceeded from the Queen's Father. And if ſo, he was to be condemned with the reſt of the Proteſtants. Wherefore, it was to be thought, ſeeing Almighty God had ſuffered ſome of them to ſuffer Martyrdome by Fire, by bloudy Perſecution, and the Tyranny of the Pope's Laws, and Torments for profeſſing the Truth of God's Word, that now the Body of that Noble Prince the Queen's Father, becauſe he was the Beginner of all this, and the Continuer of it 25 Years, as the Proceeding of that Parliament ſeemed to pronounce, ſhould be taken up at *Windſor*, and burnt as *Wickliff*'s was.’ This Writing of this Author, no queſtion, proceeded from ſome ſtrong Hints he had heard of ſuch a Deſign among the Papiſts.

Church Lands alienated, confirmed to the preſent Poſſeſſors.

Another Branch of this Act was, for the Eſtabliſhment of all Spiritual and Eccleſiaſtical Poſſeſſions and Hereditaments, that had been conveyed to the Laity. From the Fears in the Peoples Minds, that if theſe Church-Lands ſhould be required to revert again to the Religious Houſes, to the Biſhops, to the Chauntries, &c. might happen a great Confuſion, and imminent Danger might accrue to the new ſettled Popiſh Religion. Therefore it was enacted, that the ſaid Lands ſhould be confirmed to the preſent Poſſeſſors: A formal Addreſs having been made from the Biſhops and Clergy of the Province of *Canterbury*, aſſembled in Convocation, unto K. *Philip* and Q. *Mary*, that they would make Interceſſion to *Pole* the Pope's Legate, to diſpenſe in this Matter. Which he, by his Plenary Power Legatine, graciouſly did. The Addreſs of the ſaid Convocation (wherein, by the way, it may be obſerved, that they in whoſe Hands theſe Church-Lands came, are not called Poſſeſſors, but *Detainers*) and the Diſpenſation of the ſaid Legate, may be found exemplified in the *Catalogue*, taken out of the Act it ſelf.

*Numb.* XXI, XXII.

The Convocation addreſs about Church Revenues alienated;

But becauſe this Matter was performed with ſo much Formality, and this Diſpenſation of the Legate was one of his chief Negotiations, and the Addreſs of the *Convocation* contained ſome other Things beſides that which concerned Eccleſiaſtical Goods, I ſhall at large ſet down this Affair.

In the Synod this Seſſion of Parliament, among other Things that were done, this was one (and done out of good Policy to keep the People quiet, and to make them the more patient to receive Popery again) namely, to addreſs to the King and Queen, that they would intercede with the Legate, that according to the Faculties to him granted by Pope *Julius* III. the *Detainers*, as they ſtiled the Poſſeſſors of Church Goods, might have the Favour to have the ſame granted and releaſed to them: Tho' they, of the Clergy, who moved for this, were the Defenders and Overſeers of the Church's Goods, Juriſdiction and Rights, loſt in the late pernicious Schiſm of the Kingdom, which they ought therefore, with all their Care and Power, to recover and reſtore by the Remedies of Law. But they had maturely conſidered and debated thereupon, and did think, that the

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Recovery thereof was difficult, and, in effect, impoſſible; and that by reaſon of the manifold and inextricable Contracts and Diſpoſitions made of them, if it ſhould be attempted, the Quiet and Tranquility of the Kingdom, and the Unity of the Catholic Church now newly reſtored, would be indangered. And, therefore, they preferred the public Good before their private, Peace and Tranquility before Diſcords and Diſturbances, and the Salvation of Souls before Earthly Goods.

And for the Reſtitution of the Church's Juriſdiction.

They did alſo, in the ſame Addreſs, ſupplicate their Majeſties, that the Matters pertaining to their Juriſdiction and Eccleſiaſtical Liberty, without which they could not exerciſe their Paſtoral Office and Cure of Souls, taken away from them by the Injury of the late Times, might be reſtored to them, and that all the Laws that deprived them of their ſaid Juriſdiction and Liberty, might be abrogated; Aſſuredly hoping, their Majeſties would never be wanting to the Neceſſities and Commodities of the Church, eſpecially of thoſe that had the Cure of Souls, but as Occaſion ſerved, would conſult and provide for them.

The Parliament petition to the ſame Import.

As the Convocation had thus addreſſed, ſo the Parliament petitioned the King and Queen, ſhewing, how by the late pernicious Schiſm, ſome Biſhoprics, had been divided, and out of theſe ſome inferior Churches were erected into Cathedrals, and Schools and Hoſpitals founded, and many Diſpenſations and Proviſions of Benefices made; and how that many Perſons, who were perſuaded that the Law Canonical had no longer Place in this Realm, had contracted Marriage within the Degrees of Conſanguinity and Affinity, prohibited by Law; and that many judiciary Acts and Proceſſes were had and kept upon Spiritual and Eccleſiaſtical Matters, before Judges that proceeded by a Lay Authority, and Sentences given upon them; And that Eccleſiaſtical Goods were occupied and taken by divers Perſons; which, altho' by the Appointment of the Holy Canons it might be declared Null and Void, yet if theſe Goods ſhould be put into another State than that in which they were, the public Peace and Quiet might be diſturbed, and a great Confuſion ariſe, eſpecially if the Poſſeſſors of the ſaid Goods were moleſted: Therefore, they humbly prayed their Majeſties to intercede with the Legate to provide by the Apoſtolical Benignity, for the Confirmation and Eſtabliſhment of the foreſaid Matters, and ſo, together with that, for the Quiet and Tranquility of the Kingdom.

The King and Queen intercede with the Legate.

At the Motion of the ſaid Addreſs and Petition, their Majeſties did accordingly intercede with the Legate; exhibiting to him a Bill of Interceſſion, with other Supplications.

The Legate's Diſpenſation.

Whereupon the Legate (by whoſe Device, I ſuppoſe, this Affair was contrived in this Method) granted and indulged all theſe Favours following: I. Abſolving all, to whom the Underwritten ſhould come, from Sentence of Excommunication, Suſpenſion and Interdict, or any other Eccleſiaſtical Cenſures, that had been, upon any Occaſion or Cauſe, inflicted. II. Diſpenſing, That all and ſingular Erections of Cathedral Churches, Founding of Hoſpitals and Schools in the Time of Schiſm, however the ſaid Erections and Foundations were Null before, ſhould remain ever firm in the ſame State as before; adding to them the Strength of Apoſtolical Firmneſs, on Condition the ſaid Works ſhould be eſteemed, not to be done by the former Authority, but by this which the Lord Legate now had granted them. III. Diſpenſing with all and ſingular Perſons

ſons that had contracted Matrimony, knowingly or ignorantly, in any Degree of Conſanguinity and Affinity, or in other Impediments, wherein the Pope had accuſtomed to Diſpenſe: That notwithſtanding any of theſe Impediments, they might remain lawfully in the ſame Matrimony ſo contracted, or contract anew: And decreeing the Iſſue to be lawful. Yet ſo, that whoſoever had knowingly and maliciouſly contracted, ſhould obtain Abſolution from the Sentence of Excommunication, or from the Guilt of Inceſt, by his Ordinary, or the Curate, to whom a Faculty was granted for that Purpoſe. IV. And all Eccleſiaſtical Perſons, Secular or Regular, who had obtained any Grants, Diſpenſations, Conceſſions, Indulgences, as well Orders, as Eccleſiaſtical Benefices, or other Spiritual Things, by the pretenſed Authority of the Supremacy (ſuch being come to a ſound Mind, and reſtored to the Unity of the Church) receiving and diſpenſing with them in their Orders and Benefices, as many had already received. V. Confirming all Proceſſes in any Inſtances before any Judges, as well Ordinary as Delegate, though Laics, had and framed upon Spiritual Matters, and the Sentences given upon them, though null, ariſing only by Defect of Juriſdiction. VI. Remitting and Relaxing to all Perſons, to thoſe whoſe hands Eccleſiaſtical Goods have come, all the Fruits and Profits from the ſame taken, however unduly. Willing and Decreeing, that the Poſſeſſors of the ſaid Goods, Moveable and Immoveable, might not, either now or hereafter, be moleſted and diſturbed for the ſame, either by virtue of the Diſpoſition of General Councils or Provincial, or by Decretal Epiſtles of Popes, or by any other Eccleſiaſtical Cenſure; nor that any Cenſures or Puniſhments be inflicted on them for the detaining, or not reſtoring thereof.

Yet ſince the Diviſion of Biſhoprics, and the Erection of Cathedral Churches were of the greater Cauſes, which were reſerved for the Pope himſelf, the Legate admoniſhed thoſe it concerned, to have recourſe to his Holineſs, and humbly to petition him to confirm theſe, and to do all anew. He alſo admoniſhed thoſe that he had relaxed, for the Goods of the Church which they poſſeſſed, that they ſhould have before their Eyes the Severity of God's Judgment againſt *Belſhazzar*; who turned the Sacred Veſſels which his Father, not he, had taken from God's Temple, to prophane Uſes; and to reſtore them to their proper Churches: Exhorting them, moreover, that, not being unmindful of their Salvation, they would at leaſt take care of this, that a Maintenance out of Eccleſiaſtic Goods might be provided for Miniſters, and other Cathedral and Inferior Churches, exerciſing the Cure of Souls; that Paſtors, Parſons and Vicars might be conveniently and honeſtly ſuſtained, according to their States and Qualities, and laudably exerciſe their Cures, and ſupport the Burthens incumbent on them. This Diſpenſation was dated from *Lambeth*, the 24 of *December*.

The Truth is, The Bottom of all this Indulgence was, that by this Grant of the Pope, the Parliament might give him an Equivalent; that is, to reſtore him his Supremacy and Authority again in this Church and Realm. For in the very beginning of *December*, the Parliament ſent a Poſt to *Rome*, acquainting the Pope plainly, That neither the Lords nor Commons would grant any thing in his Behalf, until he would confirm to them their Purchaſes, and ſettle their Sales of Abbey Lands *Fox* p. 1345.

and Chauntries. And this was the Bargain that was driven between them.

**Sir *William Petre*'s Lands confirmed by a Pope's Bull.**

Sir *William Petre*, Secretary of State, did not, it ſeems, think the aforeſaid Act of Parliament ſtrong enough to ſecure his Lands that he had purchaſed and procured, formerly belonging to certain Monaſteries: But cautiouſly got them confirmed by Pope *Paul* IV. the next Year, *Viz.* 1555. Whoſe Bull he obtained. An Exemplification whereof is in the Third Volume of the *Monaſticon Anglicanum*, at the very End. Wherein are mentioned all the ſeveral Manors, and Lands, bought by the ſaid *Petre*; and the divers Monaſteries or Biſhoprics to which they had appertained. As, *Ging ad Petram*, or *Ging Abbatiſſæ*, or *Ingatſton* in *Eſſex*; being a Member or Parcel formerly, of the Monaſtery of the Nuns of *Barking*; the Yearly Rent amounting to 46 *l.* Which he bought of the King for 849 *l.* *Hawly* Farm, or *Hawly* Barns; the Manor of *Crowdon*, parcel of the Church and Biſhopric of *London*, together with the Park there. The reſt is too long to ſet down. All theſe Lands, which as the Bull expreſſed, *Petre* was ready to aſſign and demiſe to Spiritual uſes, the Pope, *pro potiori Cautela ſpecialiter & expreſſè Approbat & Confirmat*, as the Words were. This Matter will be taken notice of under the next Year.

**Private Acts.**

The Public Acts of this Parliament may be ſeen in our Statute Books; the Private Acts were,

An Act for the Reſtitution of Cardinal *Pole*.

An Act for Repealing all Attaints had againſt *Richard Pate* and *Peto*.

An Act for the Confirmation of the Attainder of the late Duke of *Suffolk*.

***Pate* Biſhop of *Wigorn*.**

This *Pate* had lived abroad many Years, and had long been attainted under King *Henry* VIII. for taking the Biſhopric of *Worceſter* from the Pope. He had holden a ſecret Correſpondence with the Pope, and was excepted out of the laſt General Pardon under King *Edward* VI. But now his Attaint was taken off, and he reſtored to his See of *Worceſter*, long ſince beſtowed on him by the Pope, but never enjoyed, till now.

***Peto*.**

*Peto*, whoſe Chriſtian Name is ſometime called *Peter*, but more truly *William*, was a Monk and great Stickler for Queen *Katharine*, Queen *Mary*'s Mother, and ſo in King *Henry*'s Reign was glad to flee. The Pope nominated him for the Biſhopric of *Saliſbury*, upon the Death of *Capon*, but he refuſed it, becauſe of Age.

**Cardinal *Pole*.**

**His Treaſon.**

Cardinal *Pole* had been alſo long Attainted under King *Henry* for his Treaſon to his King and Country; but now coming with ſuch a mighty Character from the Pope, to reconcile the Nation, he was firſt to be reſtored; though ſurely he was as great and as ingrateful a Traitor as any that King had, for undertaking an Embaſſy from the Pope to excite the *French* King and Emperor to turn their Army from the *Turk* againſt King *Henry*, his own natural Sovereign, and his own Country. He wrote an Oration to that purpoſe: Which was afterwards printed by him in Latin; and about the Year 1547. or 1548. it was put into Engliſh by *Fabian Withers*. The Book was intitled, *Defenſio Unitatis Eccleſiaſticæ*. How this Cardinal came to be thought to be a Favourer of Proteſtant Doctrine (as he ſometimes was) we may learn from the ſaid Tranſlator's Epiſtle before that Book, wherein we are told, ‘ That *Renold* ‘ *Pole*, an *Engliſh* Cardinal, but not then of *England*, in the Year 1536.

'being ſent Ambaſſador by that Pope to the *French* King, to intreat a Peace, was thought in that his Embaſſade to go about nothing elſe than to ſtir up and ſow Diſſenſion, Malice and Diſcord. —— At what Time he was in *Germany* at *Auguſta*, and there was lodged in the [*Lutheran*] Paſtor's Houſe, he ſaid, That he did very well allow and agree unto al their Doctrin; and that he would declare no leſs, if there were any Convocations, or Common Councils holden. Now behold, as that Writer proceded, the great and double Diſſimulation of this holy Hypocrite. Who, albeit that before in his Ambaſſade, under the Pretence of Intreaty for Peace, had gon about nothing elſe than to move and ſtir up Diſcord and Wars, even now again at his Return unto *Rome*, feared not to diſſemble and cloak even with God himſelf. For as before you have heard, he ſeemed not to be ignorant of the Truth; yet, when he was come to *Rome*, whether he were ſuſpected of *Lutheraniſm*, and to avoid the Suſpicion thereof, or no, or elſe, that he did it to gratify the Pope, he wrote a Book againſt King *Henry* VIII. King of *England*, intitled, *The Defence of the Unity of the Church*. In the which Book, converting his Stile unto the Emperor, he included this moſt deteſtable, peſtiferous, yea, and ſeditious Oration againſt the King of *England*; unto whom he was not only moſt neerly adjoyned in Affinity, and Kindred; but alſo, as himſelf confeſſeth, moſt greatly bounden for his Education and Literature.' This is enough to ſhew, how juſtly this Man was attainted: Who now, nevertheleſs, had his Attaint taken off by Parliament, and received into the Kingdom as a Perſon of very high Merit, and that had deſerved paſſing well of his Country. Yet this Act paſſed not without conſiderable Oppoſition, as appears by an expoſtulatory Oration offered to the Parliament by one *Harchius* of *Mons* in *Flanders*, mentioned before, who ſeems to have been one of his Retinue.

Biſhop *Gardiner* preaches at *Paul's*.

After his great Work of reconciling the Kingdom was done moſt ceremoniouſly in the Parliament, in *December* did another Prelate, Biſhop *Gardiner*, the great Lord Chancellor of *England*, aſcend the Pulpit at St. *Paul's*, and there made a Sermon of the happy Reconciliation of the Kingdom, with many Reflections on the Years that were paſt, wherein King *Henry* and King *Edward* had ſhaken off the Pope's heavy Yoke; which he made a very grievous Crime. Take ſome Account of this Sermon from a Book occaſioned by the Rebellion in the Year 1569, under Q. *Elizabeth*, 'intituled, *A Warning againſt the dangerous Practices of Papiſts*: Remember, I pray you, ſaith the Author, *Gardiner*'s Sermon at *Paul*'s *Croſs*, in Queen *Mary*'s Time, upon this Text, *Hora eſt jam nos è ſomno ſurgere: It is now time for us to riſe out of ſleep*. There he ſhewed, how God diſpenſed each Thing, and each Succeſs, in Convenience of Times. He declared, what Ways had been attempted for Reſtitution of the Pope's Primacy in *England*. Wherein he divers ways falſly defamed K. *Henry* with Intents of Submiſſion, [as tho' he had intended to ſubmit himſelf and his Realm to the Pope again] ſuch was the Biſhop's Impudence. He named the Rebellions in the North in King *Henry*'s Time, and in the Weſt in King *Edward*'s; which he cloathed with cleanly Names, as, Enterprizes and Aſſemblies, as our late Rebels do in both their Firſt and Second Proclamations. But, ſaith he, the Hour was not yet come. But, by the way of Objection, wondered, how the People could, without rebelling, bear ſuch Injuries, Oppreſſions and Robberies, which they

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'ſuſtained, as he ſaid, in the Fall of Money, and otherwiſe, in King *Edward*'s Reign. He anſwered himſelf, That the Hour was not yet come. 'But now, ſaith he, the Time is come: Now is the Time for us to wake 'from Sleep. As who ſhould ſay, Long have we ſlept, or long have we 'winked: Long have we been holden in Awe, glad to diſſemble our 'Treaſons, and to ſemble good Subjects; Long have we born our Sovereign Lord a fair Face. As we acknowledged his due Authority, and deteſted the Enemy to him and to all Kings, the Pope: 'Long have we cloked and hidden our Zele, waiting for a good Hour. 'Now the dreadful King *Henry* is dead, the hopeful King *Edward* is taken 'away, the Chriſtian Nobility intangled in Snares of Law, eſpecially if 'it be partially and violently uſed: The Prince and Time favoureth our 'Side: A mighty Foreign Match is made for the Vantage of our Part: 'Now the Sun of our Victory, and the Day of our Triumph, ſhineth upon 'us; now it is Time for us to wake from Sleep. Tho' the Times once 'were, ſpecially in the Lord *Crumwel*'s Days, when we in ſhew abhorred 'the Name of Papiſt, and would commonly ſay, We had as lieve be called 'Traitors as Papiſts, and bring Actions of the Cauſe for our Purgation; 'yet now is the Time that we glory in theſe Titles, either of Papiſt in 'reſpect of *theſe* Times, or of Traitor in reſpect of *thoſe* Times. Let us 'not now leeſe our Occaſion, as we ſhall never have the like again: Eſpecially, for that ſo much of the Nobility, ſnared with Treaſon, are yielded to our Devotion:' As the Author of that Book very ſharply and ſarcaſtically unfolds the Biſhop's Meaning, by his Text which he took, and his Deſcants on it.

The Parliament's Addreſs to King *Philip*.

This was the firſt Parliament under King *Philip*: And, to compliment him, they made him an humble Suit, with the Queen's Aſſent, That in Caſe ſhe ſhould die and leave Iſſue, for the good and politic Government, Order and Adminiſtration of the Realm in the young Years of the ſaid Iſſue, he would take upon him the Rule, Order, Education and Government of the ſaid Iſſue. Whereupon King *Philip* declared, That he verily truſted that Almighty God, who had hitherto preſerved the Queen, to give this Realm ſo good a hope of certain Succeſſion in the Blood Royal of this Realm, would aſſiſt her Highneſs with his Grace and Benediction to ſee the Fruit of her Body well brought forth, live and able to govern. Whereof neither all the Realm, nor all the World beſide, ſhould or could receive more Comfort, than he ſhould or would. If yet ſuch Chance ſhould happen, his Majeſty, at their humble Deſires, was pleaſed and contented, not alonely to accept to take upon him the Care and Charge of the Education, Rule and Government of ſuch Iſſue, but during the Time of ſuch Government, would, by all Ways and Means, ſtudy and employ himſelf to advance the Weal public and private of this Realm, according to the Truſt in his Majeſty repoſed, with no leſs good Will and Affection, than if his Highneſs had been naturally born among them. Whereupon the Parliament made an Act to confirm the ſaid Government unto him; and made it Treaſon for any hereafter, by any Writing, as well as Deed, to attempt ſo much as to deprive the King from the ſaid Rule and Government. And thus ſure and certain did the *Spaniſh* and Popiſh Party hope to make all.

His Anſwer.

A Petition of the *Iriſh* Friars for their Monaſteries.

The Friars *Minors* of the *Obſervance* in *Ireland*, not long after Cardinal *Pole*'s coming into *England*, made their Complaint to the Queen and him, by

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by the Warden of *Kilchullin* their Meſſenger, of certain Monaſteries of their Order in that Kingdom, which were deprived of their Revenues, and which were then devolved into the Queen's Poſſeſſion: Namely, theſe four, the Monaſtery of *Kilchullin*, held by one *Uſtas*; *Iniſtorty*, poſſeſſed by *Butler* without any Title; *Truim*, founded by King *Henry* VIII. and Queen *Katharine*, bought by the Biſhop of *Meath*, and by him granted to certain Officers of the ſaid Town for certain Conſiderations; and *Mounts Fernand*, bought by *Cuſack*. From all which Houſes ſuppreſſed (as it was ſet forth) the poor Friars in the Time of the late Schiſm being forced to depart, lived in Mountains and Woods, and endured Hunger and Cold: Inſomuch, that they were hindred from preaching God's Word, and exerciſing the Divine Office. Therefore they did, by the aboveſaid Warden their Meſſenger, pray the Queen and Cardinal, that by their Letters to their Officers, and eſpecially to the Deputy and Chancellor of *Ireland*, they might be commanded to reſtore wholly the ſaid Places, with all the Goods pertaining to them, without any Contradiction whatſoever. And whereas there were ſome Monaſteries already poſſeſſed and erected by the Friars, the *Engliſh* Captains and Soldiers, eſpecially ſuch as came lately thither, to ſave their own Purſes, had made uſe of them for Stabling for their Horſes; and ſpecially the Monaſtery of *Cragfariſſy*: Therefore, they ſued that ſome Remedy might be had in that Matter. What Effect this Meſſage had, I cannot tell. But the ſupplicatory Letter may be read in the *Catalogue*. *Numb.* XXIII.

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# CHAP. XX.

*Many abſent wholly from the Parliament. Bonfires commanded. The King and Queen ride through the City. Dr.* Martin's *Book againſt Prieſts Marriage.* Standiſh, Procter, Buſh *and* Chriſtopherſon, *Biſhops, ſet forth Books.*

Parliament Men refuſe to ſit.

HOWEVER the Members of this Parliament were handled by the Court, to root up many good Statutes, and to lay upon the Nation the old *Roman* Yoke again, and to receive the Pope's Authority into the Realm; yet it went againſt the Grain with a great many of them. Who ſeeing how Things went, did at laſt, from the 12th of *January*, wholly abſent from the Houſe, and came no more there, to the Number of Thirty nine Perſons; whereof the great Lawyer *Plowden* was one. Their Names were theſe that follow, (which, for the Memorableneſs of the Matter, are ſet down and preſerved to Poſterity by the Lord *Coke*.)

*Inſtitut.* Part IV. p. 17.

Tho.

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Their Names.

*Tho. Denton* of the County of *Oxon.*
*Henry Cary.*
*Richard Ward.*
*Edm. Plowden* de *Tibmerſh* in Com. *Berks, Arm.*
*Henry Chiverton.*
*Rob. Brown.*
*John Coucke.*
*John Pethebrige.*
*John Melhews.*
——— *Courtney.*
*Ralph Mitchel.*
*Tho. Matthew.*
*Rich. Braſey.*
*Tho. Maſſye.*
*Peter Fretchwel.*
*Henry Vernon* de *Sydbery*, in Com. *Derby.*
*William Moor* de Vill. *Derby.*
*Will. Bainbrigge.*
*John Eveleigh.*
*Nich. Adamps* de *Dartmouth.*
*Clifton Harneys*, in Com. *Devon.*
*Rich. Phelips.*
*Anth. Dylwington.*
*Andr. Hoord.*
*Chr. Hoel*, in Com. *Dorſet.*
*John Mannock.*
*Tho. Phelipps.*
*Will. Randol.*
*John Moyne.*
*Hugh Smith.*
*Roger Gerard.*
*Ralph Scroope.*
*Tho. Moor* de *Hambleton*, in Com. *Bucks.*
*Will. Read.*
*Henry Mannock.*
*John Maynard* de St. *Alban.*
*Nic. Debden.*
*Philip Tirwhit.*

Indicted for it. This, no queſtion, was inwardly well enough liked by the Queen, and her Popiſh Cabal; yet, outwardly, there was a Shew of great Diſpleaſure againſt theſe Men that preſumed thus to do. And they were indicted for it at the *King's Bench*, by the Queen's Attorney, *Edward Griffith*, in *Eaſter Term* enſuing: Information being then preferred againſt them for departing without Licence, contrary to the King and Queen's Inhibition in the Beginning of the Parliament. Six of theſe, being timerous Burgeſſes, ſubmitted themſelves to their Fines. But whether they paid any, or but very ſmall, it appears not. And *Edmund Plowden*, the Learned Lawyer, pleaded, That he remained continually from the Beginning to the End of the Parliament, and took a Traverſe full of Pregnancy, as the Lord *Coke* ſpeaks.

The Indictment. The Writ of Information againſt theſe Parliament Men ran; ‘*Quod*
‘ *inhibitum fuit* [*a Rege & Regina in eodem Parlamento*] *quod nullus ad idem*
‘ *Parlamentum ſummonitus, & ibidem intereſſens, ab eodem Parlamento abſq;*
‘ *ſpeciali Licentia dictorum Dominorum Regis & Reginæ, & Cur' Parlament.*
‘ *prædict' recederet, ſeu ſeipſum aliquo modo abſentaret.* And that theſe
‘ Men appeared at this Parliament, and there were preſent. Notwith-
‘ ſtanding lightly eſteeming the Inhibition of the King and Queen, and
‘ having no Regard of the Commonweal of this Realm of *England*, after-
‘ ward, namely 12 *Jan.* the Firſt and Second of the King and Queen,
‘ and during the Parliament beforeſaid, they departed without Licenſe,
‘ in manifeſt Contempt of the ſaid King and Queen's Command and In-
‘ junction, and to the great Detriment of the Commonweal of this King-
‘ dom, and to the pernicious Example of all other.

Not of Force. But this Complaint againſt them was not to be brought before any Court, but the Court of Parliament it ſelf. For the High Court of Parliament ſubſiſteth by its own Laws and Cuſtoms. And it is a Law and Cuſtom of Parliament, That all weighty Matters in any Parliament moved concerning the Peers of the Realm, or Commons in Parliament aſſembled, ought to be determined, adjudged and diſcuſſed by the Courſe of the Parliament, and not by the Civil Law, not yet by the Common Law of the Realm, uſed in more inferior Courts. And by another Law or Cuſtom of Parliament, the King cannot take notice of any thing ſaid or done in the Houſe of Commons, but by the Report of the Houſe of Commons; And every Member of the Houſe of Commons hath a Judicial Place, and can be no Witneſs. And this is the Reaſon that Judges ought not to give any opinion of a Matter of Parliament, becauſe it is not to be decided by the Common Laws, but according to the Laws and Cuſtoms of Parliament: According as the great Lawyer *Coke* explained this Matter.

*Inſtitut. P.* 4. *p.* 21.

In the reſt of Queen *Mary*'s Parliaments many abſented alſo. The Names of whom the Lord *Coke* ſet down as he met with them in Records; and then makes this Note, That the poor Common Members of the Parliament *in Diebus illis*, had no great accord to continue in Parliament, but departed.

At the Concluſion of this Parliament, the Queen writ another Letter to the Sheriffs, containing her Order for Solemn Maſſes and *Te Deum* in Churches, and Bonfires in all the Counties, for Reconciliation with the Pope. For it ſeems the People had not conceived any ſuch great Store of Joy at the Doings of this Parliament, in taking up the Pope's Yoke again, as to make any outward Signification of it. Which therefore they were now forced to do by Letters Mandatory from the Court. The Letter was thus.

*By the King and Queen.*

*MARY the Quene,*

*The Queen's Letter for Bonefires, and* Te Deum, *for reconciling the Nation.*
*D. G. Hickes,* Eq; MSS.

'Truſty and Welbeloved, Wee grete you wel: And whereas by the eſpecial favour of Almighty God, many and ſundry great matters touching our Chriſtian Faith, and a godly Concord with the reſt of *Chriſtendom*, have in our late Parlament with one Conſent of the Lords Spiritual and Temporal, and other our Loving Subjects, been agreed upon and eſtabliſhed: wherby this our whole Realm, and al our loving Subjects of the ſame, being delivered, by Authority of the Pope's Holineſs, from al Sentences of Interdiction, and other Cenſures of the Church, be now reſtored again into God's favour, and the Unity of the Mother holy Church, as by the Buls of our deareſt Couſin, the moſt Reverend Father in God, Lord Cardinal *Pole*, Legate *De Latere* from the Pope's ſaid Holineſs, fully appeareth: Like as we conſidering how much We both for theſe and other innumerable benefits of Almighty God abundantly powred upon us, do humbly acknowledge ourſelves moſt bounden to thank, and praiſe, and ſerve him al the Days of our Life; ſo thinking good that al our Subjects of every Degree ſhould in al places, with Repentance of their former Lives, both give Thanks for theſe his great Mercies, and to exerciſe thmſeleves in Prayer, Faſting and Works of Charity, as they may ſhew themſelves true Children of the Holy Church, whereunto they be now thus reconciled; and that they take the ſame ſo thankfully as they have juſt Cauſe to do; We have by other our Letters to the Biſhops of our Realm required them, to cauſe ſolemn Maſs with *Te Deum* openly in al their Cathedral Churches to be ſung, and the like to be ſung and ſaid openly in al other Churches within their ſeveral Dioceſſes: And to the intent the Common People may likewiſe by ſome Token declare Joy and Gladneſs, which, they ought

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‘juſtly to conceive for this Reconciliation and Uniting of the Realm to the reſt of *Chriſtendom,* We have thought good to require you to give order throughout al your Sheriffwick, for making of Bonfires in al Places, for ſome Demonſtration of Rejoycing for the good Succeſs of the Premiſſes accordingly. Wherefore We require you not to fail. Yeven under our Signet at our Palace of *Weſtmiſter,* the Day of *January,* the Firſt and Second Year of our Reigne.’

The King and Queen ride thro' the City, with the Cardinal and Chancellor.

It was but a little after this, King *Philip* and Queen *Mary* rode thro' the City, attended with the Cardinal Legate, and Biſhop *Gardiner,* Lord Chancellor. The Biſhop rode on the one ſide before the King, with the Great Seal before him: On the other ſide rode the Cardinal before the Queen, with the Croſs carried afore him, he being all in Scarlet, and bleſſing the People as he went. For which he was greatly laughed to ſcorn. For few of the People had now any good Conceit of the Pope, or his Creatures Bleſſings. Nor did they put off their Caps, and make Courteſy to the Croſs; neither was there ſcarce any Expreſſion of Joy at the ſight of the King and Queen: None ſaying, *God ſave them.* The Biſhop of *Wincheſter* was ſore offended at this; and as he paſſed along, would ſay to his Servants, *Mark that Houſe;* and anon, *Take that Knave, and have him to the Counter. Such a ſort of Heretics who ever ſaw, that will neither reverence the Croſs of Chriſt, nor yet once ſo much as,* God ſave the King and Queen? *I will teach them to do both, if I live.* This *Mountain* (of whom mention hath been made before) heard him ſay, ſtanding at *Soper-lane* end in *Cheapſide,* to ſee the Sight, having been newly delivered out of Priſon.

A Book comes forth of the Emperors' Wars againſt the Proteſtants.

Now, partly that the Honour of the Emperor might reſound through *England,* his Son being newly married to *England's* Queen, partly to recommend the Pope's Religion by the Worldly Succeſſes of it, a tranſlated Book came forth of the Emperor's Wars in *Germany,* and of his Victories againſt the Proteſtants, intitled, *The Commentary of Don Lewis De' Avela & Suniga: Treating of the great Wars in* Germany, *made by* Charles V. *Emperor of* Rome, *and King of* Spain, *againſt* John Frederick *Duke of* Saxony, *and* Philip *Landgrave of* Heſſe; *With other great Princes and Cities of the* Lutherans. *Written originally in the Year* 1546. The ſetting forth this Book now was, to certify the Minds of ſuch as were deſirous to know, what had followed the Doctrine of *Martin Luther,* as the Epiſtles Dedicatory, addreſſed to *Edward* Earl of *Darby,* expreſſed it.

*Martin* ſets forth a Book againſt the Marriage of Prieſts.

Another Book came abroad this Year, with much Shew and Vapor: made by Dr. *Martin,* of the *Unlawfulneſs of Prieſts Marriage;* A Vicious Man himſelf, and notoriouſly guilty of Uncleanneſs; and ſo the more unfit to handle that Subject. Nor was he able to write ſuch a Book himſelf, being altogether ignorant in Divinity, as his Opponent, that anſwered his Treatiſe, aſſerted; adding, That he was not the Author, but rather the Penner of that Blaſphemous Book. If you will have ſome further Character of him, take it from *Bale,* (who lived in, and had good Intelligence of theſe Times, and the Men of them) making ſome Allowance for his homely way of Writing: ‘The ſubtil Summoner of *Barkſhire,* the Clerk Protector of the Pope's Sodomites under *Wincheſter,* a Wiſe and a Politic Gentleman, and one that can weigh with all Winds: When the Goſpel reigned, he was a great Goſpeller, and wrote thereabouts

Bale's *Declar.* p. 37.

‘ many Epiſtles to my Lord of *Canterbury*, thinking then to profit that way. The Epiſtles are yet to be ſeen, as Witneſſes of the ſame. —— And moreover, oft deſired of his familiar Friends, to report to the ſaid Lord of *Canterbury*, how painful a Man he was in Matters of that Religion, to ſet the Matter ſomewhat forward. —— He played once the Fool of *Chriſtmas* in the *New College* of *Oxford*. But, I promiſe you, he is a ſhrewd knaviſh Fool. Take good heed of him, my Maſters; for when you have well fatted him, if the World change again, he is clearly gon from you. We are not ignorant whence his newly peppered Divinity cometh, with his guileful glorying of his old Doctors, *Martin*, that valiant Champain, being *Wincheſter*'s own Voice.’ There was a Teſtimony in *Latin* given of this Dr. *Martin* by *Franciſcus Baldwinus*, LL. D. and public Reader at *Bourges* in *France*, concerning the Bad Life of this Man, when he ſojourned at that Univerſity, where he took his Degree: Which Teſtimony *Bale* hath taken care to preſerve.

In his *Declar.* of Bonner's *Articles.*

*Martin* in his Book cenſures *Hoper*, Chap. 10.

But from the Man, let us proceed to take ſome view of his Book. In one Place thereof he tells us of a Diſpute held between Bp. *Hoper* (whom he ſtiles Sir *John Hooper*) and others in the *Fleet*; and that he was not long ago, before Thirty Perſons, charged with a Paſſage in a Book of his, That the Huſband being divorced from the Wife, might marry with another in the former Wife's Life-time; and that he was preſſed to anſwer to that Doctrine of his, and particularly they urged to him two Places of Scripture out of St. *Paul*; *viz.* 1 *Cor.* 7. and *Rom.* 7. And *Martin* repreſents him, as tho' he found no other Shift, but to ſay that *Paul* could not mean as he was taken. For that, in his Time, the Civil Law was uſed, and the Civil Law made Adultery, Death, as it is plain, ſaid he, in the Title *Ad Legem Juliam de Adulteriis*. But it was replied to him on the contrary, that one *Claudius* being condemned of Adultery, yet afterwards married; which was not the Uſage of dead Men: and that *Ulpian* made mention of ſome that were baniſhed in his Time for the ſaid Offence (which Puniſhment in *Tiberius* his Time was proclaimed, and by *Trajan* and other Princes continued.) And that in the Civil Law the Pain of Death was not read of before *Conſtantine*'s Days, or at leaſt before the Conſtitutions of *Alexander Severus* and *Diocletian*, which were made above 200 Years after St. *Paul*'s Epiſtle was writ to the *Romans*. Then *Hoper* anſwered, He ſpake not of the Civil Law written, but of the Civil Law unwritten. Thus repreſenting *Hoper* as run down and put to miſerable Shifts. And yet Dr. *Martin*, by what he adds after, ſeems to vindicate *Hoper*'s Aſſertion. For he acknowledgeth, there was the *Lex Julia*, made by *Auguſtus*, that made Adultery, Death; and that *Juvenal* cried out, with relation thereto, of the Adultery of the Times, *Ubi nunc Lex* Julia *dormis?* So that by theſe Words, it ſeems, the Law was not taken away, but only ſlept for want of good Execution. And, he ſaith, the Law was mitigated by *Tiberius*, and diſcontinued by other Emperors, and Baniſhment uſed inſtead of Death.

And *Coverdale*, Chap. 11.

The ſaid *Martin*, in another Place of his Book, cenſures *Coverdale*'s Tranſlation of the *Bible*, where the High Prieſt ſaid to *David*, *If thy Servants be clean*, maximè à Mulieribus, *eſpecially from Women*; ſaying, that *Coverdale* read it, *Filthy Women*. To the Intent, ſaith *Martin*, that no Argument ſhould be gathered thereof againſt the Marriage of Prieſts. Whereas, as he adds, all the *Hebrews* underſtand by the ſame Place, as St.

*Hierom* writ, the proper Wives of *David*'s Train and Company that came with him. But it is a ſign *Martin* took up Things upon Hearſay, and made not uſe of his own Eyes. For I have conſulted *Coverdale*'s *Bible*, and *Tindale*'s too, in two ſeveral Editions, and none of them read as *Martin* pretends; but thus, *If the young Men had abſtained only from Women;* without Addition of *Filthy*, either in Text or Margin.

And vilifies Married Prieſts.

In another Place of his Book, the more to vilify the Prieſts in King *Edward*'s Reign for their Marriage, he chargeth them, That for Haſte ſome of them took common Strumpets, ſome of them Widows, and ſome of them other Mens Wives; throwing his Dirt, without regard whence he had his Reports, or whether they were true or falſe.

Anſwered by *Ponet.*

But *Ponet*, late Biſhop of *Winton*, now in Exile, excellently anſwered this ſcurrilous Book, with great Learning and Clearneſs, in Two Parts. One Part whereof came forth in the Year 1556, as we ſhall ſee when we come to that Year.

Dr. *Standiſh*'s Book againſt the Scriptures in *Engliſh.*

Another Doctor, of the ſame Strain with Dr. *Martin*, ſet forth alſo this Year another Book, to ſerve the ſame Turn. It was intituled, *A Diſcourſe, wherein is debated, Whether it be expedient that the Scripture ſhould be in* Engliſh, *for all Men to read that will.* Printed at *London* by *Robert Ealie.* This Book conſiſted of a great Maſs of Proofs, Thirty and upwards, why the Scripture was not to be allowed in the *Engliſh* Tongue. And ſome of his Proofs were ſuch as theſe: 'That the reading of the Scripture in *Engliſh* tended to the People's ſpiritual Deſtruction. That by this *Damnable Liberty* (as he ſtiled it) all Holy Myſteries had been deſpiſed, and the People had utterly condemned every Thing that was not expreſſed in the Letter of their *Engliſh Bibles.* That it was the occaſion of many Hereſies. And that it miniſtred Occaſion to the Common Sort to fall into Error, ſince the rude Ignorant Sort were ever prone perverſly to wreſt the Scripture. That the Univerſal Church of Chriſt did never allow nor approve the Scripture to be in the vulgar Language, weighing the manifold Inconveniencies that iſſued thereof; but ever, from Time to Time, among other Errors, did tread that down, and ſuppreſs it. That like as God appointed the Old Law to be written in Stone, Tables or Books, ſo did he appoint (as *Jeremie* witneſſed) the New to be written only in the Heart of Man. Why ſhould the Writing in Books then be ſo highly regarded? But this carnal, this fleſhly Regarding, by no means, as he added, can be ſo well extenuate, or rather quite taken away, as by taking the Scripture forth of the vulgar Tongue, and forth of the handling of the lewd Ignorant.' Here alſo we read, 'That as the People had the Scripture in their own Handlings theſe dozen Years paſt, ſo it was to their utter ſpiritual Deſtruction.' He produced alſo that of our Saviour, *That which ye have heard in ſecret Places, ſhall be preached on the Tops of the Houſes.* Which he made this uſe of. 'He ſaid not, it ſhall be written in your Churches (as it was *Jewiſhly* uſed of late here in *England*) nor written in *Bibles*, to be read of every one in his Mother Tongue, and ſet up for that Purpoſe in every Church. He could not but mervail, that Men, to their own Confuſion, were ſo deſirous to have the Scripture in their Mother Tongue. Therefore, Away, ſaid he, with the *Engliſh damnable Tranſlation*, and let them learn the Myſteries of God reverently by heart, and learn to give as much Credit to that which is not expreſſed in Scripture: Know-

*Jer.* 31.

'ing, that in three Points the Authority of the Church is above the Authority of the Scripture: One is, in fortifying Verities, *not written*, to be neceſſary to Salvation, *&c.* And, finally, as he concluded, Seeing that by no means, ſo ſoon as by the Scriptures in *Engliſh*, Hereſies did both ſpring daily, and were alſo maintained, wherein ſhould good Men be more diligent, than in the Extirpation thereof?' This was the Doctrine that in Queen *Mary*'s Reign was publiſhed and allowed for *Catholic*.

Another Book now comes forth, viz. *The Way home to Chriſt.*

Another of theſe Welwillers to the Pope's Religion named, *John Procter*, tranſlated *Vincentius Lirinenſis* to this Purpoſe, and in *October* printed his Tranſlation; which he called, *The Way home to Chriſt and Truth, leading from Antichriſt and Error: Made and ſet forth in the* Latin *Tongue by that famous Clark* VINCENT, French-*man, born above* xi. *Hundred Years paſt, for the Comfort of all Chriſtian Men, againſt the moſt pernicious and deteſtable Craft of Heretics. Which, in his Time, by al ſubtil Ways, deviſed to obſcure and deface the Doctrin and Religion of the Univerſal Church. And now the ſame Work is* Engliſhed, *and by the Queen's Highnes authorized to be ſet furthe for the Relief of divers* Engliſh *Menne, which yet ſtand in doubt, Whether they may go to Heaven in the Peace and Unity of Chriſt's Univerſal Church, or to Hel in the Diſſenſion and Confuſion of Heretics.* All this carried the Title Page. The Tranſlator dedicated his Book to the Queen, thus beſpeaking her in the Beginning; *We have, with our great Harms, long tried, nothing to be more perillous than wicked Folly armed with Princely Authority. Bleſſed be the heavenly God,* Moſt gracious MARY, *we now ſavour what ineſtimable good Thing is godly Wiſdom coupled with Power Imperial*, &c. His Prologue he writes to his *Dear Brethren, and Natural Countrymen of* England. Wherein he thus tells them, in his Entrance, 'That in this new and miraculous Reign of Merciful *MARY*, their new and moſt lawful Queen and Governeſs, wherein they ſaw ſo many good old Orders newly reſtored, and ſo many new erroneous Novelties antiquated and made old, he had a vehement Deſire to exhibit unto them ſome new Gift and Token, whereby to witneſs the great Gladneſs newly engendred in his Heart on ſo many new Occaſions. And among all other Gifts that might commend the Giver, and advantage the Receiver, found none either fitter for him to give, or better for them to receive, or more agreable to this preſent Time, than if he ſhould renew ſome old Treſure, and preſent them with ſome ancient Jewel; the Uſe whereof might both encreaſe Knowledge in them to diſcern the Value of old and ancient Jewels of late Days not regarded, and expel alſo from them blind and groſs Ignorance, to the utter defacing of ſuch new Pelfrie and counterfeit Traſh, as lately had been eſteemed.

In the ſame Prologue to his Country-men, thus he addreſſeth himſelf to them; "Oh! dear Brethren and Friends, it much pitieth me, and I truſt it now repenteth you alſo, to conſider how ill you have been of late taught; how unnaturally you have been entreated, ſince ye left this good and loving Mother; how many Diſeaſes and Infirmities have grown upon you, ſince your departing from this comfortable Leche; how owgle and Carrion-lean ye are to ſe, ſince you chaunged this neceſſary Nourſe: With how great tempeſtuous Storms ye have ben beaten, ſince you firſt let looſe from this faithful Haven. Wo worth that falſe Harlot that hath deceived you! I mean, that malignant and

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'curſed Church. It is ſhe that by her flattering Means and deceitful Allurements, hath inticed you to come from ſo ſweet and amiable Mother's Lap into her Whoriſh Arms. From Church to Church, I grant; but not from like to like: From an heavenly Church, to a malignant Church: From a loving Mother, to a flattering Harlot: From the Condition of Grace, to the State of Perdition: From the Unity of Chriſtians, to the Diverſion of Hereticks: From the Light of pure Knowledge, to the Darkneſs of foul Ignorance: From the Truth of Antiquity, to the Falſhood of Novelties: From faithful Believing, to carnal Reaſoning, *&c.*

Then he fell foul upon the late Preachers, calling them Miniſters of the Devil, and Preachers of Antichriſt, nay Antichriſt; and adding, 'That thoſe Antichriſts had born a great Stroke here a long Time in *England*. In whom was no Conſtancy, no Stay, no Stedfaſtneſs of Religion and Doctrine. Howbeit they al agreed wel in ſome Things. They would be as proud, as heady, as falſe and ſubtil as the Devil their Father, wherehence they came. They al would have Wives, long Berdes [whereas the Popiſh Prieſts were to be cloſe ſhaven] and, finally, no old Truth or Faſhions, but all new Knacks and Fancies, *&c.* In their ſtout Countenances they ſeemed Warriors: In their light Apparel, Courtiers: In their familiar Talk, Rybawds: In their Geſture, Wantons: In their Living, Ryotous, *&c.*

Then he falls as fiercely upon the Laity, their Diſciples; 'And how much have yee, their Diſciples and Scholars, profited under them, and by their Example in Godlines of Life, in Honeſty of Behaviour, in Charity towards your Neighbours, ſince ye firſt went from your Mother the Church, and left the antient Orders and Cuſtoms of Religion, and became gay Goſpellers, after the Guiſe of your new Teachers? —— I am perfect, and none of you can ſay Nay, and ſay Truth; ye have grown in all Wickedneſs, as ye have grown in this new Religion: Inſomuch, that there was never ſuch Unthriftines in Servants, ſuch Unnaturalnes in Children, ſuch Unrulines in Subjects, ſuch Fiercenes in Enemies, ſuch Unfaithfulnes in Friends; again, ſuch Beaſtlines of Minds, ſuch Diſdainfulnes in Hearts: Finally, ſuch Falſehood in Promiſes, ſuch Deceitfulnes in Bargains, ſuch greedy Extortion, ſuch inſatiable Covetouſneſs, ſuch intolerable Pride, as therefore ye are become a Fable amongſt al Nations. How ſay you? Is not this true? *&c.*' But enough of this zealous Catholic, and his Book.

Bp. *Buſh* ſets forth a Book;

*Paul Buſh* Biſhop of *Briſtol*, one of the Compliers with both Religions, ſet forth this Year an Exhortation to one *Margaret*, Wife of *John Burges*, Clothier, of *Kingſwood* in the County of *Wilts*, printed by *John Cawood*. The Sum of this ſeems to have been to perſuade her to comply with the Popiſh Religion, the better to ſhew the Sincerity of his own coming about. Printed in 8*vo*.

And ſo doth *Chriſtopherſon*.

And *John Chriſtopherſon*, e'er long to be preferred to the Deanry of *Norwich*, publiſhed alſo an *Exhortation* upon Occaſion of the late Inſurrection, directed to all Men to take heed of Rebellion. Wherein were ſet down the Cauſes that commonly move Men to rebel; and ſhewing, that there was no Cauſe that ought to move a Man thereunto. Printed in 8*vo*. by *Cawood*.

The Queen now made choice of two great Men, to intruſt two great Offices with them. For on *March* 12. a Commiſſion was made, appointing *William* Earl of *Pembroke* her Lieutenant General, in the Parts beyond the Seas. And, by another Commiſſion *William* Lord *Haward*, was made Lieutenant General for the Seas.

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L. *Pembroke* and L. *Haward* the Queen's Lieutenants.

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# CHAP. XXI.

## *The Miſfortunes and Lamentable Ends of ſome Eminent Profeſſors of the Goſpel; Sir* James Hales, William Ford, Richard Wever, William Thomas, *Eſq;*

WE will now ſpend a ſew Lines in relating the Miſeries and Diſaſters that this Year befel ſeveral Men of Eminency; who were noted in the laſt Reign to have patronized, or earneſtly profeſſed the Reformation.

Sir *James Hales* of *Kent*, Knight, a Pious and Good Man, and a Juſt and able Judge under King *Henry* and King *Edward* (whoſe Hiſtory is related at large by *Fox*) was made a Priſoner in the *King's Bench* laſt Year by the Biſhop of *Wincheſter*, Lord Chancellor; and thence was removed to the *Counter* in *Breadſtreet*; and from thence to the *Fleet*. Here one *Foſter*, a Gentleman of *Hampſhire*, laboured to perſuade him to embrace the Popiſh Doctrine by this Argument, That the Error was without danger, but the Truth full of Peril. When it was known that *Hales* was inclinable to relent, *Day* Biſhop of *Chicheſter*, and *Portman* a Judge, came to him (it being then the Month of *April*) and did ſo earneſtly deal with him, that they overcame him at laſt, after his having lain three Weeks in that Priſon of the *Fleet*. But the Trouble that aroſe in his Conſcience for what he had done, filled him with great Terror, and overwhelmed him with Sorrow: So that he attempted, in the Abſence of his Servant, to kill himſelf with his Penknife. For being ill, and lying ſobbing and ſighing, he ſent down his Servant upon an Errand, and in the mean time wounded himſelf in divers Places of his Body. But his Servant came in on the ſudden, and at that time prevented his Death.

Judge *Hales* Act. and Mon. *p.* 1392.

Recants.

Wounds himſelf.

*Wincheſter* took occaſion upon this, the Day after, in the Star-Chamber, to blaſpheme the Doctrine of the Goſpel, calling it, *The Doctrine of Deſperation*, and the Profeſſors of it, *Deſperate Men*. Whereas, indeed, the Blame of Judge *Hales* his Doing, was not to be laid upon the true Religion, but upon the forſaking of it: For he did this Act after he had, in effect, renounced the Religion. For the Vindication therefore of Religion, it was thought convenient, that a Treatiſe ſhould be compoſed concerning this Matter. Wherein the Blame of this Action was retorted upon the Papiſts themſelves. This Treatiſe, as I met with it among the *Foxian* MSS. I have caſt into the *Catalogue*. It was written by Biſhop *Hoper*, as may appear by one of his Letters preſerved in the Volume of the *Martyrs Letters*, to this Tenor;

*Wincheſter*'s Cenſure hereupon.

Religion vindicated.

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*Hoper's* Letter relating thereto.

'To my Beloved in the Lord *W. P.* The Grace of God be with you. 'I have ſent you Letters for my Wife, who is at *Frankford*, in *High* '*Almain*; I pray you, convey them truſtily and ſpeedily, and ſeal them 'cloſe after the Merchants Faſhion, that they be not opened. *William* '*Dounton*, my Servant, hath the firſt Copy of that I wrot concerning Ma'ſter *Hales* Hurt. I would Maſter *Bradford* did ſee it; and then the Copy 'to be wel kept, leſt any Man of Malice ſhould add any thing more and 'worſe than I have made it. I pas not of that may come of it, I thank 'God; and my Conſcience bears me Record, that I did it of Zele to the 'Word of God, which that Biſhop of *Wincheſter* called, *The Doctrin of* '*Deſperation.* Not only my Heart, but alſo my Mouth, my Pen, and 'al my Powers, ſhal be againſt him, even till Death (by God's help) in 'this Cauſe. Let God do with the Matter as it pleaſeth his high Ma'jeſty. To whom I commend you, 29 *April*, 1554.

Yours, *John Hoper.*

Whence we learn the Author of this Vindication, and the Care and Zeal this pious Biſhop had for preſerving the Credit and Reputation of the Reformed Religion.

*Hales* drowns himſelf.

But to return to this unhappy Gentleman, Mr. *Hales*; ſadder yet was his Concluſion. For after his Recantation, being diſmiſſed home unto his own Country and Habitation, conquered with Grief and Deſpair, he drowned himſelf in a Shallow Pond near his own Houſe, which is ſhewn to this Day.

Others under great Trouble of Mind for hearing Maſs.

Beſides this ſad Inſtance, others I meet with, who being formerly ſerious Profeſſors of the Goſpel, and through Fear, or ſome other Cauſe, having gone to Maſs, fell into great Deſpairs, and into ſuch a diſconſolate State, as made them attempt, or execute, their own Deaths. Two other Paſſages I ſhall relate, that happened in theſe ſad *Marian* Days.

*Will. Ford.* *Fox.* MSS.

The one is of Mr. *William Ford*, ſometime Scholar, and after Uſher of *Wickham* College beſide *Wincheſter*. Who being at length, by the Labour and Pains of *John Loud*, of the ſame College, brought from the Popiſh Doctrine, became at laſt a great Enemy to Papiſm in *Oxford*, being there Fellow and Civilian (as Mr. *John Philpot* was about that Time in *Wickham* College) and afterward being Uſher under Mr. *John White*, Schoolmaſter, in that College. There were many golden Images there in that Church: The Door whereof was directly over againſt the Uſher's Chamber. One Day Mr. *Ford* tied a long Cord to the Images, linking them all in one Cord, and being in his Chamber after Midnight, he plucked the Cord's End, and at one Pull all the golden Gods came down. It wakened all Men with the Ruſh: They were amazed at the terrible Noiſe, and alſo diſmayed at the grievous ſight. The Cord being plucked hard, and cut with a twitch, lay at the Church-door. At laſt they fell to ſearching, but Mr. *Ford*, moſt ſuſpected, was found in his Bed. This happened about the Year 1535, or 1536. Mr. *Ford* afterwards had a Dog's Life among them (I uſe the Words of my *MS.*) Mr. *White* the Schoolmaſter, the Fellows of the Houſe, and the Scholars, crying out and railing at him, by Supportation of their Maſter. Lewd Men lay in wait for him many times; and one Night going into the Town, he muſt needs come home to the College by the Town Walls, the Gates of *Trinity College* being ſhut. This was eſpied; he was watched, and when he came to a blind dark Corner, by *King's-gate*, there they laid on him with Staves. He clapped his Gown Collar, furred with Foxfur, round about his Head and Neck. They laid on him ſome Strokes, but, by God's Providence, the moſt part, in that great Darkneſs, did light upon the Ground. So they ran away, and left Mr. *Ford* for Dead. But he tumbled and rolled himſelf to the Gates (for they made him paſt going) and then cryed for Help, and People came in, who took him up and bare him to his Lodging.

But to come down to Queen *Mary*'s diſmal Days: When this *Ford* lived with Mr. *Richard Whalley*, at *Welbeck*; whom one Day he accompanied, by Command, to Sir *George Perpoint's*, Knight, dwelling at *Wedhouſe*, a Mile off; there he heard Chaunting, Singing; and there he ſaw Torch-bearing in Day-light at Maſs. But upon this he fell into a miſliking of himſelf. The Devil tempted him continually, eſpecially in the Night, as many knew. At laſt *George Petit*, the Son of Mr. *John Petit*, that great Patriot of the City of *London*, told *John Loud*, how his old Friend and Scholar was tempted of Satan to kill himſelf, upon a ſmall Occaſion, as ſome thought. Whereupon he did from *Adenborow* in *Nottinghamſhire*, write a comfortable Letter by the ſaid *Petit* to Mr. *Ford*. At the reading of which Letter he greatly rejoyced, and took ſpiritual Comfort, oft-times kiſſing the Letter, giving Thanks to God, and his Servant, for it. And ſo, at laſt, being well comforted, he was made Parſon of *Newbury*, by the means of Mr. *Forteſcue*, ſometime his Scholar in Humanity, rather than Follower in Religion. And with continual Pains teaching the Grammar School there, and Preaching, he changed this Life for a better, in great Feebleneſs of Body, more than of Soul and Mind.

*Rich. Wever*.

But ſadder was the End of one *Richard Wever*, of *Briſtol*; Who fell into like Temptation for hearing Maſs. A certain Preacher undertook great and tedious Travail with him, to adminiſter Comfort to him in his diſconſolate Condition: Whereby at length, for a great ſpace, he conceived much Comfort. Yet, at laſt, being to go home, he ran to the infamous Mills of *Briſtol*, and catching up a Child of Seven Years of Age in his Arms, leapt into the Water; and both were drowned. It is not to be concealed, that this poor miſerable Man, tempted mightily and almoſt choked of the Fiend, for none other Cauſe than is rehearſed, found a long time unſpeakable Comfort from the Saying of St. *Paul*, *Chriſt came into the World to ſave Sinners, of the which I am the greateſt.* He pretended a great Reverence and Love to the Preacher that took Pains with him, and ever would be reciting the ſaid Sentence. But being brought to the Popiſh Service in the fourth Year of the Queen, he was clean altered, and that Love turned into a ſervile Fear and Terror of the Preacher, ſeeking occaſion to ſteal from behind him; but being of him eſpyed, he would be marvelouſly abaſhed, and, as it were, tremble for fear: Though of the Preacher he had all the faireſt and pleaſanteſt Words he could deviſe.

*Will. Thomas.*

In *May* was Arraigned and Condemned, and Executed for Treaſon, *William Thomas*, a very Wiſe Man, Clerk of the Council to King *Edward*, and by him much valued and uſed; having writ ſeveral Treatiſes of State Policy for the Uſe and Exerciſe of the young King. The Crime laid to his Charge, was, That he deſigned the Murder of the Queen, or, as *Bale* writeth, of *Stephen Gardiner*, the Lord Chancellor. *Fowlis* ſuppoſeth, that

*Romiſh Treaſons.*

His Books and Writings.

that he was warped toward *Chriſtopher Goodman*'s Judgment, againſt the Rule of Women (which the ſaid *Fowlis* had from *Parſons*, in his *Three Converſions*, who writes ſo) and that he was of more miſguided Zeal, than true Religion. Others, who have read divers of his Writings, have a greater Opinion of his Wiſdom and Religion, and are apt to ſuſpect *Thomas* had foul Play, and that it was a Trick of State, to get a Man ſo dangerous to their Deſigns, out of the Way. He was Arraigned and Condemned one Day, and haſtily Executed the next. He made a right godly End; and in his Impriſonment wrote many pious Letters, Exhortations and Sonnets. He wrote a little Book of the *Vanity of the World*, printed, I think, 1545. He made an *Italian* Dictionary and Grammar at *Padua*, Printed afterwards, 1567. by the Appointment of Sir *Walter Mildmay*; and a Short and Methodical Hiſtory of *Italy*, Printed, 1549. Reprinted, 1561. And tranſlated ſome Books out of *Italian*.

Others remaining in MS. *Veſpaſ.* D. 18.

Vid. *Memorials* K. *Edw.*

Beſides which in print, there be ſeveral Treatiſes of his preſerved in a MS. Volume of the *Cotton* Library; which were chiefly drawn up for the Uſe and Study of his Maſter, King *Edward*; *viz.* Common Places of State: Whereof theſe were ſome of them, *Whether it be convenient to vary with the Time*; *What Prince's Amity is beſt*; *Whether it be better for a Commonwealth, that the Power be in the Nobility, or in the Commonalty.* A Diſcourſe touching the *Reformation of the Coin.* His private Opinion touching his Majeſty's outward Affairs; And for this Realm here within it ſelf. *Pelerin Ingliſe*, that is, *The Engliſh Pilgrim.* It was writ in *Italian*, but tranſlated into *Engliſh*. For this Book *Thomas* is moſt famous. It is an Account of a Diſcourſe, that happened between him and ſome *Italians*, in his Travails in *Italy*, concerning King *Henry* VIII. and his Affairs: Wiping off the Aſperſions that were caſt thereon in thoſe Countries; and giving a truer Relation of the Tranſactions in *England*. Yet the Reader muſt have a care, how he believes all he writes: As in his granting Queen *Anne Bolen* to have been guilty of Inceſt with her Brother, the Lord of *Rochford*, and too familiar with the other Four executed with her. He hath theſe Words of her, *Whoſe liberal Life were too ſhameful to rehearſe.* He dedicated this Book to *Peter Aretine*, the Poet, becauſe the King, in whoſe Defence, he ſaid, he made it, had remembred the ſaid *Aretine* with an honourable Legacy by his Teſtament. The which, however, his Enemies pretend was done out of the Fear the King had, leſt he ſhould defame him after his Death. This Book was put into Print 1552. But the MS. thereof is more known than the Print.

His ſuppoſed Treaſon.

In *Throgmorton's* Tryal.

But as to *Thomas*'s Treaſon, I find theſe Particulars of it: Which is all that I can ſee alledged againſt him. Sir *Nicholas Arnold*, in Trouble upon *Wyat*'s Plot, did ſay, That Sir *Nicholas Throgmorton* did ſhew him, that *Thomas* did deviſe, that one *John Fitzwilliams* ſhould kill the Queen. But when this was charged upon *Throgmorton*, he utterly denied that he ſaid any ſuch thing, but that *Arnold* rather ſpake it to ſave himſelf, being charged with that Matter, to transfer that Device upon the ſaid *Thomas*. And to juſtifie what he ſaid, *Throgmorton*, urged, that *Fiztwilliams*, who was hard by, might be called, to depoſe his Knowledge of the Matter. And *Fitzwilliams* appeared. But (as though it were likely, to turn to the Vindication of *Throgmorton*, or *Thomas*) the Attorney General prayed the Court, that *Fitzwilliams* might not be ſworn, nor ſuffered to ſpeak.

And he was forthwith commanded by *Stamford*, the Judge, to depart the Court. Yet not to conceal one thing more: When at Sir *Thomas Wyat's* Tryal, Sir *Edward Haſtings* had asked him, Whether he was privy to a Device to Murder the Queen, in a certain Place, where ſhe ſhould walk? he anſwered, That it was *William Thomas* his Invention, whom he ever after abhorred for that Cauſe. But it muſt be obſerved, that *Wyat* ſaid this, when he was earneſtly Suing for the Queen's Pardon, and had ſpoken ſeveral other things rather acceptable to the Court, than true; as declaring himſelf then much ſatisfied with the *Spaniſh* Match, againſt which he had taken up Arms; and falſly accuſing the Lady *Elizabeth*, and the Lord *Courtney*, to have been privy to his Doings. Which he revoked at his Execution. It is certain *Thomas* was a Man of great Experience in Matters of State, of a ſhrewd Head, and much uſed in the Court of King *Edward*. For which Cauſe, the preſent Court, might have the greater Jealouſies of him, and might be the more willing to be rid of him. And probably he had contracted Enemies in the former Reign, which were now in Place.

Concerning this Gentleman, I cannot but make this Obſervation, That on the Top of his Epiſtle Dedicatory before his Book of the *Pilgrim*; at leaſt that Copy of it, that is in the *Cotton* Library, he wrote this Verſe out of the Pſalms, *Caſtigans caſtigavit me Dominus, & morti non tradidit.* W. T. Hinting thereby at the great Troubles that had befallen him, which it ſeems were the Occaſion of his travelling abroad. For ſo he began, ‘Conſtrained by Misfortune to abandon the Place of ‘my Nativity, and to walk at the Liberty of the wide World, in the ‘Month of *February*, and after the Church of *England*, 1546. happened ‘me to arrive in the City of *Bononie*, &c.’ On the Head of the Page, that began his Book, he wrote another Sentence, as though he foreſaw his own Deſtiny, however he had eſcaped before: and it was this;

*He that dyeth with Honour liveth for ever,*
*And the defamed Dead recovereth never.*

His Fault.

The greateſt Blur, I find, ſticking upon this Gentleman, was, that in King *Edward's* Time, he was guilty of endeavouring to get a Spiritual Benefice to himſelf, and thereby to defraud the Clergy of the Livings appropriated to them; A Fault too Common and Epidemical in thoſe Days. For he made means to obtain to himſelf a very good Prebend of St. *Paul's*, called *Cantrels*, of 34*l.* and better in the King's Books. He ſet the Council upon Biſhop *Ridley*, not long after his coming to that Biſhopric, to joyn with one *Layton*, the preſent Prebendary, to make an Alienation of it to *Thomas* and his Heirs. But *Ridley* would not yield. Yet the Council were ſo importunate with him, that they made him promiſe, that when it next fell void, he ſhould acquaint the King therewith, before he diſpoſed of it; on purpoſe, I ſuppoſe, that they might then preſently beg it of the King for *Thomas*. In the Year 1551. *Layton* the Prebendary died, and *Thomas* knowing *Ridley's* mind, that he would not beſtow the Prebend upon him, (which indeed he intended for his Chaplain *Grindal*) procured Letters from ſome of the Council, that *Ridley* ſhould not Collate to it, becauſe the King would make uſe of it, for his Stables. That ſo, as it ſeems, *Thomas* getting ſome Office in the Stables, might thereby twiſt in himſelf to the Enjoyment of the Prebend. Of this the good Biſhop made a Complaint, in a Letter to *Cheke*, and

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deſired him to ſtop it. This Letter, notably written, may be found in the *Catalogue*. Wherein for this Attempt of *Thomas*, he called him by the Name of an *Ungodly Man*.

# CHAP. XXII.

## *The Condemnation of Biſhop* Hoper, Rogers, Taylor, Saunders, *Eminent Divines and Preachers.*

Biſhop *Hoper* burned.

IN the Month of *February*, *John Hooper*, or *Hoper* (as he writ himſelf) Biſhop of the Dioceſs of *Worceſter* and *Glouceſter*, united under King *Edward*, was for his conſtant Faith burnt to Death at *Glouceſter*, and ſealed his Holy Doctrine with his Blood. In his younger Years, he had been a Monk of *Clive*, of the *Ciſtertian* Order, ſaith one. About the Year 1535, or 1536. I meet with one *John Howper*, a Black Fryer of *Glouceſter*, whether our *John Hoper*, or no, I cannot affirm; who, with ſix Monks more, of the ſame Houſe, deſired Licence from *Crumwel*, then Lord Privy Seal, and the King's Vicar Spiritual, to change their Habit. In whoſe behalf one *Richard Deverex*, a Viſitor in thoſe Parts, under *Crumwel*, writ his Letter to the ſaid Vicar General. The holy Martyr was a Man of a truly Apoſtolical Spirit, and one that for Learning, and Courage, and Zeal in promoting God's Truth, and for Painfulneſs in his Vocation, and other Abilities, may juſtly be placed in the firſt Rank of the Proteſtant Reformers: His Hiſtorry is at large ſet down by *Fox*, in his *Acts and Monuments:* Who ſpeaks of Twenty four Books and Treatiſes, which he wrote in Priſon, but names them not. I will mention a few of them: He wrote an Epiſtle to the Inhabitants of the Counties of *Glouceſter* and *Worceſter*, whoſe Dioceſan he had once been: Another to Cardinal *Pole*: Another to *Day* Biſhop of *Chicheſter:* Another to the Parliament, *contra Neotericos*. To which I add another, wrote to the Biſhops, Deans, Archdeacons, and others of the Clergy, of the Synod met at *London*, 1554. He wrote alſo a Book in Latin, for the Doctrine of the Lord's Supper, and another againſt the Maſs, and a Third againſt the *Corporeal* Preſence; And laſtly, another being a Diſcourſe ſhewing the right Way for the finding out falſe Doctrine and avoiding it. It is intitled in my *MS.* thus, Joannis Hoperi Angli, *nuper Epiſcopi* Wigornienſis & Gloceſtrenſis, *De vera Ratione Inveniendæ & Fugiendæ falſæ Doctrinæ, Breve Syntagma*. This was deſigned by the Author for the Preſs, and was in the Hands of *John Fox*, when he was at *Baſil*, for that purpoſe: But whether Printed or no, I cannot tell.

His Books.

His Treatiſe for finding out falſe Doctrine.

The Diſcourſe is grounded upon this Principle, That all true Doctrine muſt be fetched from the Holy Scripture, and from no human Authority, whether of the Popes or the Church: and that all Doctrines muſt be tryed by the Word of God, and nothing elſe; much leſs, that the Certainty of our Faith, is to be fetched from the *Ignorant Collier*. He meant the Colliers Faith, *To Believe as the Church believes*. It is Dedicated, *To all the Brethren that adhere to the true Religion*. And in his Epiſtle to them, he gave his Reaſons why he wrote in Latin. Namely, 'That be-'cauſe no Printer in thoſe Days, dared to Print in Engliſh, and that the

‘Preſſes in *England* were employed in printing either Fables or Nothing; ‘And that, had the Tract come forth in *Engliſh*, it might the more have ‘exaſperated the Perſecutors againſt the true Profeſſors. And, being in ‘*Latin*, all the godly Brethren throughout the World might underſtand ‘and know his Faith, which he and they in *England* did profeſs, and in ‘which they reſolved to perſevere undauntedly unto the Death, in ſpight ‘of the Gates of Hell. That what he writ, he writ to the Godly only. ‘That for his own Part, he cared not for the carping of Envy, nor did ‘he any more value the Swords and Flames of the Papiſts, than a Lion ‘doth for the Barking of a young Whelp. For they could not kill the ‘Body, but the Soul immediately entred into everlaſting Joy with ‘Chriſt.’ Such was the Man, and ſuch his Spirit. This was writ in Priſon, and dated *Dec.* 1. 1554. The *Epiſtle Dedicatory* to this Treatiſe, whence theſe Paſſages before are taken, I have placed in the *Catalogue*, to preſerve, as much as may be, all the Monuments of ſuch eminent Martyrs of Chriſt.

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Another Tract of his writ in Priſon.

Another of theſe Twenty four Pieces wrote by this Reverend Man, while a Priſoner, was that Tract he wrote in Vindication of the Religion againſt the Calumny of Biſhop *Gardiner*, *viz.* That it drove to Deſperation; occaſioned by Judge *Hales* his laying violent Hands upon himſelf, ſpoken of before. This was writ in *Engliſh*, as thoſe before mentioned were in *Latin*.

Another.

Yet, another in *Engliſh*, by way of a Letter to a Congregation of Profeſſors that were taken on *New-Years-Day*, in *Bow Church-yard*, while they were aſſembled together, and at their Prayers, and impriſoned and uſed very hardly. Which tho' I find it among the *Martyrs Letters*, yet meeting with a better Copy of it among the *Foxian* MSS. I have laid it in the *Catalogue*.

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His Letters.

Several other Letters of his writ in Priſon are preſerved in *Fox's Acts and Monuments*, and in the Volume of the *Martyrs Letters*.

Other Books of his printed.

He wrote alſo divers other Things before his Reſtraint, under King *Henry* and King *Edward*. Several whereof were printed, ſome in his Life-time, and ſome after he was dead, in the Reign of Queen *Elizabeth*. What theſe Books were, may be ſeen partly in *Bale's Centuries*, and partly in the *Athenæ Oxonienſes*, under *John Hoper*'s Name.

His rigorous Impriſonment.

This good Biſhop was extremely hated by Biſhop *Gardiner*, not only becauſe he was a very earneſt Reformer of Religion from Papal Superſtitions, but having been one of the Witneſſes againſt him in his Troubles under King *Edward*. So now, in his Proſperity and Power, he was reſolved to revenge himſelf. And poor *Hoper* was uſed very hardly in Priſon by *Babington*, the Warden of the *Fleet*, who was one of Biſhop *Gardiner's* Creatures. *Hoper* was firſt committed to the *Fleet* from *Richmond*, where the Council then was, with Order, that Liberty ſhould be allowed him; yet, ſix Days after, he paid 5 *l.* for the Liberty of the Priſon to the Warden. Who preſently went and made ſome Complaint of him to *Wincheſter*, and ſo this Liberty was reſtrained again, notwithſtanding his Money and the Council's Order. And, by the Order of *Wincheſter*, he remained in cloſe Confinement, and was extreamly uſed for a Quarter of a Year. Afterwards, by Interceſſion and Money, he had Liberty to come down to Dinner and Supper, but not ſo much as to ſpeak then with any of his Friends; and Dinner and Supper ended, he was to go up

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to his Chamber again. And yet he paid after the Quality of a Baron, as well in Fees, as for his Board, that is, Twenty Shillings a Week, beſides his Man's Table: And when he was deprived of his Biſhopric, he paid after the Rate of the beſt Gentleman in his Houſe. Yet, notwithſtanding, the Warden dealt with him worſe than the verieſt Slave that came to the Hall Commons. For he put *Hoper* into the Wards, where he continued a long Time; and had nothing for his Bed but a Pad of Straw, a rotten Covering, with a Tike and a few Feathers therein: the Chamber where he lodged, vile and ſtinking; on one ſide of which was the Sink and Filth of all the Houſe, and on the other ſide the Town Ditch. So that, by this Uſage, he contracted divers Diſeaſes. And while he was ſick, all his Doors were barred, and none ſuffered to come in to adminiſter any Succour to him: and when he was ready to die, and called out for ſomebody to come to him, yet the Warden commanded his Chamber to remain locked, and that none ſhould be admitted, tho' the poor Men of the Wards, hearing his Cries, had, out of mere Pity, moved the Warden to go or ſend to him: When he would ſay, *Let him alone, it were a good riddance of him.* All this I have extracted out of one of *Hoper*'s own Letters. Wherein he calls *Gardiner, God's Enemy and mine.*

Ep. *Gardiner* ſits judicially in *Hoper*'s Trial. *Foxii* MSS.

Having in my Hands the Judiciary Acts of the Proceedings againſt him, I ſhall from hence briefly recite the Manner thereof the two laſt Days only, eſpecially having been omitted by Mr. *Fox*. *Jan.* 28. being *Monday*, the Biſhop of *Winton*, by his Ordinary Authority, ſat judicially in St. *Mary Overy*'s Church, aſſiſted on his Right Hand with *Edmund* Biſhop of *London*, *Nicolas* Biſhop of *Worceſter*, *Thomas* of *Ely*, *Gilbert* of *Bath* and *Wells*, *James* of *Glouceſter*, *John* of *Briſtol*: On his Left Hand ſat *Cuthbert* Biſhop of *Durham*, *Robert* of *Carlile*, *John* of *Lincoln*, *Henry* of St. *David's*, *William* of *Norwich*, *Ralph* of *Coventry* and *Litchfield*; *Anthony Huſey*, *Robert Johnſon*, and *William Say*, Public Notaries, being appointed Actuaries in this Affair. Beſides, there were preſent alſo the Duke of *Norfolk*, *Anthony* Lord *Mountague*, *Thomas* Lord *Wharton*, *Richard Southwel*, *Francis Engleſield*, *Chriſtopher* [perhaps miſtaken for *Robert*] *Rocheſter*, *Thomas Wharton*, *John Hurleſton*, *John Tregonwel*, *Philip Draycot*, and *John Gernyngham*, Knights; *William Coke*, *Thomas Martyn*, *Richard Dobbes*, Knights; beſides a very great Multitude more preſent.

His Speech to him.

In this ſolemn Audience, the ſaid Biſhop of *Wincheſter* began, *Hoper* being called in, to tell him, How he had been the Day before called before him, and certain others of the King's and Queen's Privy Council eſpecially appointed thereto, and then exhorted to acknowledge the Errors and Hereſies of his paſt Life and perverſe Doctrine, and to return with the reſt to the Unity of the Church; and that if he were willing to do ſo, the Pardon of his paſt Errors and Wickedneſs was offered him. But *Hoper* then, undauntedly (*indurato animo*, ſay the *Acts*) refuſed to return. Therefore, now he was called into the public Court of Juſtice to anſwer before him certain Articles concerning Heretical Pravity: Offering him yet, if he would be reconciled, that he ſhould be willingly received into the Boſom of the holy Mother Church. Which *Hoper* then did not only refuſe, but broke out into ſome Blaſphemies, ſay the *Acts*, (that is, no more than that he ſpake againſt ſome of their Doctrines.)

Then

Articles objected to him: With his Anſwers.

Then, among many other Articles, ſpecially the Biſhop objected to him theſe that follow:

*Firſt*, That being a Prieſt, and of a Religious Order, expreſly profeſſing a Rule approved by Law, he took a certain Woman to be his Wife, *de facto*, whereas *de jure* he ought not, and cohabited with her in wicked and unlawful Marriage; and preached, taught, and by Books ſet forth, publiſhed and defended ſuch pretended Marriages to be lawful and valid by God's Law; and ſo aſſerted and believed ſtill. All which *Hoper* confeſſed, and was ready, he ſaid, to defend.

*Secondly*, That he aſſerted, preached, taught, publiſhed and defended in Books ſet forth, and ſtill ſo believed and held, That by reaſon of the Sin of Fornication or Adultery committed, Perſons lawfully married may, by the Word of God, and by his Authority, and the Miniſtery of the Magiſtrates, be ſeparated from the Bond of Matrimony, and divorced from one another: And that ſo it may be lawful for the Man to take another Wife, and the Woman another Husband; on this Account, becauſe the Woman is no longer the Wife of the former Man; nor the former Man any more the Husband of the former Wife. To this he anſwered Affirmatively; and that he was ready to defend it to be true, both by Divine and Human Right, againſt all Adverſaries.

*Thirdly*, That he aſſerted, held, publiſhed, and in Books ſet forth, taught and defended, and ſo believed, aſſerted and held ſtill, That in the Euchariſt or Sacrament of the Altar, is not truly the true and natural Body of Chriſt, and his true and natural Bloud, under the Species of Bread and Wine; and that there is there material Bread and material Wine only, without the Truth and Preſence of the Body and Bloud of Chriſt. To which Article he anſwered in theſe Words, That the very natural Body of Chriſt is not really and ſubſtantially in the Sacrament of the Altar; ſaying alſo, That *the Maſs is the Iniquity of the Devil*; and that *the Maſs is an Idol.* This was the Work on *Monday*.

On the next Day, being *Jan.* 29. the Biſhop of *Wincheſter*, aſſiſted with the Biſhops above-named, together with *George* Biſhop of *Chicheſter*, perſuaded and exhorted *Hoper* with many Reaſons to reconcile himſelf. But he, according to the Language of the *Acts*, perſiſted in his Obſtinacy and Malice, and brake out into Blaſphemies, ſaying, That *Matrimony is none of the Seven Sacraments.* And, that *if it be a Sacrament, he can prove ſeven ſcore Sacraments.* So, at this Seſſion, *Wincheſter* pronounced and read the definitive Sentence againſt him, condemning him for an Heretic and Excommunicated: and conſequently delivered him to the Secular Court, and into the Hands of *David Woodroff* and *William Cheſter*, Sheriffs of *London*; who carried him away with them. Then the Biſhop bad the Notaries to make an Inſtrument of what was done, and prayed thoſe that were preſent to be Witneſſes. Who were thoſe Noble Men, and Knights, and others before mentioned, and theſe moreover, *Clement Higham*, *Richard Dobbes*, Knights; *Tho. Hungate*, Eſq; *John Seton*, *Tho. Watſon*, Profeſſors of Divinity; *Nicolas Harpesfield*, *David Pole*, *Hugh Coren*, Doctors of the Laws; *Henry Jollif*, *Philip Morgan*, Batchelors of Divinity; *Francis Allen*, *William Smyth* and *John Vaughan*, Eſqrs; and many more. If any be minded to ſee the Form of the Sentence pronounced by the Mouth of the Biſhop againſt this holy Martyr, let him have recourſe to the *Catalogue*. Nº. XXVIII.

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**Rogers** his Tenet and Condemnation. *Foxii* MSS.

With *Hoper* I muſt join *John Rogers*, alias *Matthew*, a Learned Prebendary of St. *Paul's*, and Vicar of St. *Sepulchres*, *London*, condemned the ſame Day with him, and of the ſame Courage and Conſtancy. Who, when Biſhop *Gardiner* exhorted him, as he had done *Hoper* the ſame Day, to reconcile himſelf, and return to the Unity of the Church; he replied, ‘ My Lord, Where you ſay, ye wyllyd me to ryſe ageyn with ‘ you, and ſo to come to the Vnity of Chriſt's Church, I take you, by ‘ thoſe your Words, that you wyllyd me to fall. For I do underſtand ‘ the Church otherwiſe than you do. For I do underſtand the Church ‘ of Chriſt, and you do underſtand the *Romiſh* Church of Antichriſt. ‘ And, I ſay, that the Pope's Church, which you believe, is the Church ‘ of Antichriſt.’ Alſo he ſaid, as touching his Belief in the Sacrament of the Altar, That he believed that Chriſt was in Heaven, and believed not that his very Body and Bloud is really and ſubſtantially in the Sacrament of the Altar. Alſo, he ſaid, That in that he being a Prieſt did marry, he offended no Law. And alſo, that the Biſhops maintain herein one falſe Faith, one falſe Doctrine, and one falſe World. This was done on *Monday*. On *Tueſday* being brought forth again before the Biſhop, he again, with ſundry Arguments, endeavoured to perſuade him, and excited him to Reconciliation: but to no purpoſe; the Biſhop therefore looking upon him as an obſtinate Heretic, pronounced the definitive Sentence upon him, as he had done that ſame Morning upon *Hoper*; giving the ſame Order to the Notaries, and requiring the ſame Witneſſes.

The Proceedings with Dr. *Taylor*. *Foxii* MSS.

Two other Learned and Eminent Divines, of the Reformed Perſuaſion, were tried and condemned this Seſſions, of the Biſhop's Commiſſioners; whom I will mention alſo. The one was *Rowland Taylor*, Doctor of Laws, one that had been Chaplain to Archbiſhop *Cranmer*, and one of the Commiſſioners appointed by Parliament in K. *Edward's* Reign, for purging the Canon Law, and drawing up a Body of wholſome Eccleſiaſtical Laws for the Uſe of this Church and Kingdom. This Reverend Man, on *Jan.* 29. was called before the ſaid Commiſſioners. Then Biſhop *Gardiner*, as he had done the others, exhorted him to be reconciled: but he ſtiffly perſiſted in his former Judgment. Then did the Biſhop object two Articles to him, as juſt Matter, no doubt, to make him an Heretic. The one was, That he aſſerted, believed, preached and publiſhed, that it was lawful for any Religious Man, tho' he were expreſly profeſſed, and for any Prieſt, after he had taken on him the Profeſſion of Prieſthood, and before he had taken it upon him, to marry, and with the Perſon ſo married to cohabit, as with his lawful Wife. The other was, That he aſſerted, believed, preached and defended, that in the Euchariſt is not truly the true and natural Body and Bloud of Chriſt, under the *Species* of Bread and Wine; and that material Bread and material Wine are there only. Theſe Articles *Taylor* freely confeſſed, ſaying, That ſo he ſtill believed, and was ready to defend; ſaying, moreover, judicially, That *Tranſubſtantiation is a conjuring Word*; Concomitantia *another juggling Word*. And that *the Biſhop of* Rome *is againſt God*. And that *he made, by a juggling Word, the Body and Blood of Chriſt of Bread and Wine*. And that *to worſhip it with Honour due to God, is Idolatry*. Then the Biſhop aſſigned him to appear there again between Three and Four in the Afternoon. What was done then, appears not. But *Jan.* 30. he appeared again before the Biſhop of *Wincheſter*, and the Biſhops of *Durham*, *Wigorn*, *Ely*,

*Ely*, *London*, *Bath* and *Wells*, *Lincoln*, *Norwich*, *Litchfield* and *Carliſle*, Co-aſſeſſors. Then *Wincheſter* beginning after his uſual Way, offered to receive him into Favour, and the Unity of the Church, if with a penitent Mind he would return. But he more ſtiffly perſiſting in his perverſe Opinions (I uſe the Words of the *Acts*) brake out into very many Blaſphemies; ſaying, That *there be but Two Sacraments, Baptiſm and the Sacrament of the Body and Bloud of Chriſt.* And that *after Conſecration, the Bread and Wine remains.* He denied Tranſubſtantiation; and ſaid, That *the natural Body of Chriſt is not here, but in Heaven*; and that *Chriſt's Body could not be in two Places at once.* After long Diſputations, the Biſhop asked him again, Whether he would return to the Unity of the Catholic Church? He anſwered, That *he would not come to Antichriſt's Church.* Then the Biſhop read the Sentence Definitive againſt him, condemning him for an Heretic, and Excommunicate. And ſo delivered him to the Sheriff of *London*. Preſent, and Witneſſes at this Time, were *Thomas* Duke of *Norfolk*, the Lord *Wharton*, the Lord *Lumley*; *Leonard Chamberlayn* and *Robert Drury*, Knights; *Tho. Huſey*, *John Vaughan*, *Tho. Martyn*, Eſqrs; *R.* [it may be, *Edward*] *Wotton* and *John Warner*, Doctors in Phyſic; *Hugh Coren*, *David Poole*, *Nicolas Harpeſfield*, Doctors of Law; *Tho. Watſon*, *John Seton*, Doctors of Divinity; *Philip Morgan*, *John Boxal*, *Seth Holland*, Batchelors in Divinity, *Richard Chandler* Archdeacon of *Sarum*, and very many others. And thus they made a riddance of Dr. *Taylor*.

*Taylor*'s Country and Converſion. Fox. MSS.

Let me here add this Note of this Reverend Man at parting, which Dr. *Turner*, Dean of *Wells*, his Countryman, and ſpiritual Father in Chriſt, wrote of him to Mr. *Fox*. '*Doctor* Taylerus, *qui* Hadlæi *exuſtus eſt*, *&c.* 'Doctor *Tayler*, who was burnt at *Hadley*, was born in *Northumberland*, 'in the Town of *Rothbury*, not far from *Riddiſdale*. With this Man I 'lived for many Years in great Familiarity [in the Univerſity, as it ſeems] 'and often and earneſtly admoniſhed him to embrace the Evangelical 'Doctrine; and that he might the eaſier be brought to think as we did, I 'privately got him the Book called *Unio Diſſidentium*. By which, and the 'Sermons of *Latymer*, he was taken, and eaſily came over to our Doctrine.

Proceedings with Mr. *Saunders*. Fox. MSS.

The other was *Lawrence Saunders*, a Learned alſo and Holy Divine; whom Archbiſhop *Cranmer* had placed Rector of *Alhallows Breadſtreet*, in *London*, not long before. Him the aforeſaid Biſhop had counſelled by many Reaſons to reconcile himſelf, and return to the Unity of the Catholic Church: But becauſe he obeyed not this Advice, the Biſhop proceeded, according to his Method, to object againſt him, That he had in his Dioceſs, and in many other Places, aſſerted, preached and publiſhed, that in the Euchariſt there is not, indeed, the true and natural Body and Bloud of Chriſt, and that there is material Bread and material Wine there only. To which Objection the ſaid *Lawrence* anſwered, Affirmatively, and that he had ſubſcribed ſuch an Article before the Biſhop of *London*: and did alſo publicly affirm, that he would defend and maintain whatſoever he had hitherto preached in that Behalf. Moreover, the Biſhop of *Winton* objected to him, That yeſterday, and that preſent Day, between his coming thither and going back, he uſed a ſeditious Exhortation to the People, ſaying to them, That *if an Angel of Heaven come amongſt you, and preach and teach you otherwiſe than I have done, of the Sacrament, believe him not.* Which *Saunders* did not deny, but ſaid, *I did but ſpeak my Conſcience.*

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*ſcience.* After much Diſpute, and many Exhortations given him by the Biſhop, the Definitive Sentence was read alſo againſt him, and he was condemned for an obſtinate Heretic, and delivered to the Secular Power.

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# CHAP. XXIII.

## *A further Relation of* Mountain's *Troubles.*

*Mountain* ſent to *Cambridge*.

TO theſe Four before mentioned, I add a Fifth perſecuted *London* Preacher, namely *Mountain*; of whom ſomething has been ſaid under the laſt Year. Then we left him in the *Marſhalſea*. But being reported to have been with the Duke of *Northumberland* in *Cambridge*, when he went to oppoſe Queen *Mary*, it was thought convenient by Chancellor *Gardiner* to ſend him to be tried at the Aſſizes there. Of whoſe Journey thither, and what befel him, and his Deliverance after much Trouble, I had rather the Reader ſhould take from *Mountain*'s own Narration. Which was as follows:

Takes his Leave of the Priſoners.

'There [in the *Marſhalſea*] I remained, until ſuch Tyme as my Lord 'Chancellor ſent a Writ to remove me from thence to *Cambridge* Caſtel. 'And over Night I had warning to prepare my ſelf againſt the next Day 'in the Morning. Short Warning I had, but there was no Remedy. 'In the Morning I made me ready betimes, and reckoned with my 'Keeper; went down and took my Leave of all my Fellow-Priſoners, 'with the reſt of my Friends, moving them and exhorting them, as the 'Time did ſerve, to be conſtant to the Truth, to ſerve God and fear him, 'and to be obedient unto the Death, and not to reſiſt the higher Powers; 'having always with you the Teſtimony of a good Conſcience; believing that *Jeſus* of *Nazareth* was crucified for your Sins, letting all other 'Traſh and Trumpery go: Yea, and tho' an Angel ſhould come from 'Heaven, and preach any other Goſpel unto you, than that which we 'have preached already in the Days of King *Edward*, believe him not, 'but hold him accurſed. For there is a Way which ſome Men think to 'be right, but the End thereof leadeth unto Death. Chriſt is therefore 'your only Way and Mean unto God the Father. He is Truth and Life. 'He is alone our Mediator and Advocate, ſitting at the Right hand of 'his Father. It is he, as St. *Paule* ſaith, that is our only Redemption, 'Salvation, Juſtification, and Reconciliation. Take you heed, therefore, 'my dear Brethren, leſt you be abuſed and led away from the Truth by 'falſe Prophets. Let them not make you to ſhoot at a wrong Mark. 'For they only labour to make Shipwrack of your Faith, and to bring 'you to Perdition. You ſee, what a ſort of grievous Wolves are already 'entred in among Chriſt's Flock to devour them.

His Prayer at his departing.

'Stay there, Sir, I pray you, and make an end, ſaid the Under Mar-'ſhal; you have talked long enough, I trow, if that be good. To whom 'I ſaid, Sir, I thank you moſt heartily for your Gentleneſs, in that you 'have ſo patiently ſuffered me freely thus to ſpeak, and to take my Leave 'of this Houſe. I truſt I have not ſpoken any thing here, in your Pre-'ſence, that hath offended other God, or any good Man. Wel, ſaid he, ‘diſpatch, I pray you, for the Writ is come, and they tary for you at the Door. With that I fell proſtrate to the Ground, and ſaid, O! heavenly Father, if it be thy bleſſed Will and Pleaſure, deliver me out of this Trouble, and ſuffer me not to be tempted above my Strength, I beſeech thee; but in the midſt of the Temptation, make ſuch a Way for my Deliverance, as ſhall be moſt to thy Glory, my Comfort, and the Edifying of my Brethren. Nevertheleſs, thy Wil be don, and not mine. Give me Patience, O Father, for Chriſt's ſake. To this they al ſaid, *Amen.* So I kiſſed the Earth, and roſe up, bidding them al Farewell, deſiring them to pray for me, and not to forget what I had ſaid unto them, as they would anſwer afore God.

A Charge given him from the Under-marſhal.

‘Then went I out of the Doors, finding there, between the Gates, ſix tal Men in blew Coats, with Swords and Bucklers and Javelins in their Hands. And one of them brought unto me a Gelding, deſiring me to light on him quickly. For the Day is far ſpent, ſaid he. Content I am ſo to do. And being on Horſeback, one, of good Wil, brought me a Cup of Wine to comfort me with. So I took it, and drank to all the People that were preſent there, and thanked them al heartily for their Gentlenes. The Under Marſhal then took me faſt by the Hand, and rounded me in the Ear, ſaying thus, Sir, I am commanded by my Lord Chancellor to charge you, in the King and Queen's Name, that you do keep your Tongue, as you do ride thorow the City, and quietly to pas the ſame, as you will anſwer to the contrary before the Council. And thus much more I ſay unto you, I fear I ſhal hear of this Day's Work for your ſake. Nevertheles, God ſtrengthen you in that ſame Truth whereunto he hath called you. For I perceive, and alſo believe, that you are in the right Way. Fare you wel, for I dare ſtand no longer with you. Pray for me, and I wil pray for you. And thus we parted at IX. of the Clock in the Forenoon.

Baits at *Ware.*

His good Diſcourſe to thoſe that guarded him.

‘Then three of them rid afore me, and the other three behind me, til I came to *Ware*. And then we alighted at the Sign of the *Crown*; and I was brought into a fair Parlar; a great Fire made afore me, and a Table covered. They asked me, If that I were not weary and a hungred? Not greatly, ſaid I. Wel, ſaid they, Cal for what you wil, and you ſhal have it, if it be to be gotten for Gold. For ſo are we commaunded, and be of good cheer, for God's ſake; I truſt you ſhal have none other Cauſe. So down I ſat at the Board, ſaid Grace, and made, as I thought, a good Meal; and ſo far as I remember, the Reckoning came to an Eight or Nine Shillings, beſide our Horſemeat. So Grace being ſaid, and the Table taken up, the chiefeſt of theſe ſix Serving-men ſaid unto me, Sir, How are you minded now? Any otherwiſe than you were, when you came out of *London*? No truly, ſaid I. I thank God, I am even the ſame Man now, that I was then. And I truſt in God ſo to remain unto the end, or els I would be ſory, and alſo aſhamed. And I tel you true, that *I am not aſhamed of the Goſpel of Jeſus Chriſt. For it is the Power of God unto Salvation to as many as do believe.* And to tel you further, *If this Goſpel be hid, it is hid from thoſe that ſhal periſh.* For unto the Good it is the Savour of Life unto Life; and unto the Wicked and Ungodly, it is the Savour of Death unto Death. Take you al heed therefore, Dearly beloved, beware in Time, leſt both you and your Teachers have their Portion in the fiery Lake among the Hypocrits; *where there is weep-*

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*ing, wayling and gnaſhing of Teeth*; Wheras the Worm of Conſcience ſhal never dy, but you to dwel in Pain ſo long as God raigneth in Glory. O! what ſhould it profit a Man to have this whole World at wil, and to leeſe his own Soul? And when it is loſt, wherewithal wil you redeem it again? I tel you, this is no Maſſing Matter; neither yet wil any Pardons, Purgatory or Pilgrimages ſerve your turn. No, and my Lord Chancellor, or the Pope himſelf ſhould ſay Mas for one of you, and ſing Trentals for you, it would not go for Payment before God. For, as the Prophet *David* ſaith in the Pſalm, *There is no Man that can make Agreement to God for his Brother: He muſt let that alone; for it coſt more than ſo.* And, *if one Man ſin againſt another, Days-men may be Judges; but if a Man ſin againſt the Lord, who wil be his Days-man? You are dearly bought,* ſaith St. *Peter, not with corruptible Gold and Silver, Pearl or precious Stone, but by the moſt precious and innocent Bloud-ſhedding of Jeſus Chriſt, the only begotten Son of God.*

Proceeds in his Journey from *Ware*.

'Then ſaid they one to another, Never let us talk any longer with him. It is but loſt Labour. You ſe that he is at a Point. There is no good to be don of him. I perceive that he will dy in his Opinions. Yea, ſaid I, I truſt in God ſo. For it is written, *Happy and bleſſed are al they, that dy in the Lord*; for they ſhal be certain and ſure of a joyful Reſurrection. Ariſe, therefore, I pray you, and let us be going. So to Horſe-back we went; a great Number of People being in the Yard and in the Streets, to ſe and behold me the poor Priſoner, that came from *London*. Every Man ſpake their Fancy; and ſome brought me Wine to comfort me with. For the which I gave them moſt hearty Thanks, deſiring them al to pray for me, and I would pray for them. And thus with Tears of all Hands we parted from *Ware*: and ſo came to *Royſton* to our Bed. Wheras they made me great Cheer, and ſpared for no Coſt.

Comes to *Royſton*.

Tempted to relent.

His Conſtancy

'Then they once again did aſſault me, deſiring me to write my Mind to my Lord Chancellor, or to ſome other of the Council, whom I would; and they would deliver it with ſpeed. And if that you wil ſo do, we wil ſend one of our Company to cary the ſame, and we wil tary here ſtil, while that he bring Word again what the Council's Pleaſure is. To whom I anſwered, I thank you for your good Wil. I intend never to write unto any of the Council, while I live, for this Matter. And, therefore, I pray you, content yourſelves, and ceaſe your Suite ſo often attempted: For you do but ſtrive againſt the Stream. For I ſe that you are not with Chriſt, but againſt Chriſt. You ſavour of earthly Things, and not of heavenly. You go about to hinder my Health and Salvation laid up in Chriſt, and to pluck down what God hath builded. You know not what you do. And, therefore, once again, I pray you heartily, leave off, and take in good Part what I have ſaid already, and ſo judge al to the beſt. Wel, ſayd they, one to another, it were good that my Lord Chancellor did know al his Sayings. One of us muſt tel him by Word as wel as we can. They were not yet agreed then, who ſhould tel the Tale. Then deſired they me to go up to my Lodging. Where there was a great Fire made ready againſt I came, and al other Things very ſweet and clean. So, in the Name of God, to Bed I went; and al they Six watched me that Night at the Doors, being faſt locked upon me, and they keeping the

'Keys

Sir *Oliver Leader*, the High-Sheriff, takes him into Cuſtody.

‘Keys themſelves. They might go out, but no Man could come in to them without their Leave.

‘In the Morning they called me very early, and willed me with ſpeed to make me ready to Horſeback. For, ſaid they, we muſt ride to the High Sheriff's to Dinner. Who is that, ſaid I, and where doth he dwel? Eight Miles beyond *Huntington*, ſaid they, and his Name is Sir *Oliver Leader*, a Man of much Worſhip, and one that keepeth a good Houſe. The Poor ſhal fair the better therby, ſaid I. So when we came to *Huntington*, they made me to drink; and we came to the Sheriff's Houſe, even as the Tables were covered. Then they hearing the Priſoner was come from *London*, there was no ſmal ado. Word was caryed to the Church where Sir *Oliver* was at Maſs, and it was no need to entreat him to come. For, with ſpeed, both he and my Lady his Wife, departed out of the Church, and the Pariſh followed them like a ſort of Sheep, ſtaring and wondering at me. The Sheriff gently took me by the Hand, and led me into a fair Parlar, deſiring me to ſtand to the Fire, and to warm me. For we were al thorow wet with Raine, Snow and Hayle. Then to Dinner we went, and great Cheer I had, with many Welcomes, and oftentimes drank to, both by the Sheriff himſelf and the reſt, his Friends.

His great Civility to him.

‘When Dinner was done, into the Parlar I was called, and a great ſort of Gentlemen being there ſet on the one ſide, and Gentlewomen on the other ſide, with my Lady the Sheriff's Wife; then Mr. Sheriff ſaid unto the Knight Marſhal's Men, Where is the Writ that you have brought as touching the Receit of this Priſoner? Here it is, Sir, ſaid one of them. So he received it: and when he had read it, he took me by the Hand again, and ſaid, that I was welcome. I thanked him for his gentle Friendſhip. Then called he for a Pair of Indentures. So they were brought in and read. That don, one of them was given to the Knight Marſhal's Man, and the other the Sheriff kept.

The Marſhal's Men take their Leave of him.

‘Then the Knight Marſhal's Man took me by the Hand, and ſaid to the Sheriff, Sir, I do here, in the Preſence of al theſe People, deliver this Priſoner unto you, and your Maſterſhip from henceforth to ſtand charged with him. And my Maſter, Sir *Thomas Holdcroft*, the Knight Marſhal, doth acquit himſelf of the ſaid Priſoner, called *Thomas Mountain*. And with that he delivered him both me and the Indenture. Then the Sheriff ſaid unto him, I do here receive that ſame Priſoner ſo called, and diſcharge your Maſter of him; and ſo took me by the Hand, and delivered unto him his Indenture. Al this was done with great Solemnity. Then was there a Cup of Wine called for, and the Sheriff began unto me, and willed me to drink to the Marſhal's Men, and ſo I did. Then they took their Leave of the Sheriff, and ſo went their ways: Bidding me Farewel; ſaying unto me, There is Remedy enough yet, Mr. *Mountain*, if that you will take heed in time. God be with you al, ſaid I, and I thank you. Have me commended, I pray you, unto your Maſter, and to the reſt of al my Friends; and ſo we parted.

Sent by the High Sheriff to *Cambridge*-*Caſtle*.

‘Then the Sheriff cauſed 4 or 5 Horſe to be made ready. In the mean time he cauſed one of his Men to make ready the Warrant to the Keeper of *Cambridge* Caſtel. Nevertheles, my Lady, his Wife, laboured very earneſtly to her Huſband for me, that I might not go to *Cambridge* Caſtel, being ſo vile a Priſon: But that I might remain in their own Houſe, as a Priſoner. Madam, ſaid he, I pray you be contented. If I ſhould ſo do, I know not how it would be taken. You know not ſo much as I do in this Matter. But what Friendſhip I can ſhew him, he ſhal ſurely have it for your ſake, and for his own too; for I have known him long, and am very ſory for his Trouble. So I thanked him for his Gentlenes. By this time al Things were in a Readineſs. Then he himſelf, and my Lady, brought me to the utter Gate; he willed me to be ſet on his own Gelding, gave me a Cup of Wine, took me by the Hand, and bad me Farewel; deſiring me to be of good Cheer.

Comes to *Cambridge*.

'So to *Cambridge* I came. And at the Town's end there met me one *Kenrick*, who a little before had been a Priſoner in the *Marſhalſea*, as I my ſelf was. But our Cauſes not like. His was plain Felony, and ſo proved; and mine was Treaſon and Hereſy, as they called it. O! Mr. *Mountain*, ſayd he, with a lowd Voice, What makes you here? I perceive now, that it is true that I have heard. What is that, ſaid I? Truly, ſaid he, that you be come hither to be burned. This is a ſharp Salutation, Mr. *Kenrick*, ſaid I, and it is more than I do know of. And if it be ſo, God ſtrengthen me in his Truth, and his Wil be done upon me; for I truſt, that I am His. Then rid we into the Town to an Inn called *The Griffin*, becauſe the Keeper was not at home. Where I alighted, and went up to a Chamber, my Head being than ſomewhat troubled with *Kenrick*'s ſodain Salutation afore mentioned. I called Mr. Sheriff's Men, and ſaid unto them, Avoyd the People, I pray you, out of the Chamber, and lock the Doors; for I have ſomewhat to ſay unto you. When this was done, I ſat down, and ſaid unto them, Dear Friends, a Queſtion I have here to move unto you: wherin I ſhal deſire you to be plain with me, and not to diſſemble, even as you wil anſwer afore God at the laſt Day: Afore whom both you and I ſhal ſtand, and there to render up our Accounts. Tel me therfore, I pray you, What Order hath Mr. Sheriff taken with you, as touching the Day and Time when I ſhal ſuffer; and what kind of Death it is that I ſhal die? And in ſo doing, you ſhall much pleaſure me, and cauſe me to be in a great Readineſs, whenſoever I ſhal be called. Then one of them, whoſe Name was *Calton*, ſaid unto me, Sir, you need not to fear. For if there were any ſuch thing, you ſhould have Knowledg of it, as meet it were. But our Maſter willed us, and alſo commaunded us, that we ſhould gently uſe you, and alſo commaunded the Keeper to do the ſame.

Expects to be burned.

Committed to the Jayl.

'Then called they for Meat and Wine; and when we had wel refreſhed us, we went up to the Caſtel, where they called for the Keeper. But he was not within. Then delivered they the Warrant unto the Keeper's Wife; ſaying thus, Goodwife *Charlys*, my Maſter hath ſent your Husband a Priſoner here, and his Pleaſure is, that you ſhould entreat him wel, and ſe that he lack nothing, and alſo to have the Liberty of the Yard. And ſo took they their Leave of me, and went their ways. Then the Keeper's Wife led me up through the Seſſions Hal; and there ſhe locked me up under 4 or 5 Locks. And at Night very late the Keeper came home, and up he came unto me, I being in Bed, and ſaid unto me, Sir, you are welcome hither. Are you come to be nurſed? To whom I ſaid, I am ſent hither unto this Jayl by the Queen's

Diſcourſe between him and the Keeper.

'Council; and what you are I know not as yet: I think that you be the Keeper. So I am indeed, ſaid he, and that ſhal you know or it be long. Wel, I truſt Mr. Keeper, to find Favour at your hand, and I beſeech you be good unto me. For I have lain long in Priſon. What is your Name, ſaid he. My Name is *Thomas Mountain*, ſaid I. Nay, ſaid he, you have another Name. Not that I do know of, ſaid I. Then he looked in my Purſe what Mony I had, and took it with him; alſo my Coat, my Boots and Spurs, and ſo bad me Good Night. And I ſaid, Good Night, mine Hoſt. I am content, ſaid he, to be your Hoſt to Night, to Morrow you ſhal have a new.

Riſes and prays.

'Here I called to my Remembrance the Salutations given unto me at the Town's end by the aforenamed *Kenrick*: So I riſe up, caſt my Cloke about me, and kneeled down, crying out unto Almighty God, deſiring him of his great infinite Mercy and Goodneſs, for Jeſus Chriſt's ſake, to comfort me with his holy Spirit in that Agony, and not to forſake me in mine Old Age, being ſo ſore aſſaulted of the ſubtil Devil, flattering World, and the weak Fleſh, that I had wel nigh ſlipt, as *David* the holy Prophet ſaid. And when the dead Time of the Night came, Nature requiring Reſt, and I feeling in my ſelf in ſhort time ſo great Quietnes, through the mighty Mercies of my Lord God, who had ſent me ſo ſweet a Calm after ſo cruel and ſtormy a Tempeſt, ſaid thus, *Soli Deo Honor & Gloria*: The Lord's Name be praiſed from the riſing up of the Sun, until the going down of the ſame; And into thy merciful Hands do I commend my Soul, truſting not to dy, but to live for Ever in the Land of the Living. For thy Spirit, O Lord, hath ſo certified me, that whether I live or dy, ſtand or fal, that I am thine: and therfore thy bleſſed Wil be don upon me. This don, I layd me down upon my Bed and ſlept, until Five a Clock in the Morning.

The next Morning the Jayler bids him prepare to ſuffer.

'And then the Keeper came and opened the Door, bad me Good Morrow, and asked me, And I were ready? Wherunto, ſaid I? To ſuffer Death, ſaid the Keeper. What kind of Death, ſaid I, and when ſhal it be? Your Time is neer at hand, ſaid he, and that is to be drawn and hanged as a Traitor, and burnt as an Heretic. And this muſt be don even this Foornoon. Look wel to your ſelf therfore, and ſay that you be friendly uſed. Your Friendſhip, Mr. *Charlys*, is but hard and ſcarce, in giving me this *Scarborow* Warning; but give me leave, I pray you, friendly to talk with you, and be not offended with what I ſhal ſay unto you. This Tale that you have told me, is it true indeed? Yea, ſaid he, and that you are like for to know. Diſpatch therfore, I pray you, with ſpeed. Contented I am with al my Heart ſo to do. Where is the Writ of Execution? Let me ſe it, I pray you. I have none ſaid he. This is more than needs. For I am to be truſted, and it were for a greater Matter than this. Sir, I pray you, be contented, for in this thing I wil not truſt you, becauſe it is a Matter of Life and Death; it ſtandeth me upon. Is the High Sheriff, Sir *Oliver Leader*, come in the Town to ſe Execution? No, ſaid he. Is the Under Sheriff, his Deputy, here to ſe it? No, ſaid he. Is there any private Commandment come from the Queen's Council, or els any Letters ſent of late for that Purpoſe? No, ſaid he: But you do al this for no Cauſe els, than to prolong the Time. No, ſaid I; as I am born to dy, contented I am ſo to do, when God wil; but to be made away after ſuch ſlight, I

The Jayler would have executed him without any Writ.

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'would be very loth. And, therefore, if that you have nothing to ſhow 'for your Diſcharge, according as I have required of you, I tel you true, 'that I will not dy. Take you good heed therfore to your ſelf, and look 'that I miſcary not. For if that ought come unto me but good, you 'and yours are like to know the Price of it: be you wel aſſured thereof. 'When did you ſe any Man put to Death before he was condemned to 'dy. That is true, ſaid he. And are you not condemned? No, ſaid 'I, that am I not, neither yet ever arraigned at any Seſſions. Then, 'ſaid he, I have been greatly miſenformed. I cry you Mercy; for I 'had thought that you had been both arraigned and alſo condemned to 'dy, being ſent hither for to ſuffer in this Place, becauſe that you were 'here againſt the Queen with the Duke of *Northumberland*. Wel, ſaid I, 'thoſe Matters have been already ſufficiently anſwered before your 'Betters.

*Wincheſter*, the Keeper's Maſter.

'But I pray you, Sir, and a Man might ask you, whoſe Man are you, 'or to whom do you belong? Mary, ſaid he, I am not aſhamed of my 'Maſter; I would thou ſhouldſt know it, as thou art. My Lord Chan'cellor of *England* is my Maſter: and I am his Man. I thought ſuch a 'Matter, ſaid I. The old Proverbe is true, I perceive; for *ſuch a Ma'ſter, ſuch a Servant*. And is this my Lord of *Wincheſter*'s Livery that 'you wear now? Yea, ſaid he. And is this the beſt Service you can do 'my Lord your Maſter? Fy for ſhame! Fy! Wil you follow now the 'bloudy Steps of that wicked Man your Maſter? Who is unworthy, be'fore God I ſpeak it, both of the Name and Place that he hath, and is 'called unto. What ſhould move you for to handle me after this ſharp 'ſort, as you have don; ſo ſpitefully, being here not yet three Days un'der your Keeping? Wil you become a Tormentor of God's People and 'Prophets? Wil you now ceaſe from killing of Bullocks, Calves and 'Sheep, which is your Occupation, being a Butcher, and give over your 'ſelf moſt cruelly, to ſerve your Maſter's turn, in ſhedding of innocent 'Bloud? O Man! with what a heavy Heart may you lay yourſelf to ſleep 'at Night, if that God of his great Mercy do ſuffer you to live ſo long, 'in this your ſo wicked Attempt and Enterprize? I ſpeak not this of 'any Hatred that I bear unto you, as God knoweth my Heart: But I 'ſpeak it of good Wil, that you might be called unto a better Remem'brance and Knowledge of your Duty, both towards God and your 'Chriſtian Brother.

The Keeper a Butcher.

Expoſtulates with his Keeper.

'Let it therfore repent you, dear Brother Keeper, and know how 'dangerous a thing it is for a Man to fal into the Hands of the Living 'God; and how it is ſaid, That Bloud requireth Bloud. And if you wil 'not believe me, ſet that terrible Example of curſed *Cain* before your 'Eyes, who ſlew his own dear Brother *Abel* moſt unnaturally, like a 'beaſtly Man; and afterward wandred up and down like a Vaga'bond on the Face of the Earth, ſeeking Reſt, Peace and Quietnes, and 'could never attain unto it. So that at the laſt, in moſt deſperate Words, 'he burſt forth and ſaid, O! Wretch that I am! I ſaid unto the Lord, 'when he called me to account for my Brother's Death, and anſwered, 'that I was not his Keeper. But ſhortly after I perceived, that the ſhed'ding his Bloud cryed to God for Vengeance to fal upon me for ſo do'ing. And now I perceive that my Sins be greater than the Mercy of 'God is able to forgive. If this wil not move your hard and ſtony Heart

‘ to Repentance, then think of that Traitor *Judas*; which for Lucre ſake
‘ betrayed his own Maſter, as he confeſſed himſelf, when the Worm of
‘ Conſcience troubled him, ſaying to the High Prieſt, *I have betrayed the*
‘ *innocent Bloud, take, there is Money, for I will none of it.* And then it was
‘ too late; ſo to ſhorten his own days, he moſt deſperately went and hung
‘ himſelf: ſo that he burſt aſunder in the midſt, his Bowels hanging about
‘ his Belly. O moſt terrible Examples! left written in the Holy Scrip-
‘ tures, that we therby might take heed and beware never to do the like,
‘ leſt we ſpeed in Reward as they did. From the which God defend us
‘ for *Jeſus Chriſt*'s ſake.

Converts his Keeper.

People flock to ſee him dye.

‘ *Amen*, ſaid the Keeper, with weeping Tears. And, Sir, I beſeech
‘ you once again, even for God's ſake to forgive me; and I aſk God
‘ heartily Mercy for the great Miſchief, that I purpoſed in my Heart
‘ againſt you. I perceive that you, and ſuch other as you, be other
‘ maner of Men, than we and our Betters take you to be: I perceive
‘ that the Blind doth eat many a Fly: God, and it be his bleſſed Wil,
‘ make me one of your ſort; and look that what I can do for you, you
‘ ſhall be aſſured of it. Come down with me, I pray you, into the
‘ Yard. So I went with him; and when he came down, al the Yard
‘ was ful of People. What meaneth this People, ſaid I to the Keeper.
‘ Al theſe are come, ſaid he, to ſe you ſuffer Death. There be ſome here,
‘ that are come as far as *Hengſton*: But I truſt their coming ſhal be in
‘ vain. Be you of good cheer. Then go your way, ſaid I, and gently
‘ deſire them for to depart; and tel them, It is no reaſon any Man ſhould
‘ ſuffer Death before that he be condemned, and ſo you ſhall eaſily avoyd
‘ them; and I wil go up again, til you have done.

In favour with the Jayler.

‘ When they were al gon, the Keeper called me down to dine with
‘ him, at his own Table. And Dinner being ended, we fell in talk again;
‘ and ſo, from Time to Time, had many Conferences together, and I
‘ began to grow in great Credit with him: Inſomuch that whenſoever
‘ he rid forth about any Buſineſs, he committed al the Charge of the
‘ whole Houſe unto me, Priſoners and al; and laboured unto the High
‘ Sheriff for me, that I might be delivered. Notwithſtanding, I remain-
‘ ed there Priſoner half a Year in much Miſery, having ſometime Meat,
‘ and ſometime none: Yea, and many times glad, when I might get a
‘ Peny Loaf, and my Glas ful of fair Water, up to my Lodging, being faſt
‘ locked up every Night. And at Midnight alway, when they ſearched
‘ the Priſoners Rooms, then one ſhould come and knock at my Door, and
‘ aſk me, If I were within? To whom I anſwered always, Here I am, Mr.
‘ Keeper. Good night then, ſaid he, and ſo they would go their ways.

The gracious Providence of God towards him.

‘ Now on a certain Day, being mery, he brought home with him to ſe
‘ me, divers honeſt Men of the Town. Among whom there was one, that I
‘ never ſaw before, nor he me, called Mr. *Segar*, a Beerbrewer, dwelling
‘ at *Magdalen* Bridg; whoſe Heart God had opened above the reſt, to
‘ ſhew Mercy unto me. For he knew that the Keeper would do much
‘ at his Requeſt. So that, or ever he went away, he promiſed him Pay-
‘ ment for my Diet; deſiring him to ſhew me Favour for his ſake, and
‘ I wil be bound for him, he ſhal be true Priſoner. Al this pleaſed
‘ *Charlys* the Keeper wel: And it was no Grief at al to me, to hear this
‘ Bargain made between them. For otherwiſe, ſaid I, it was not unlike,
‘ but that I ſhould have periſhed here, for lack of Comfort. And here is

'not to be forgotten of my part, the Mighty and Fatherly Providence of God, who never faileth any Man that Truly puts his Truſt in him. Who can kil him, Mr. *Charlys*, whom God wil keep alive, may I ſay now? and who can deliver him whom God wil deſtroy? His great Power delivered me once out of the Lions Den, as he did his Holy Prophet *Daniel:* So I truſt that he wil deliver me here out of al my Troubles, if he ſo ſe it good; if not, his Wil be don. And thus we parted for that time; my Keeper being glad of theſe good Aſſurances; I taking patiently mine Indurance and my Surety, hoping for my Deliverance.

The Council's Order concerning him.

The Sheriff offers him Liberty, if he wil comply.

'After this, within ſhort time, the High Sheriff ſent for me home to his Houſe beyond *Huntington*, to ſe whether I would relent or no: Telling me, That he had written up to the Council for me; and that it was their Pleaſure, that I ſhould be delivered, if that I would be a conformable Man to the Queen's Procedings, and forſake Hereſy, or els to remain in Priſon, until the next Seſſions of Gaol Delivery. For your Good Will do I thank your Maſterſhip moſt heartily; and wel contented I am, ſo to remain as a Priſoner, rather than to give over my Faith for this vain Life, which is but ſhort. Wel, ſaid he, I perceive that you are no Changeling. You ſhal therfore return to the Place from whence you came, and there abide your Trial. So we took our leave of him, and came our ways back again to *Huntington*; and there we lay al that Night, I having upon one of mine Armes, a great Braſlet of Iron of four fingers broad faſt locked on, and a fine Chain of Three Yards long joyned thereunto. And being bid to Supper of one *Thomas Whype*, Merchant of *London* with others, my Keeper was deſired to eaſe me for the Time, and they would be bound for me, and he to be wel recompenced for ſo doing. This Deſire of my Friends, was ſcarce wel liked of my Keeper, becauſe they were *Londoners:* And graunt it he would not in no wiſe. So when Supper was don, to our Chamber we went; and anon comes in a Smith, with a Hammer and a great Staple: Make you ready, ſaid the Keeper, I pray you, and go to Bed. So I layd me down upon my Bed. Then he called the Smith unto him, and ſaid, Make faſt the Staple and the Chain together, and drive them faſt in to ſome part of the Bedſted. For I have heard, ſaid he, *Faſt bind, faſt find.* Then he looked behind al the painted Cloths, to ſe if there were any mo Doors into the Chamber than one. That don he locked the Door, and caſt the Key out of the Window, to the good Man of the Houſe, deſiring him to keep it ſafe til the Morning. Smal Reſt I took that Night: I was ſo ſore wrung about my Wriſt, that the Blood was ready to ſpin out at my Fingers ends. So, early in the Morning we riſe, and took our Horſe, and came to *Cambridge* Caſtel to Dinner. And then my Braſlet was taken off mine Arme.

Anſwers at the Seſſions.

'In *Auguſt* following was the Seſſions. Unto the which came my Lord Chief Juſtice of *England:* One that before was Recorder of *London*, and called Mr. *Brook*. With him there ſat Sir *Thomas Dier*, Sir *Clement Higham*, Sir *Oliver Leader* High Sheriff, Mr. *Griffin* the Queen's Solicitor, Mr. *Burgain*, and a Number of Gentlemen mo. Now when they were come to the Seſſions Hal, and there ſet, the Keeper was commaunded to bring in his Priſoners. I being firſt called for by Name: Then on went my Braſlet again: and there a Prieſt called *Thomas Willyard*, Vicar of *Babram*, was faſt locked unto me. We twain went foremoſt,

‘moſt, and ſtood at the Bar. Then ſaid my Lord Chief Juſtice unto me, Sir, what make you here? Are you not a *Londoner*? Yes, and it like your Lordſhip. How long have you been Priſoner? Half a Year, my Lord. Who ſent you hither? Forſooth, my Lord, that did the Council. Then ſaid the High Sheriff, My Lord, this is the Man, that I told your Lordſhip of. I beſeech you be good Lord unto him, for he hath been as quiet a Priſoner as ever came within this Jayl, and hath uſed himſelf as honeſtly towards his Keeper. You ſpeak wel for him, ſaid my Lord. Stand aſide a while, til you be called. In the mean time Mr. *Griffin*, had a Caſt at me; ſaying thus, Thou art both a Traitor and an Heretic. No, and it like your Worſhip, I am neither of both. Is not thy Name *Mountain*? Yes, forſooth, I will never deny it. And art not thou He, that my Lord Chancellor ſent hither with a Writ? I am the ſame Man. Wel, ſaid he, if thou be not hanged, I have marvel; thou wilt ſcape narrowly I believe. Sir, I perceive that thou are my heavy Friend: I beſeech you be good Maſter unto me: I have layn this three [quarters of a] Year in Priſon in Irons. Never was there any Man, that laid any thing to my charge: Then he called for the Writ; to whom the High Sheriff ſaid, that he had forgotten to bring it with him. O! wel, ſaid Sir *Oliver*, you are a good Man, I warrant you. This Man was not brought hither for building of Churches, I dare ſay, nor yet for ſaying of our Lady-Pſalter. Indeed, Sir, theſe be things that I cannot wel like of.

‘Then my Lord Chief Juſtice called me to the Bar again, and cauſed Proclamation to be made, that whoſoever could lay ought to my charge to come in, and he ſhould be heard, or els the Priſoner to ſtand at his Deliverance. This was don thrice, and no Man came in to give Evidence againſt me. Then ſaid my Lord Chief Juſtice unto the whole Bench, I ſe no Cauſe why but that this Man may be delivered upon Sureties, to be bound to appear at the next Seſſions here holden, of Gaol Delivery. For you ſe, that there is no Man cometh in, to lay any thing to his charge. We cannot but by the Law deliver him, Proclamation being once made, and no Man coming in againſt him. What ſay you, Mr. *Mountain*, can you put in Sureties here before the Queen's Juſtices to appear before us here at the next Seſſions? And if that you can ſo do, pay the Charges of the Houſe, and God be with you. If not, then muſt you needs remain ſtil, until the next Seſſions. What ſay you? Have you any Sureties ready? No, and it like your Lordſhip, I have none ready. But if it pleaſe you to be ſo good Lord unto me, as to give me leave, I truſt in God to find Sureties. Wel, ſaid my Lord, go your ways, make as good ſpeed as you can; for we muſt away: Then he commanded the Keeper to ſtrike off my Irons. That don, I was turned out of the Gate, to ſeek my Venture; without any Keeper at al, go where I would. And when I came abroad, I was ſo ſore amazed, that I knew not where to become. At laſt I took the Way into the Town, and there I met a Man unknown to me, who was not a little joyful, when he ſaw me at Liberty, ſaying unto me, Are you clean diſcharged from your Bonds? No, ſaid I, I lack two Sureties. Truly, ſaid he, I wil be one, God willing. And I wil ſe, if that I can get another to be bound with me. So we met with another honeſt Man, called Mr. *Blunt*.

Lord Chief Juſtice calls him to his Trial.

None come in againſt him.

Order'd to find Sureties.

ANNO 1554.

Strangers become his Sureties.

'And having theſe Twain, I gave Thanks to God for them, and with 'ſpeed returned back again to the Caſtle. And as I went, there met me 'two *Eſſex* Men, which came to ſeek me themſelves, to enter into Bonds 'for me. I gave them moſt hearty Thanks for their gentle Offer, and 'told them, that God had raiſed up a couple for me already. We are glad 'of it, ſaid they; yet we wil go with you, leſt you do lack. And as 'I entred into the Caſtel-yard, the Judges were ariſing, and they ſeing 'me coming, ſat down again. Then ſaid my Lord Chief Juſtice, Have 'you brought in your Sureties? Yea, and it like your Lordſhip: 'Here they be. Let me ſe them, ſaid he. Then they al four ſtood 'forth, and ſhewed themſelves unto my Lord. He ſaid unto them, Are 'you contented to enter into Bonds for this Man? Yea, my Lord, ſaid 'they, if it pleaſe you to take us. Wel, ſaid he, two of you ſhal ſerve. 'There were ſtanding by two Brethren: And they hearing my Lord 'ſay, That two would ſerve, went with ſpeed to him that writ the Bond, 'and cauſed him to put in their Names, in iii. *l.* iiii. *d.* for each of them: 'Saying thus the one to the other, Let us not only bayl him out of Bonds, 'but alſo relieve him with ſuch Part as God hath lent us. And ſo they 'did, I praiſe God for it.

Bailed.

Diſcharged; At which the People ſhout.

'And when the People ſaw and underſtood, that I was clearly diſ'charged out of Bonds, there was a great Shout made among them; 'ſuch Joy and Gladnes was in their Hearts, as might right wel appear, 'for my Deliverance. Then came Mr. *Segar*, of whom I have ſpoken 'a little before, and he payd al maner of Charge that could be deſired 'of the Keeper for the Time of my being there: And, that don, had me 'home to his own Houſe, wheras I had good Entertainment. And after 'that I had remained there a Fortnight, I took my Leave, and ſo came 'to *London*.

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# CHAP. XXIV.

## *What befel* Mountain *after his Deliverance from Priſon; Of his great Dangers, and of his Eſcape beyond Sea.*

A further Proſecution of *Mountain's* Story.

HAVING thus far told the Stories of this good Man's Sufferings, and brought him unto his Delivery out of them, and ſhewn the Kindneſs of the common People towards him, who generally loved the *Reformation*, and the Preachers of it; I cannot leave him, till we have heard what further befel him, and have ſhewn the unſatiable Malice of Biſhop *Gardiner* againſt him: Relating withal, his great Dangers, and his Eſcape beyond Sea, and what Courſe he took there for a Livelihood. And all this I ſhall purſue out of his own *Commentaries*, as I have done before.

*Mountain*, being newly arrived in the City, had the Satisfaction of ſeeing K. *Philip* and Q. *Mary*, the Cardinal and the Chancellor ride in great State through the Streets (an Account whereof was given before) placing himſelf at *Soper Lane* End in *Cheapſide*. Where ſome of the ſaid

Biſhop's Servants eſpied him: Which created him new Troubles, as we ſhall ſee by and by.

*Wincheſter* orders the Knight Marſhal to make Search for him.

‘When al this Sight was paſt (for we now uſe his own Words) I went my ways. For, as yet, I durſt not go home to mine own Houſe. And at Night, when the Biſhop came home, one of his Spials told him, That he ſaw me ſtand in *Cheapſide*, when the Queen rid through the City. Here he fel into ſuch a great Rage, as was told me by one of his own Men, as was unſeeming for a Biſhop; and with great ſpeed ſent for the Knight Marſhal. And when he came, he ſaid unto him, Mr. *Holcroft*, how have you handled your ſelf in your Office? Did not I ſend unto you one *Mountain*, that was both a Traitor and an Heretic, to this End, that he ſhould have ſuffered Death? And this Day the Villain Knave was not aſhamed to ſtand openly in the Street, looking the Prince in the Face. Mine own Men ſaw him. I would counſil you to look him up, and that there be diligent Search made for him this Night in the City, as you wil anſwer afore the Council. Al this ſhal be don, and it like your Honor; and I truſt there ſhal be no Fault found in me. Away then, ſaid the Biſhop, about your Buſineſs.

Of which *Mountain* hath Notice; and flees.

Takes Ship, but beat back.

St. *Oſith's*.

Flits from Place to Place.

*Hemſted*.

*Dedham Heath*.

‘Then came there one that was Secretary unto the Knight Marſhal, who willed me with ſpeed to depart out of the City. For this Night, ſaith he, ſhal the City be ſearched for you. And if you be taken, ſurely ye dy for it. Thus fare you wel. God deliver you out of their Hands, if it be his Wil. Then went I over into *Southwark*, and there lay al Night. In the Morning I roſe early, took a Boat, and went to *Limehouſe*; and ſo from thence to *Colcheſter*: and there took Shipping, thinking to have gon into *Zealand*, and ſo up to the *High Country*: but we were ſo weather-beaten, that of Force we were glad to return back again. And this Voyage was thrice attempted, and always put back. And, at the laſt time, we were caſt aland at St. *Oſith's*: Wheras I durſt not long tary, becauſe of my Lord *Darcy*, who lay there, having a ſtrait Commiſſion ſent to him from Q. *Mary* to make diligent Search for one, called *Trudge over the World*, and for all ſuch like as he was. So that I was fain to fly to a little Pariſh called *Hemſted*, thinking there for to have had ſome Reſt; but the Search was ſo ſtrait, that at Midnight, I having almoſt too ſhort Warning, was fain with great ſpeed to fly unto *Dedham Heath*, and to take my Coat in my Neck, having an honeſt Man with me, who had a Foreſt Bil on his Back; and with the ſame he cut down a great ſort of Brakes, and that was my Bed for a time. And whenſoever I might get into an Hayloft, I thought my ſelf happy, and wel to be lodged.

Gets to an honeſt Man's Houſe in *Colcheſter*.

‘At the laſt I was houſed, I thank God, with an honeſt Man; but having a wicked Servant, not loving the Goſpel, the ſaid Servant went and complained of his Maſter to the Bailif and Conſtables; ſaying unto them, That there was an Heretic in his Maſter's Parlor. How know you that, ſaid they? Take heed of what thou ſayſt: Thy Maſter is an honeſt Man; and thou ſeeſt how troubleſome a Time it is; and if we, upon thy Report, ſhould go ſearch his Houſe, and not find it ſo, what art thou worthy to have for ſlaundering thy Maſter? Tuſh, ſaith he, I am ſure it is ſo; for the Houſe is never without one or other: and moſt chiefly when there is a Fire in the Parlor. And, therefore, I know by the Smoak, that there is one indeed. So the Officers willed

Flees thence.

‘ him to go about his Buſineſs. For, ſaid they, we wil prove it at Night. ‘ in the mean time, they did his Maſter to underſtand what his Man had ‘ ſaid unto them, and friendly bad him take heed, for they would ſearch ‘ his Houſe that Night. And ſo they did indeed, but the Birds were ‘ flown. The next Day the Officers took his Man, and ſet him in the ‘ Stocks, to teach him to ſpeak good of his Maſter, and not to accuſe ‘ him, and bring the Smoke for a Witneſs againſt him.

Juſtice *Brown* comes to *Colcheſter* to perſecute.

‘ Now while I was ſeeking a Corner to hide my Head in, Juſtice ‘ *Brown*, that dwelleth beſide *Burntwood*, cometh me down to *Colcheſter*, ‘ and there played the Devil, by the Counſil of one Mr. *Tyrrel*, and ‘ Mr. *Colſon*, Inholder of the ſame Town, and *Gylbert* the Lawyer: Who ‘ cauſed divers honeſt Men to be ſent for before the ſaid Juſtice, and ‘ ſworn upon a Book, to bring in the Names of al thoſe that were ſuſ‘pected of Hereſy, as he termed it: and alſo gave unto the Officers a ‘ great Charge, That from Time to Time diligent Search ſhould be made ‘ in every Houſe for al Strangers, and to take them and bring them be‘fore a Juſtice. For this Town, ſaid he, is an Harbourer of all Heretics, ‘ and ever was. So when he had bound them all in Recognizances, he ‘ willed them to depart every Man home to his Houſe.

Whereupon he eſcapes to *London*.

Enters into a Ship for *Antwerp*.

‘ Then, upon their Return, with ſpeed was I conveyed away to *London*‘ward forthwith. And when I came there, I went over into *Southwark* ‘ again; and there lay two Days and two Nights. And the third Night, ‘ when it was ſomewhat dark, I entred into a Ship of *Antwerp*; and ſo ‘ we went down to *Graveſend*. There they caſt Anchor, and went ‘ al a Land, and left me aboard with a Man and a Boy. I fearing the ‘ Searchers, that they would have had me to ſhore, and there being ‘ ſo wel known as I was, I knew it was the next way to bring me ‘ afore a Juſtice to be examined, and ſo to be returned back again to ‘ *London*; and then ſure I am, that I had dyed for it: I looked in my ‘ Purſe, and there were three Piſtolets. I took one of them and gave it ‘ unto the Man that was aboard with me, and deſired him to go aſhore ‘ to the Maſter of the Ship, and he to be a Mean unto the Searchers for ‘ me, when they came a Shipboard to ſearch. And truly it pleaſed God ‘ ſo to work in their Hearts, that I found great Favor at their Hands. ‘ For when one of them had examined me, and that very ſtraitly, he ‘ asked of me, What my Name was? *Thomas Mountain* is my Name, ſaid ‘ I. I wil never deny it, nor never did, I praiſe God for it. Nay, ſaid ‘ he, that is not your Name; for I knew him wel enough. His Father ‘ and I were Servants to K. *Harry* the VIII. and alſo to K. *Edward*. And ‘ I am ſure that *Richard Mountain*'s Son was burnt ſince this Q. *Mary* ‘ came in. Sir, credit me, I pray you, for I am the very ſame Man, ‘ that now talk with you. Indeed, God hath mightily dealt with me, ‘ and moſt mercifully hath delivered me from the cruel Hands of bloudy ‘ Men. And, now, behold! my Life is in your Hands. I may not re‘ſiſt you, nor wil not; but gently ſubmitting my ſelf unto you, deſire ‘ your lawful Favour, that I may paſs this Port, and God, I truſt, that ‘ is the high Searcher above, and knoweth the Secrets of al Mens Hearts, ‘ ſhal one Day reward you openly, according as he hath promiſed.

The Proviſion he makes againſt the Searchers.

The Searcher his Friend.

‘ Then began he to water his Plants; ſaying unto me, Sir, I thought ‘ once never to have ſeen you again. You are grown out of my Know‘ledg. And ſeing that it is the Will of God, that you ſhould not dy

‘ by their Cruelty, I truſt, that your Bloud ſhall never be required at my hands. I wil not moleſt you: but this I warn you of in anywiſe, that you keep yourſelf as cloſe as you can. For here is one of the Promoters, that goeth in the ſame Ship that you go in. Who is that, ſaid I? It is one Mr. *Beard*, ſaid he, dwelling in *Fleetſtreet*, a Merchant Tayler. I know him well, ſaid I, and he me. Wel, ſaid he, God be with you, for yonder he cometh, and al the Paſſengers with him, and ſo we parted, and I went into the Maſter's Cabbin: and there I lay, til that we were entred the main Sea. Then came I forth to refreſh my ſelf: And *Beard* ſeeing me, began to bluſh, ſaying unto me, Sir, what make you here? Truly, ſaid I, I am of the ſame Mind that you are of. You know not my Mind, ſaid he. Whatſoever yours is, I mean to go to *Antwerp*, God willing, ſaid I. And ſo do you, I trow. What will you do there, ſaid he? You are no Merchant-man, as I am, and the reſt that be here. Mr. *Beard*, what the reſt are that be here, I know not; but as for your Merchandize and mine, in ſome points I think they be much alike. But when that you and I ſhall meet in the *Engliſh* Burſe together, you ſhall ſee what cheer I can make you. In the mean time let us as Friends be mery together, I pray you. Nay, ſaid he, I would I had met you at *Graveſend*, that I might have made you ſome good cheer there; but it was not my fortune ſo to do; and I am very ſory for it, believe me and you will. Sir, I thank God, it is better as it is. I know your cheer wel enough. And then away I went.

*Beard* the Promoter, in the Ship with him.

Their Diſcourſe.

The Merchants in the Ship bid him beware of *Beard*.

‘ With that he went down under the Hatches, and told al the Paſſengers what a rank Heretic I was. For it is marvel, ſaid he, that the Ship doth not ſink, having ſo wicked a Man in it, as he is. And therfore, good Gentlemen, I pray you heartily, take heed and beware of him. I had rather than my Velvet Coat, that he and I were together at *Graveſend* again. Then came the Merchants up to me, and called for Meat and Wine, having good ſtore there of their own Proviſion. And they made me great cheer, bidding me in any wiſe to take heed of *Beard*. Theſe were Merchants of *Danske*, and had to do here in *London* with moſt of the Aldermen, unto whom they gave a good Report.

Lands at *Dunkirk*, to avoid *Beard*.

‘ Now I thinking to prevent *Beard* of further Trouble, that by him, and his Procurement, might hap unto me, upon my Arrival at *Antwerp*, whiſpered the Maſter in the Ear, and deſired him heartily to land us at *Dunkirk*. For I will ride the reſt by Waggon, God willing: And ſo ſhall I be rid of Mr. *Beard*'s Company. I am content, ſaith the Maſter of the Ship; I am weary already, ſaith he, of his Company. *The whorſon Pape ſhall come no more in mine Schepe.* So to *Dunkirk* we came, and *Beard* went firſt a Land, and bad us al welcome. For ſaid he, I wil be your Steward, and we wil fare wel, if there be any good cheer in the Town. Then came we to our Hoſte's Houſe; Supt al-together. That being don, we went to our Lodging: and ſo it fel out, that *Beard* and I ſhould ly together; and ſo did. But before he went to Bed, he kneeled him down at the Bedſide, and made upon his Body, as I think, Forty Croſſes, ſaying as many *Ave-Maria*'s, but nother *Creed* nor *Pater-noſter*.

‘ Then

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The Ship departs, leaving all a Shore.

‘Then he ſhewed us what Mony he had. The which was both Gold and Silver, and that Plenty.

‘At midnight the Maſter of the Ship took his Tyde, and went his way. Mr. *Beard* up in the Morning betime, went down to the Waterſide to look for the Ship, and when he ſaw it was gon, he came and told us, ſwearing and chafing like a Madman, ſaying, That King *Philip* ſhould know it, how he was uſed. Then ſent he al about to know, if any went at the next Tyde following. In the mean Time I took my Waggon, and went my ways; and that was the laſt Time that ever I ſaw him. But afterwards I was informed, by credible Perſons, that he had ſpent all his Mony, both his Velvet Coat, and alſo his Livery Coat, that he had of Queen *Mary*: And ſo came home poor and bare, being very Sick and Weak, and in *Holbourn* dyed moſt miſerably full of Lice. Behold his End! God grant he dyed his Servant, *Amen*.

*Beard*'s miſerable End.

Arrives at *Antwerp*.

Teaches School.

‘Now when as I came to *Antwerp*, being never there afore, I was amazed, and knew not where to become that Night. At laſt I found out the *Engliſh* Houſe; and there I was received for a Time. After that I took an Houſe in the *Ox-mart* of a Merchant, called *Adam Raner*, who ſhewed me much Favour. And there I taught a School, for the Space of a Year and a half quietly. And then comes over Mr. *Huſſy*, being then Governor of the *Engliſh* Nation; and it was given out, that he would ſuddenly Ship, and ſend away into *England*, al ſuch as were come over for Religion, he naming me himſelf for one. So with as much ſpeed as I could make, I took Waggon and went up to *Germany*, and there was, at a Place called *Duisburgh*, a Free City, being under the Duke of *Cleveland*, and there remained until the Death of Queen *Mary*. And then came back again to *Antwerp*. And there when I ſet all my Doings in Order, I returned home again with Joy into *England*, my native Country. In the which God grant his Goſpel to have free paſſage, and by the ſame our Lives to be amended, *Amen*.

Retires to *Duisburgh*.

Returns to *England*.

## CHAP. XXV.

### *Various Memorials of Things happening in the Months of* September, October, November.

*September.*

But two Prieſts left in *Ipſwich*.

NOW to recollect ſome further Memorials of theſe Times. The moſt whereof I take from certain authentick *MS.* Diaries, written in thoſe Times.

It was obſerved, that about the 11th or 12th of *September*, in *Ipſwich*, a flouriſhing and populous City in *Suffolk*, containing then Eleven Pariſh Churches, there were but two Prieſts left to ſerve them, the reſt being either fled, or impriſoned. And throughout that whole County were very few Prieſts now remaining, in compariſon with the great Numbers of Towns and Pariſhes.

On the 14th of *September* Three were ſet on the Pillory for playing with falſe Dice, and for deceiving honeſt Men by that Means.

**Cheats at Dice pilloriz'd.**

**Vagabonds to avoid the City.**

The 17th of the ſame, came forth a Proclamation, That all Vagabonds and Loiterers, as well *Engliſh*, as all manner of Strangers, having no Maſters, ſhould avoid the City, and the Suburbs forthwith, upon great Pains enjoyned by Law: And that none that kept publick Houſes ſhould give Entertainment to any ſerving Men, unleſs they brought Teſtimonials under their Maſters Hands.

**Coiners executed.**

On the 20th. were two Men drawn on Hurdles unto *Tyburn*, to Execution, for Coining of naughty Money, and deceiving the Queen's Subjects therewith.

**Sampſon Biſhop of Litchfield, dies.**

On the ſame Day *Sampſon* Biſhop of *Litchfield* and *Coventry* dyed at his Houſe at *Eccleſſhall*, a fine Palace, ſituate about fifteen Miles from *Litchfield*, but now in Ruins, demoliſhed in the late Civil Wars. This Biſhop had been a Student in Saint *Clement*'s Oſtle in *Cambridge*: Became Dean of Saint *Stephen*'s Chappel in *Weſtminſter*: And being King *Henry*'s Chaplain wrote a notable Book againſt the Pope's Supremacy: Which that King ſent over Sea to the Pope himſelf, and to *Pole* and others, to vindicate himſelf and his Doings, in taking the Supremacy to himſelf. This Biſhop had been Preſident of *Wales* under King *Henry*, but removed from that Place under King *Edward*: Who yet imployed him ſometimes in State-buſineſs; As in a Commiſſion to meet and treat with the *Scots* Commiſſioners. In his Time, two of the beſt Manors belonging to the Biſhoprick, *viz.* *Beaudeſert* and *Shutborough*, were exchanged for two Benefices, which were eſteemed as much worth in Value as the Manors. But the Royalty was loſt. He made away alſo the Royalty of the City of *Litchfield*. *Beaudeſert* was conferred upon Sir *William Paget* Comptroller of the King's Houſhold; and being made a Baron in the Year 1549. he had his Title from thence, and called Lord *Paget of Beaudeſert*.

**Record. Eccleſ. *Litchfield*.**

**Dr. *Rud* recants.**

*September* the 23. Doctor *Rud* preach'd at *Paul*'s *Croſs*, and Recanted; repenting that he ever was married: And ſaid openly, that he could not marry by God's Law.

**Two pilloriz'd.**

*September* the 26 Were two Young Men, Apprentices, ſet on the Pillory, and their Ears nayled; for ſpeaking ſeditious and malicious Words againſt the Common Wealth. Of ſuch as underwent this kind of Puniſhment now, were more than we meet with in any Reign beſide: For the Government was ſo uneaſy, that People could not forbear opening their Mouths ſometimes. And for the leaſt Words, they were preſently adjudged to the Shame of the Pillory, and to the Pain of the nayling or cutting off their Ears: So the Month after this, a Woman for Seditious Words was ſet on the Pillory, and a few Days after another Perſon for the like Fault, ſtanding there three Times.

**A *Spaniard* hanged.**

*September* the 27th. Among others hanged at *Tyburn* this Day, one was a *Spaniard*; for ſome barbarous Murder, no doubt; for a Warning to the reſt, who ſwarmed now in *London*, and inſulted unmeaſurably over the *Engliſh*.

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The King and Queen at *Weſtminſter*.

Lord Chancellor preaches at *Paul's Croſs*.

The 28th, The King and Queen removed from *Hampton-Court* unto *Weſtminſter*, the Queen's Place.

The 30th, It pleaſed the Biſhop of *Wincheſter*, Lord Chancellor, to preach at *Paul*'s Croſs: Which he did with much Applauſe, before an Audience, as great as ever was known; and among the reſt all the Council that were then at Court. His Text was out of the Goſpel, *Thou ſhalt love the Lord thy God with all thine Heart, &c. and thy Neighbour as thyſelf.* Where at length, out of his Love to his Neighbour, he fell foul upon King *Edward*'s Preachers, ſlandering them without Meaſure, as Preachers of Voluptuouſneſs, and blaſphemous Lyes, and that their Doctrine was falſe Doctrine, full of perverſe Zeal, Earthly, tending to Diſcord and Diſſenſion: Then he inſtanced in ſome of their Doctrines; As, That a Man may put away his Wife for Adultery, and marry another: That if a Man vowed to Day, he might break his Vow to morrow; and much more to this Purpoſe. Then deſcending to the Apoſtacy of the Nation, he willed all Men to ſay with *Joſeph*'s Brethren, *Peccavimus in fratrem*: *And ſo have I too*, added he, like a meek, recanting Penitent. And laſtly, he fell in with the Praiſes of the King and Queen, eſpecially of the King, to reconcile the Realm the more to this Match of his own making: As, that *Philip* came not hither out of Neceſſity or any Need; that he had ten times as much as the *Engliſh* People then were in Hope or Poſſeſſion of. All which was ſo evident, that it was ſuperfluous for him to ſpeak of. As for his Accompliſhments they were admirable, being as wiſe, ſober, gentle and temperate a Prince, as ever had been in *England*. And if he were not ſo, then they might take him for a falſe Lyar, in ſo ſaying; exhorting therefore all to make much of him [which he ſaw they had but little Stomach to] and to win him, while they had him. And hereby they might win all ſuch as he had brought with him, [perhaps he meant his Gold.] And ſo he ended.

*October.*

Many Cart-loads of Gold ſent to the *Tower*.

*October* the 2d, Twenty Carrs went from *Weſtminſter* laden with Wedges of Gold and Silver, to the *Tower* to be coined. So it was commonly reported. But ſome that looked narrowly into Matters, made a Queſtion, whether it were Bullion, or ſomething elſe, to deceive the People.

The Duke of *Norfolk*'s Burial.

On the ſame Day, was the moſt Noble and High-born Duke of *Norfolk*, buried at *Fremingham* Church: Living ſo long as to be delivered out of a long Impriſonment, and to be reſtored to his Liberty with Honour. There was at his Funeral a goodly Herſe of Wax, with a dozen of Banerols of his Progeny, twelve dozen of Penſyls, twelve dozen of Eſcutcheons, with Standards, three Coats of Arms and a Banner of Damask, and four Banners of Images: There were four Heralds and many Mourners attending. And after a Dinner, a great Dole diſtributed. For the furniſhing of which Dinner, were killed forty great Oxen, and an hundred Sheep, and Sixty Calves, beſides Veniſon, Swans and Cranes, Capons, Rabits, Pigeons, Pikes and other Proviſion both Fleſh and Fiſh. There was alſo great Plenty of Wine; and of Beer and Bread as great Plenty as ever had been known, both for Rich and Poor. For all the Country came thither. And a great deal of Mony beſtowed upon the poorer Sort.

Three

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His *Dirige*.

Three Days after, that is, on the 5th Day of *October*, were the Obſequies of the ſaid Duke of *Norfolk* celebrated at Saint *Mary Overy*'s: An Herſe being made with Timber, and hanged with Black with his Arms, and four goodly Candleſticks gilded, and as many great Tapers ſtanding about it, all the Choir hung in Black, and Arms. And the *Dirge* and Maſs on the Morrow was uſed. At the *Dirge* there went about Forty in Gowns and Coats: After came the Lord Chancellor, chief Mourner, next Mr. Comptroller, Mr. *George Howard*, my Lord *Mountague*, my Lord Admiral, Lord *Bruges* and divers others. And there was great Ringing of Bells for two Days.

A Mask at Court.

In the beginning of this Month, on a *Sunday*, The King and Queen danced together, there being a brave Maskery at Court of Cloth of Gold and Silver, apparelled in Mariners Garments. The chief Doer whereof was thought to be the Lord Admiral. And upon *Thurſday* after, at *Smithfield*, was *Genoce di Carme*, where the King and Queen, were to be. Now came over from the Emperor to the King and Queen, *Don Ferrando Gonſaga*, Marquis *de Bergos*, Count *de Horne*, and Monſieur *D' Arras*, the Emperor's Secretary.

A *Spaniard* buried.

*October* the 6th, was a *Spaniard* buried at *Weſtminſter*, in the Abby, with Singing performed both by *Engliſh* and *Spaniards*, and a Handbell before ringing; every *Spaniard* holding green Torches, and green Tapers burning, to the Number of an Hundred.

His Obſequies.

On the 11th Day, was the *Spaniard*'s Obſequies celebrated. There was an Herſe after the Faſhion of *Spain*, with Black, and a goodly Maſs of *Requiem*. The Chapel wherein he was interred, hung with Black, with a Banner of Arms, and Coat of Arms, all in Gold: A Target and an Helmet, and many Eſcutcheons, and a fair Herſe Cloth of Black, and a Croſs of Crimſon Velvet down to the Ground.

L. *De La Ware*'s Funeral.

*October* the 12th, The Lord *De La War* in *Suſſex* was buried with Standards, Banner of Arms, &c. There were many Mourners in Black, and a goodly Herſe of Wax, and Penſils. He was the beſt Houſe-keeper in *Suſſex* in his Days. And the greater Moan was made for him, becauſe he died without Iſſue.

Biſhop of *Durham* preaches.

The 14th, being *Sunday*, The Old Biſhop of *Durham* preached in the Shrouds.

A Murder committed by a *Spaniard*.

The 15th, A Servant of Sir *George Gifford* was ſhamefully ſlain by a *Spaniard* without *Temple Bar* near the *Strand*, about four in the Afternoon: And as Execution was done upon one *Spaniard* about a Month before at *Tyburn*, ſo on the 26th of this, was this Murtherer hanged, for more Terror, at *Charing-Croſs*, in the very Face of the Court, tho' Five hundred Crowns had been offered by the Strangers, his Countrymen, to ſave his Life. Which if it had been granted, the Court, perhaps, conſidered, it might have cauſed an Inſurrection.

*Day* the Printer brought to the *Tower*.

*October* the 16th, *John Day*, late Printer to King *Edward* the VIth, was now brought out of *Norfolk*, and committed to the *Tower*, for printing Books unſuitable to the preſent Government, together with his Servant, and a Prieſt, and another Printer.

King *Philip* goes to *Paul*'s.

*October* the 18th, King *Philip* came down on Horſeback from *Weſtminſter* unto *Paul*'s, with many Lords, being received under a Canopy, at the Weſt End. And the Lord Viſcount *Mountague* bare the

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Sword afore the King. There he heard Maſs, ſung by *Spaniards*, a *Spaniſh* Biſhop celebrating: And after Maſs he went back to *Weſtminſter* to Dinner.

Earl of *Warwick* dies. Sir *Tho. Audley* dies.

*October* the 21ſt, About Midnight, died the Earl of *Warwick*, the Eldeſt Son of the late Duke of *Northumberland*, at Sir *Henry Sydney*'s Place in *Penſhurſt*, who was nearly related to that Family.

The 29th, Sir *Thomas Audely*, a Famous Captain, was buried in Saint *Mary Overy*'s. There attended his Funerals the Lord *Gray*, Lord *Fitzwater*, and divers other Captains, Knights and Gentlemen, to the number of Sixty, or thereabouts, beſides others of leſs Quality.

*November.*

A Fray between *Spaniards* and *Engliſh*.

*Sunday*, *November* the 4th began a great Fray at *Charing-Croſs*, about eight of the Clock at Night, between *Spaniards* and *Engliſh* Men. But by ſome diſcreet Perſons interpoſing, but a few were hurt. And the next Day certain who were the Beginners of it were taken up: Whereof one was a *Blackamoor*, who was brought before the Head Officers, by the Knight Marſhal's Servants.

Prieſts do Penance at *Paul's*.

On this Day certain Prieſts did their Penance at *Paul*'s, and went before the Proceſſion, each of them in a white Sheet, with a Taper in one Hand, and a White Rod in the other: in the Proceſſion the Biſhop came, and diſcipled them, and then kiſſed them. Then they ſtood before the Preacher at *Paul*'s *Croſs* 'till the Prayers were made. Then did the Preacher diſciple them: And ſo they put off their white Veſture, and ſtood all the reſt of the Sermon in their own Cloaths.

Earl of *Shrewsbury* comes to Town.

*November* the 6th, The Earl of *Shrewsbury* came riding to *London* with Six ſcore Horſe, and of Gentlemen in Velvet Caps thirty, to his Place in *Coleherber* in *Thames Street*.

Two Pillorized.

*November* the 7th, Two Men were ſet on the Pillory, Citizens, as it ſeems, of much Trade and Buſineſs, and of Quality: For they ſtood there in their Furred Gowns. One had a Writing over his Head, *For Falſhood and wilful Perjury:* The Writing over the other was, *For Subtil Falſhood and Crafty Deceit.*

Earl of *Pembroke* comes up.

*November* 9. The Earl of *Pembroke* came riding to *London*, againſt the ſitting of the Parliament, with Two hundred Horſe-men in Velvet Coats and Chains; the Coats with three Laces of Gold: And Sixty Reſidue in Blue Coats garded with Velvet, and a Badge of a Green Dragon.

*Pendleton* at *Paul*'s Croſs.

*November* 11. *Pendleton* preached at *Paul*'s Croſs again; and made a Sermon for which he was applauded.

The King and Queen attended to the Parliament.

*November*, 12. being the Firſt day of the Parliament's ſitting, the King and Queen rode unto *Weſtminſter* Church to hear the Maſs of the Holy Ghoſt. And after Maſs to the Parliament Houſe, and with them all the Biſhops and the Lords in their Parliament Robes, with Trumpets blowing, and all the Heralds in their Coat Armour, together with the Judges in their Robes. The Earl of *Pembroke*, bare the King's Sword, and the Earl of *Cumberland*, the Queen's. The Earl of *Shrewsbury*, bare the King's Cap of Maintenance, and the Earl of *Arundel*, bare the Queen's. And afore them went the Lord *Chancellor* and the Lord *Treaſurer* in their Parliament Robes.

S. *Nicolas*'s Superſtition revived.

*November* 13. It was commanded by the Biſhop of *London*, to all Clarks in his Dioceſs, to have S. *Nicolas*, that is, a Boy-Biſhop, in Proceſſion, and to go abroad as many as were ſo minded, according to an old Superſtition.

*November* 14. S. *Erconwald*'s Day. Now it was commanded, that every Prieſt in the Dioceſs of *London*, ſhould go to *Paul*'s in Proceſſion in Copes.

S. *Erconwald's* Day.

The ſame Day *Harpsfield* preached at *Paul*'s Croſs. There Five did Penance with Sheets about them, and Tapers and Rods in their Hands. And the Preacher did ſtrike them with a Rod. And there they ſtood till the Sermon was done. Then the Sumner took away the Sheets and the Rods from them. And they went into *Paul*'s again, and ſo up the ſide of the Choir. One of theſe was named Sir *Thomas Laws*, otherwiſe called Sir *Thomas Griffin*, Prieſt, ſometime a Chanon at *Elſing* Spittle. He and Three more were Religious Men; and the Fifth was a Temporal Man, that had two Wives. Thoſe were put to Penance for having one.

Some do Penance at St. *Paul's*.

*November* The late Biſhop *Barlow*, and Mr. *Cardmaker*, Parſon of St. *Brides* in *Fleetſtreet*, who were going over Sea like Merchants, were committed to the *Fleet*.

*Barlow* and *Cardmaker* committed.

*November* 18. The New Biſhop of *Lincoln*, Dr. *White*, late Warden of *Wincheſter*, preached at *Paul*'s Croſs. And the ſame Day were Conſecrated two new Biſhops, *Holyman* Biſhop of *Briſtol*, and *Bayne* Biſhop of *Coventry* and *Litchfield*.

Biſhop of *Lincoln* Preaches: Two Biſhops Conſecrated.

*November* 19. A *Spaniſh* Gentleman was buried at St. *Martin*'s, at *Charing-Croſs*, with two Croſſes, fourſcore Torches and Tapers in the Hands of thoſe that accompanied the Funeral, who were both *Spaniards* and *Engliſh*, ſinging to the Church: And the Morrow Maſs with ſinging.

A *Spaniard* buried.

On this Day Dr. *Thurlby*, Biſhop of *Ely*, with others, went to meet Cardinal *Pole*, in *Kent*.

Bp. *Ely* meets the Cardinal.

*November* 23. A Man and a Woman ſet on the Pillory, for telling of falſe Lyes, that King *Edward* VI. was alive. And the next Day they were ſet on the Pillory again for that and other Crimes.

Some report King *Edward* alive.

*November* 24. Cardinal *Pole* came from *Graveſend* by Water, with the Earl of *Shrewsbury*, the Lord *Mountague*, the Biſhops of *Durham* and *Ely*, the Lord *Paget*, Sir *Edward Haſtings*, the Lord *Cobham*, and diverſe Knights and Gentlemen, in Barges; and did all ſhoot the Bridge. The L. *Shrewsbury* had his own Barge with the *Talbot* on it. All his Men were in blue Coats, red Hoſe, Scarlet Caps and White Feathers. And ſo repaired to the Court. And the Lord Cardinal being landed at the Court Gates, there the King's Grace met him and embraced him; and ſo led him thro' the King's Hall. He had born before him a Silver Croſs. He was arrayed in a Scarlet Gown, and a Square Scarlet Cap. The Lord *North* then bore the Sword before the King. And ſo they went up unto the Queen's Chamber: There her Grace ſaluted him. After he took his leave, and went into his Barge to his Place at *Lambeth*, lately Archbiſhop *Cranmer*'s: And ſo to Dinner.

Cardinal *Pole* comes to Court.

The 25th being *Sunday* and S. *Katharine*'s Day, Dr *Fecknam*, Dean of St. *Paul*'s, Preached at *Paul*'s Croſs, and made a godly Sermon.

Dr. *Feckna*m at *Paul's* Croſs.

The ſame Day in the Afternoon, the King, and the Lord *Fitzwater*, and diverſe *Spaniards*, rode, arrayed in diverſe Colours. The King in Red, and ſome in Yellow, ſome in Green, ſome in White, ſome in Blue; with Target and Canes in their Hands, hurling Rods at one

The King and diverſe Lords ride forth and exerciſe.

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another. The Trumpets alſo in the ſame Colours, and Drums of Kettles and Banners.

Sir *Hugh Rich*'s Obſequies.

The 27th were the Obſequies of Sir *Hugh Rich*, Knight of the *Bath*, Son and Heir to the Lord *Rich*, ſolemnized in *Eſſex*, with a Standard, a Penon of Arms, a Coat Armour, Helmet, Sword, Eſcutcheons and Torches.

The Parliament ſit at *Whitehall*.

The Cardinal's Oration; P. 1341. And Abſolution pronounced.

This Day did the King and Queen, and the Lords of Parliament, ſit at the Court at *Whitehall*, in the Chamber of Preſence. Where the Queen ſat higheſt, richly apparelled, and her Belly laid out, that all Men might ſee, that ſhe was with Child. At this Parliament, it was ſaid, Labour was made to have the King Crowned: And ſome thought that the Queen for that Cauſe did lay out her Belly the more. On the Right Hand of the Queen ſat the King, and on the other Hand of him the Cardinal with his Cap on his Head. Who made an Oration to the Parliament, which is exemplified in *Fox*'s *Monuments*. The Sum of it was, That Pope *Julius* III. had ſent them by him his Benediction, upon their Reconciliation again to the Church; willing them to kneel all down upon their Knees, to receive the Pope's Bleſſing and Abſolution, for their falling from the Pope and the Unity of the Church. And in Confidence that they would turn to the old Uſe and Cuſtom again, the Pope by him offered his Bleſſing. And the next Day, by an Inſtrument, they declared their Sorrow for their Apoſtacy, and prayed the King and Queen to intercede with the Cardinal to obtain his Abſolution, and they all kneeled down and received it. Yet one, *i. e.* Sir *Ralph Bagnal*, refuſed to conſent to this Submiſſion, and ſaid, *He was ſworn to the contrary to King* Henry VIII. *which was a worthy Prince, and laboured Twenty five Years, before he could aboliſh him: And to ſay I will agree to it, I will not.* And many more were of the ſame Mind, but none had the Confidence to ſpeak but he. Of this there was great notice taken: and the Lord *Chancellor* ſpake of it in the Examination of *Rogers*, *January* 22. ſhewing him, that the Parliament had received the Cardinal's Bleſſing, not one, as he ſaid, reſiſting it, but one Man that ſpake againſt it; and that there were Eight ſcore in one Houſe, ſave one, that had with one Aſſent and Conſent received Pardon of their Offences for the Schiſm. But the Influence of the Queen, and ſome other great Papalins, ſwayed the Houſe to this baſe Compliance, and to take this Foreign Yoke again. After this Work was done, it being now Afternoon, the King and Queen with the Cardinal repaired to the Chapel, and there *Te Deum* was ſung for this Day's joyful Work.

Proceſſion for the Queen's great Belly.

The ſame 28th Day of *November*, The Council having ſent a Letter to the Biſhop of *London*, ſignifying, that the Queen was with Child and Quickened; and therefore that he, ſhould take Order that *Te Deum*, in token of Thankſgiving, ſhould be ſung in *Paul*'s, and in all Churches throughout his Dioceſs; ſeveral Biſhops, to the number of Ten or Eleven the Maior of *London*, and the Aldermen, came to *Paul*'s in Proceſſion: and after that was *Te Deum* ſung; and after, a Sermon. And after this the Biſhops went to the Chapter Houſe, to give God Thanks for this ſuppoſed Mercy. For this great Belly, ſo boaſted of, was a Miſtake or a Deceit.

The 29th Day, Commandment was given forth from the Biſhop of *London*, through his Dioceſs, that all Prieſts ſhould ſay the Maſs of the

Holy

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Holy Ghoſt, go in Proceſſion and ſing *Te Deum*, and ring the Bells, and to give God Thanks for the Gracious Queen's Quickening with Child, and to pray, that that good Thing God, by his Omnipotent Power, had begun, he would bring to good Effect.

The King ſplendidly attended, goes to Maſs.

On the 30th Day, *Friday*, being the Feſtival of St. *Andrew*, the King and his Lords ride to *Weſtminſter* Abby to hear Maſs, which was ſung by *Spaniards*. There met him at the Court Gates an Hundred *Almains* in Hoſe and Doublets of White, and Red, and Yellow Velvet Coats, and Linings with Yellow Sarcenet, and Yellow Velvet Caps and Feathers; Drums and Flutes of the ſame Colour, with gilt Halbards. And an Hundred in Yellow Hoſe, Doublets of Velvet, and Jerkins of Leather, garded with Crimſon Velvet and White, Feathers Yellow and Red. And thoſe were *Spainards*. And an Hundred in Yellow Gowns of Velvet. And the ſame Night the Lord Cardinal came to the Court, and went to the Chapel with the King, where *Te Deum* was ſung.

# CHAP. XXVI.

## *Further Memorials in the Months of* December, January, February, *and* March.

*December.*

The King and the L. Cardinal at *Paul's*.

TO continue our Journal along the enſuing Months.

*Decemb.* 2. *Sunday*, All Prieſts and Clarks, with their Copes and Croſſes, came to *Paul's*, and all the Crafts in their Liveries, with the Lord Maior and Aldermen, againſt the Lord Cardinal *Pole's* Coming. The Lord Chancellor and all the Biſhops tarried for him at the Biſhop of *London's* Place. The Cardinal landing at *Barnard's Caſtle*, came at Nine of the Clock: There the Lord Maior received him, and brought him to *Paul's*. And ſo the Lord Chancellor, and the Lord Cardinal, and all the Biſhops went up into the Choir with their Mitres on. And, at Ten of the Clock, the King's Grace came to *Paul's* to hear Maſs, with Four Hundred of his Guard, One Hundred *Engliſhmen*, One Hundred *Almains*, One Hundred *Spaniards*, and One Hundred *Switzers*, with many Lords and Knights. And ſo they heard Maſs; the Queen's Chapel officiating, and the King's and St. *Paul's* Choir ſung. At this great and noble Aſſembly did the Lord Chancellor preach upon the Text, *Now 'tis Time for us to awake out of Sleep*, &c. The Contents of this Sermon may be found in *Fox*. p. 1344.

S. *Nicolas.*

On the 5th of *December*, the which was St. *Nicolas* Eve, at Evenſong Time, came a Commandment, That St. *Nicolas* ſhould not go abroad, nor about. But notwithſtanding, it ſeems, ſo much were the Citizens taken with the Mock St. *Nicolas*, that is, a Boy-Biſhop, that there went about theſe St. *Nicolaſes* in divers Pariſhes, as in St. *Andrew's Holborn*, and St. *Nicolas Olave's* in *Breadſtreet*. The Reaſon the Proceſſion of St. *Nicolas* was forbid, was, becauſe the Cardinal had this St. *Nicolas Day* ſent for all the Convocation, Biſhops and inferior Clergy, to come to him to *Lambeth*, there to be abſolved from all their Perjuries, Schiſms and Hereſies.

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His Day celebrated by a Boy-Biſhop.

But becauſe this way of celebrating St. *Nicolas Day* is ſo odd and ſtrange, let me add here a Word or two explanatory of it. The Memory of this Saint and Biſhop *Nicolas* was thus ſolemnized by a Child, the better to remember the Holy Man, even when he was a Child, and his Child-like Vertues, when he became a Man. The Popiſh Feſtival tells us, That while he lay in his Cradle he faſted *Wedneſdays* and *Fridays*, ſucking but once a Day on thoſe Days. And his Meekneſs and Simplicity, the proper Vertues of Children, he maintained from his Childhood as long as he lived: *And therefore*, ſaith the Feſtival, *Children don him Worſhip before all other Saints.* This Boy-Biſhop, or St. *Nicolaſes*, was commonly one of the Choriſters, and, therefore, in the old Offices, was called *Epiſcopus Choriſtarum*, *Biſhop of the Choriſters*, and choſen by the reſt to this Honour. But, afterward, there were many St. *Nicolas's*; and every Pariſh almoſt had his St. *Nicolas*. And from this St. *Nicolas Day* to *Innocents Day* at Night, this Boy bore the Name of a Biſhop, and the State and Habit too, wearing the Mitre and the Paſtoral Staff, and the reſt of the Pontifical Attire; nay, and reading the Holy Offices. While he went his Proceſſion, he was much feaſted and treated by the People, as, it ſeems, much valuing his Bleſſing. Which made the Citizens ſo fond of keeping this Holyday.

Proceſſion of the *Conception*.

The 8th being the Day of the Conception of our Bleſſed Lady, was a goodly Proceſſion at the *Savoy* by the *Spaniards*, the Prieſt carrying the Sacrament between his Hands; and one Deacon carrying a Cenſor cenſing, and another the Holy Water-ſtock, and a Number of Friars and Prieſts ſinging; and every Man and Woman, Knights alſo and Gentlemen, bearing green Tapers burning, and eight Trumpets blowing. And when they ceaſed, then began the Sackbuts to play. And when they had done, there was one who carried two Drums on his Back, and one came after, beating them. And ſo done, they went about the *Savoy*, now Singing, and a while after Playing again, and by and by came ſinging into the Church. And then after that, they went to Maſs.

Bp. of *Bath* and *Wells*.

On the 9th, Dr. *Bourn*, Biſhop of *Bath* and *Wells*, preached the *Paul's Croſs* Sermon, and prayed for the Pope of *Rome*, *Julius* III. and for all the Souls in Purgatory.

A Bear baiting.

The ſame Day, being *Sunday* (for, it ſeems, theſe Sports and Paſtimes were commonly practiſed on theſe Days) was a Bear-baiting on the *Bankſide*. When a ſad Accident happened. For the great blind Bear brake looſe, and running away, he caught a Serving-man by the Calf of the Leg, and bit off a great Piece of it, and after by the Huckle-bone. And within three Days after he died.

St. *Dunſtan's* Church hallowed.

On the 14th, St. *Dunſtan's* Church in the Eaſt, which had been ſuſpended on the Day of our Lady's Conception, by reaſon of a Man of that Pariſh, was now hallowed, together with the Churchyard, by a Suffragan; old *Bird*, I ſuppoſe, formerly Biſhop of *Cheſter*, now Biſhop *Boner's* Suffragan.

Bp. *Cotes* at *Paul's* Croſs.

The 16th Day, Dr. *Cotes*, Biſhop of *Weſt Cheſter*, made the *Paul's Croſs* Sermon. His Subject was concerning the Bleſſed Sacrament, and labouring to prove the Corporal Preſence by many Quotations out of the Fathers, and Eccleſiaſtical Authors.

A Triumph at Court.

The 18th, was a great Triumph at the Court-gate, by the King and divers Lords, both *Engliſh* and *Spaniſh*: Who were in goodly Harneſs, and upon their Arms goodly Jerkins of blue Velvet, and Hoſe embroidered with Silver and blue Sarſenet. And ſo they ran on Foot, with Spears and Swords at the Tournay, Drums and Flutes in white Velvet, drawn out with blue Sarſenet. Some alſo were habited in other Colours. There were Ten againſt the King and his Party, who were Eighteen.

Order againſt departing from the Parliament in *Chriſtmas.*

Whereas it was common for the Parliament to adjourn for the Holydays in *Chriſtmas*, or at leaſt to take the Liberty of Abſence, many of the Lords and Commons had their Horſes and Servants come up for them; but ſuch weighty and haſty Work was now upon the Anvil, that on 22 *Decemb.* ſtrict Order was iſſued out, That none of the Parliament Men ſhould depart that *Chriſtmas*, nor till the Parliament were ended. Which proved much contrary to Expectation. And 'tis likely many of them were deſirous to be abſent, becauſe of the Popiſh and *Spaniſh* Work that was in doing. For on *New Year's Day* paſſed the Act for reſtoring the *Supremacy* to the See Apoſtolic, and repealing a great many of King *Henry*'s Laws that had been made to the Prejudice of the See: And ſoon after, the Bill for inveſting the *Spaniſh* King with the Care of the Kingdom, during the young Age of the Prince to be born.

Pr. of *Piemont* comes.

On the 26th (*Fox* writes the 28th) came the Prince of *Piemont* by Water from *Graveſend*, with the Lord Privy Seal and the Lord *Mountague*, and ſhot the Bridge, and ſo to Court.

A *Spaniſh* Lord buried.

*Decemb. ult.* A *Spaniſh* Lord was buried at St. *Margaret*'s *Weſtminſter*, with Banner, Coat, Target, Helmet, Mantle, Eſcutcheons, and many Torch Lights.

*January.*

A religious Aſſembly taken.

On *New Year's Day*, in *Bow Church Yard*, at Night, was an Aſſembly of Men and Women, to the Number of Thirty and above, who had the *Engliſh* Service and Prayers uſed, and a Lecture among them, *Thomas Roſſe* being their Miniſter. They were taken by the Sheriffs, and their Miniſter, after he had been brought before the Chancellor, ſent to the *Tower*, and the reſt to the *Counter* and other Places.

A Diſturbance by *Spaniards.*

The ſame Night happened a great Uproar, occaſioned by ſome inſolent and debauched *Spaniards*, who had gotten among them certain Whores in the Cloiſter of *Weſtminſter Abby*. The Paſſage through which Cloiſter, for their more Secreſy, other *Spaniards* in their Harneſs guarded, that none might diſturb their Fellows Sport. Notwithſtanding, ſome of the Dean's Men happened now to come into the Cloiſter, at whom theſe *Spaniards* diſcharged their Piſtols and wounded ſome of them: Whereat began a Fray. A *Spaniſh* Friar gets preſently into the Church, and rings the Bell for Alarm. This called all the Street together, and much Blood had like to have been ſpilt. But the Tumult at length ceaſed, and no more Harm done than the great Fright and Diſturbance which it occaſioned.

Prince of *Piemont* viſits the *Tower.*

*Jan.* 8. The Prince of *Piemont* went by Water to the *Tower* with Lord *Clinton* Lord Admiral, and divers others. There he was ſhewed every Place of Remark, and entertained with ſhooting off Guns.

An *Engliſh* Man kill'd by *Spaniards.*

On the 9th, certain *Spaniards* killed an *Engliſhman* baſely: Two held him while one thruſt him through; and ſo he died.

Dr. *Chadſey* at *Paul's* Croſs.

The 14th, Dr. *Chadſey*, one of the Diſputants againſt *Peter Martyr* at *Oxford* in King *Edward*'s Reign, and e'er long to diſpute againſt Archbiſhop *Cranmer* there, now made Parſon of *Alhallows* in *Breadſtreet*, preached the *Paul's Croſs* Sermon.

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Many pardoned.

On the 18th, The Lord Chancellor went to the *Tower*, and divers other Lords of the Council, and delivered a Number of Priſoners, *viz.* the three Sons and the Brothers of the late Duke of *Northumberland*, Sir *James a Croft*, Sir *George Harper*, Sir *George Carow*, Sir *Nicolas Throgmorton*, Sir *Nicolas Arnold*, Mr *Vaughan*, Sir *Edward Warner*, Mr. *Gybbs*, the Archbiſhop of *York*, Sir *John Rogers*, and divers others, concerned in the Lady *Jane*'s, or *Wyat*'s Buſineſs, after a Year's Impriſonment or more. Then was great ſhooting off of Guns.

Proteſtants arraigned.

On the 22d, Arraigned at the Lord Chancellor's Place, beſide St. *Mary Overy*'s, Sir *John Hoper*, late Biſhop of *Worceſter* and *Gloceſter*, Dr. *Crome*, an ancient pious Divine of *London*, the Parſon of *Whittington College*, *Harold Tomſon*, *Rogers* Vicar of St. *Sepulchre*'s, and divers others, to the Number of Eleven Perſons, beſides two more that were not then ſent for. They were asked, Whether they would receive the Cardinal's Bleſſing, and be united again to the Catholic Church with the reſt of the Realm? One, who was a Citizen, did ſubmit. The other Ten refuſed. But one of them, by the Means of the Lord *William Howard*, having this favourable Queſtion put to him, Whether he would be an honeſt Man, as his Father was before him? And anſwering, Yea; was diſcharged. There were now preſent, as the Queen's Commiſſioners, beſide the Lord Chancellor, the Biſhops of *Durham*, *Ely*, *Worceſter*, *Chicheſter*, *Carlile*, the Lord *William Howard*, Lord *Paget*, Sir *Richard Southwel*, Secretary *Bourn*.

Tilting.

On the 24th, was great running at the Tilt at *Weſtminſter* with Spears, both *Engliſh* and *Spaniards*.

Proceſſion on St. *Paul's* Day.

On the 25th, being St. *Paul*'s *Day*, was a general Proceſſion of St. *Paul* by every Pariſh, both Prieſts and Clarks, in Copes, to the Number of an Hundred and Sixty, ſinging *Salve Feſta Dies*, with Ninety Croſſes born. The Proceſſion was through *Cheap* unto *Leadenhall*. And before, went two Schools; that is, firſt, all the Children of the *Gray Friars*, and then thoſe of St. *Paul*'s School. There were Eight Biſhops, and the Biſhop of *London* Mitred, bearing the Sacrament, with many Torches burning, and a Canopy born over. And ſo about the Church Yard, and in at the Weſt door, with the Lord Maior and Aldermen, and all the Companies in their beſt Liveries. And within awhile after, the King came, and the Lord Cardinal, and the Prince of *Piemont*, and diverſe Lords and Knights. At the foot of the Steps to the Choir, as the King went up, kneeled the Gentlemen lately Pardoned, offering him their Service. After Maſs they returned to the Court to Dinner. And at Night Bonfires, and great Ringing of Bells in every Church. And all this Joy was for the Converſion of the Realm.

*Weſtminſter* Proceſſion.

On the 27th Day, was a goodly Proceſſion from *Weſtminſter* unto *Temple Bar*, with Croſſes, and an Hundred Children in Surplices, and an Hundred Clarks and Prieſts in Copes ſinging. The which Copes were very rich of Tiſſue and Cloth of Gold. And after came Mr. Dean *Weſton*, carrying the Bl. Sacrament, and a Canopy born over it, and about it Twenty Torches burning. And after it a Two hundred Men and Women.

*Hoper* and others arraigned.

On the 28th, *Hoper*, *Crome*, *Cardmaker* and others, were examined at St. *Mary Overy*'s, for their Principles in Religion. Where *Cardmaker* was ſaid to Recant; or rather to ſubmit himſelf: But it was done by

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him only out of a Deſign to prolong his Life a little for ſome good End he had, as he ſhewed a Friend.

The 29th, At the ſame Church *Hoper* and *Rogers* were arraigned for Hereſy, and caſt to be burnt: And thence carried back to *Newgate*.

The 30th, *Bradford*, *Taylor* and *Saunders* were arraigned in the ſame Place, and caſt to be burnt in diverſe Places.

*February.*

The Dutcheſs of *Northumberland* buried.

*February* 1. Was buried the Dutcheſs of *Northumberland*, at *Chelſey*, where ſhe lived, with a goodly Herſe of Wax and Penſils, and Eſcutcheons: Two Banners of Arms, and four Banners of Images, two Heralds of Arms, with many Mourners. There was a Majeſty and the Vallans: And ſix dozen of Torches, and two white Branches; And all the the Church hung in Black and Arms: and a Canopy borne over her to Church.

Some Divines degraded and Burnt.

On the 4th day, The Biſhop of *London* went into *Newgate*, and other Doctors with him, to degrade *Hoper* and *Rogers*. The ſame Day, between Ten and Eleven of the Clock, *Rogers* was carried into *Smithfield* and Burnt, for pretended erroneous Opinions, with a great Company of the Guard attending.

On the 5th, Between Five and Six in the Morning, *Hoper* was carried towards *Gloceſter*, and *Saunders* towards *Coventry*, to be burnt there.

And on the 6th, Dr. *Taylor*, was ſent as early into *Suffolk*, to ſuffer the ſame Puniſhment at *Hadley*, where he had been Rector.

Lord *Strange* Marries.

On the 7th, The Lord *Strange*, Eldeſt Son of the Earl of *Darby*, married the Earl of *Cumberland*'s Daughter. Which Marriage was ſolemnized the ſame Day with a great Dinner, Juſt and Tournay on Horſeback with Swords. Then a Supper with Torch Lights and Creſſet Lights; an hundred of the Former, and ſixty of the Latter; a Maſk and a Banquet.

Heretics condemned.

The 9th day, Six Heretics (as the Goſpellers were now called) of *Eſſex* and *Suffolk*, and *London*, were arraigned at St. *Paul*'s, before the Lord Maior and Sheriffs, the Biſhop of *London* and diverſe Doctors, and ſome of the Council, and condemned to be burnt in diverſe Places. For now the Lord *Chancellor* having broken the Ice of burning Heretics, and taken off the Heads and Captains, as it were, of the Proteſtants, left the reſt of this bloody Work to Biſhop *Boner*; and thoſe ſix before mentioned he began with. Who having been convented before him but the Day before, were condemned this very next Day. Their Names and Callings were as follow, *William Pigot* Butcher, *Steven Knight* Barber, *Thomas Tomkins* of *Shoreditch*, Weaver, *Thomas Hawks* of *Eſſex* Gentleman, *John Lawrence* Prieſt, and *William Hunter*, an Apprentice to a Silk Weaver in *Colemanſtreet*.

A *Spaniſh* Friar preaches againſt burning for Religion.

*February* 10, being *Sunday*, *Alphonſus*, a *Spaniſh* Gray Friar, preached before the King. And in his Sermon inveighed againſt the Biſhops for Burning of Men: Saying, that they learned it not in Scripture, to put any to Death for Conſcience, but on the contrary rather to let them live and be converted. But ſuch Diſcourſes were ſeldom made at Court, and this good Counſel took little effect.

Bp. of S. *David*'s ſent into *Wales*.

*February* 14. *Robert Ferrar*, Biſhop of St. *David*'s, was ſent down towards his Dioceſs there to be Condemned and Burnt.

*Thomas Becket*'s Image ſet up.

The ſame Day, the Image of the Old abrogated Saint, *Thomas Becket*, Martyr for the Pope, but Traytor to the King, was ſet up in Stone over

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*February* the 18th, The Lord Viſcount *Mountague*, and *Thirlby* Biſhop of *Ely*, with divers others in their Company, paſſed through *London* with Seven Score Horſe, being appointed Embaſſadors to the Pope: To Thank his Holineſs, as was pretended, for his great Clemency to the Realm, but as was thought more truly, to treat about the Reſtoration of Abbies. For when they returned home, they reported from the Pope, that as he was well pleaſed with other things here done, ſo he ſhewed himſelf not contented, that the Church's Lands and Goods were not reſtored. Which, he ſaid, was a Thing not to be Suffered. And it was not long after, that the Pope ſet forth a Bull excommunicating all Perſons, without Exception, which kept any Church or Abby Lands, and alſo all others (were they Princes, Biſhops, Nobles, Juſtices of the Peace or other Officers) that did not put this Bull in Execution. But yet notwithſtanding, it was not thought convenient yet to take any notice of it, or move it in this Realm, any further than by the Queen's Example, who in the next Month reſtored what was in her Hands to the Church.

*March.*

Proceſſion. *March* 8. Was a general Proceſſion from St. *Paul's*, through *Cheap*, down *Bucklers Bury*, and ſo through *Walbrook*, up *Budg-row* and *Watling-ſtreet*, and ſo to *Paul's* again. The Proceſſioners were all the Children of *Paul's* School and of the Hoſpital of *Chriſt's* Church, the Biſhop, my Lord Maior and Aldermen, all the Crafts, with the Clerks and Prieſts ſinging.

One Pillorized. On the ſame Day, a Man was ſet on the Pillory, for hurting one of the Six Men that were ſworn; who was like to have been ſlain. Upon which Occaſion the Church of St. *Dunſtan's* in the *Eaſt* was ſuſpended; the Thing it ſeems having been done in that Church. The Sixmen. Theſe Six Men were certain Perſons to that number, in every Pariſh throughout Biſhop *Boner's* Dioceſs, and eſpecially in *London*, that were ſworn to make faithful Preſentment of all in their reſpective Pariſhes, that failed in any of the Thirty ſeven Articles, ſet forth by that Biſhop in his late Viſitation.

*Tomkins* burnt. The 16th Day, Was the Weaver named *Tomkins*, dwelling in *Shoreditch*, burnt in *Smithfield* for Hereſy, by Eight of the Clock in the Morning.

On the 18th, were Mr. *Bows*, Mr. *Cut*, Mr. *Hind*, and diverſe others, brought out of *Cambridgeſhire* to the *Tower*, for a new Conſpiracy, which ſhould have been done in *Suffolk* and other Places.

A Conſpiracy.

The 19th, In the Morning the King run at the Tilt againſt other *Spaniards*, and brake four Staves, by Eight of the Clock.

The King Tilts.

The 20th, The Earl of *Bedford*, Lord Privy Seal, dying at his Houſe beſide the *Savoy*, was carried to his Burying into the Country, to a Place of his called *Cheynes*, with Three hundred Horſe all in Black. He was carried with Three Croſſes, and many Clerks and Prieſts, till they came up the Hill above St. *James's*. And then returned certain of them Home again. And they had Torches and Arms, and Money given them. And after, every Man ſat in Array on Horſeback. Firſt, One rid in Black, bearing a Croſs of Silver, and certain Prieſts on Horſeback wearing their Surplices. Then came the Standard. Then all the Gentlemen and Head Officers. Then came Heralds, one bearing his Helmet, and the Mantles, and the Creſt; another his Banner of Arms, another his Target with his Garter, another his Coat Armour, and another his Sword. And then Mr. *Garter* in his rich Coat Armour. Then came the Chariot with Six Bannerols, and about the Chariot four Banners of Images. And after the Chariot, a great Horſe trapped in Cloth of Gold, with his Saddle of the ſame. Then followed Mourners; the Chief whereof was the Lord *Ruſſel* his Son, and after my Lord Treaſurer, and the Maſter of the Horſe, and diverſe other Noblemen, all in Black. And every Town they paſſed through, the Clerks and Prieſts met them with Croſſes. And to every of thoſe Pariſhes were given four Nobles for the Poor, and Ten Shillings to the reſpective Prieſts and Clerks, till he came to his Place at *Cheynes*. And the Morrow after he was buried, with a great Dole of Money, when the Dean of St. *Paul's* made a godly Sermon. All was ended with a great Dinner, and great Plenty to all the Country about, that would come thither.

Earl of *Bedford* is buried.

The Five and twentieth Day of *March*, being one of the Chief Days dedicated to the Bleſſed Virgin, were as great Juſts at the Tilt at *Weſtminſter*, as had ever been ſeen there. The Challengers were a *Spaniard* and Sir *George Howard*. And all their Men and Horſes trimmed in white. Then came the King and a great many all in Blue, and trimmed in Yellow: And their Helmets with great Tufts of Blue and Yellow Feathers. And all their Whifflers, and their Footmen, and their Armourers. And a Company like *Turks* rode in Crimſon Sattin Gowns and Caps, with Fauchions and great Targets. And ſome were habited in Green: and many in diverſe Colours. There were broken Two hundred Staves and upwards.

A great Tilting at Court.

*March* the 28th, The Queen this Day calling to her the Lord Marques of *Wincheſter*, Lord Treaſurer, Sir *Robert Rocheſter*, Comptroller of her Houſhold, Sir *William Petre*, Secretary of State, and Sir *Francis Engleſield*, Maſter of the Wards, told them, that her Conſcience not ſerving her to detain the Church Lands and thoſe of Religious Houſes, having been taken away in the Time of the Schiſm and by unlawful Means, did freely ſurrender them all that were in her Hands and Poſſeſſion: And that Order might be taken in them as it ſeemed good to the Holy Father the Pope, or his Legate, the Lord Cardinal. And ſhe gave her Commands to them accordingly, to repair with the Lord Chancellor to the ſaid Cardinal to conſult further about it.

The Queen reſtores the Church Lands.

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*April.*

**The King and Queen remove to *Hampton* Court.**

The 4th Day of *April*, the King and Queen removed unto *Hampton Court*, to keep *Eaſter* there. And her Grace to keep her Chamber there, in order to her ſuppoſed Lying in, which was to be about *Eaſter*. Now the Queen ſeemed to be in better Humour, and as tho' ſhe were willing to be in Charity with all, eſpecially with her Relations, before the Time of her Travail; ſhe ſent for the Earl of *Devonſhire*, and about *Eaſter* the Lady *Elizabeth*, from both their Confinements, to her at *Hampton Court*. Afterwards the Earl travelled into *Italy*, and the Lady *Elizabeth* removed from her Priſon of *Woodſtock* to her own Houſe, but under Guard, and compelled to have Maſs ſaid in her Family.

**One wounds a Prieſt at Maſs.**

The 14th Day, which was *Eaſter* Day, At St. *Margaret's* Church at *Weſtminſter*, after the Maſs was done, one of the Miniſters, a Prieſt of the Abby, named Sir *John Cheltam*, did help him that miniſtred to the People, who were receiving of the Sacrament. When there came into the Church a Man that had been a Monk of *Ely*, then married, and had his Wife the ſame Day there; who ſaid to the Miniſter, What doſt thou give them? And as ſoon as had ſpoken it, he drew his Wood knife, and hit the Prieſt on the Head, and cut him a great Blow; and then ran after him and ſtruck him on the Hand, and cleft his Hand a great way, and after gave him a great Wound on the Arm. Which occaſioned a very loud Cry and Shout. The Church hereby became polluted, and the People went to another Church to receive the Sacrament. He was preſently taken and carried to the Priſon of the Gate Houſe, and loaden with Chains.

**Order from the Council concerning him.**

The 15th Day, A Letter was directed to Sir *Michael Hare*, and Sir *Thomas Cornwalys*, from the Council; willing them to examine Mr. *Flower*, alias *Branch* (for that was his Name that had wounded the Prieſt) what he meant to wear about his Neck *Deum Time*, *Idolum fuge*, and whom he knew elſe to wear the like? Praying them alſo to ſpeak to *Boner* Biſhop of *London*, ſpeedily to proceed againſt him for his Religion according to the Laws. And that the Juſtices of Peace of *Middleſex*, ſhould likewiſe proceed againſt him, for ſhedding of Blood in the Church, according to the Statute. So as if he continue his Opinion, he might be executed at the furtheſt by the latter End of this Week: And that his Right Hand be the Day before his Execution, or the ſame Day, ſtricken off, according to a Law for Striking in the Church.

# CHAP. XXVII.

## *Orders to the Juſtices. Various Matters in the Church and State, happening in the Months of* March, April, May, *and* June. *The Popiſh Biſhops Diligence. Depreecations. Pope* Julius *his Bull.*

**Inſtructions ſent to the Juſtices.**

IN the very beginning of this Year 1555, The Juſtices in the ſeveral Counties had their Charges given them from the King and Queen: And ſpecial Inſtructions were ſent to them. The Pretence was, for the preſerving Peace among the Subjects, and for cruſhing Uproars and Mutinies that might ariſe: Of which the

State was not without Fears and Jealouſies, at this Time of the Year eſpecially. But the main Deſign indeed was to drive on Papal Religion: and in the mean while to ſecure the regretting People from riſing, which the Rigors and Perſecutions exerciſed upon them might provoke them to. What thoſe Inſtructions were, we underſtand from an Original Copy of them preſerved in the *Cotton* Library, which was ſent to the Juſtices of *Norfolk*, intitled, *An Order preſcribed by the King and Queen unto the Juſtices for the good Government of their Majeſty's loving Subjects*. The like to which was ſent it ſeems to every County in *England*, ſigned on the Top both with *Philip* and *Mary*'s Hands. The main of this Inſtrument tended to the Suppreſſion of Religion. It being exemplified in Biſhop *Burnet*'s *Hiſtory of the Reformation*, I ſhall not here ſet it down: Only in brief, 'The Juſtices were required to meet and conſult together, by what Means good Order and Quietneſs might be beſt continued. That particular Limits and Diviſions in the reſpective Counties ſhould be allotted to each Juſtice to have a more ſpecial Inſpection and Care of. And whereas Preachers were, and ſhould be ſent down into the ſeveral Counties, to preach Catholic Doctrine to the People, the Juſtices to be aiding and aſſiſting unto them; and to be themſelves preſent at their Sermons. As for ſuch as came not to Church, nor conformed themſelves, to travail ſoberly with them; and with the Wilful and Obſtinate to deal more roundly, that is, by rebuking them, binding them to the good a bearing, or ſending them to Priſon. For the Preachers and Teachers of Hereſy, and Procurers of ſecret Meetings for that purpoſe, ſpecial wait muſt be laid: That the Juſtices themſelves, with their Families, muſt, eſpecially, ſhew good Example herein. The Spreaders of falſe Tales and ſeditious Rumours to be ſearched for, and when found, to be apprehended and puniſhed. Some one, or more Men in every Pariſh to be ſecretly inſtructed to give Information of the Behaviour of the Inhabitants; to charge the Conſtables, and Four or more of the more Honeſt and Catholic Sort of every Pariſh with the Order of the ſaid Pariſh. To whom idle Perſons and Vagabonds ſhould be bound to give an Account, how they live, and where they are from Time to Time. [The better to clear the Country of ſuch welldiſpoſed Perſons, that in theſe Days went from Place to Place, to confirm the Brethren, to hold religious Meetings with them, or to diſperſe good Books among them] 'Earneſt regard to be had by the ſaid Juſtices to the Execution of the Statutes againſt Rebellion, Vagabonds, Retainers, *&c.* And for keeping the Statutes of Hue and Cry: And Watches to begin the 20th of *April*. As ſoon as any Offenders for Murder, Felony, or other Offences were taken, the Matters forthwith to be examined, and ordered by the Juſtices, according to a Commiſſion of *Oyer* and *Terminer* ſent to them. And the Juſtices to meet at leaſt once a Month.'

*Collect. of Rec.* The Contents thereof.

So that theſe Inſtructions, to make round Work, were backed with a Commiſſion to the Juſtices to hear and puniſh: As they were alſo with Letters from the King and Queen, to provoke and excite them to Diligence in theſe Severe Orders. Which becauſe it is omitted in the *Hiſtory of the Reformation*, I ſhall inſert.

**Their Majeſties Commiſſion and Letter to the Juſtices.**

*By the King and Quene.*

Philip *R.* Mary *the Quene.*

*Titus* B. *p.* 115.

'TRuſty and Welbeloved, We grete you wel. And where of late time, partly for the Want of the Fear of God in Mens Hearts, and partly alſo for lack of good Order and due Execution of the Laws, the Common Sort of People within this Our Realm have grown into ſuch Liberty and Inſolence, as they have not lett, at ſundry Times, to attempt, diverſe Stirs and Rebellions, contrary to their Duties of Allegiance, to the great Trouble and Diſquiet of Us, and our whole Realm: We therſore, remembring that the Time of the Year is now at hand, wherin theſe Diſorders are wont to be moſt dangerous, and be therfore the rather neceſſary to be foreſeen and avoided in Time: And conſidering therewithal, that a great Part, or rather the whole Remedy of theſe Inconveniencies, reſteth in you, unto whom, as to Perſons of moſt Truſt in thoſe Parts, the Order and Government of that County is committed; Have thought good to put you in Remembrance hereof, to the Intent yee may the rather have regard unto the Charge commited unto you. Which we require you and command you to do, in ſuch diligent ſort as may be anſwerable to the Truſt repoſed in you: Bending your whole Study and Induſtry to the Conſervation of the Peace, and doing of Juſtice. And for that Purpoſe, not only to ſe the Inſtructions herewith ſent you diligently obſerved and executed in every Point, but alſo to deviſe ſuch further Order for the good Quiet of the Country, as ye ſhal ſe convenient. And to the Intent that ſuch as ye ſhal find to be manifeſt Offenders of the Law, may not paſs long unpuniſhed, we ſend unto you alſo herewith our Commiſſions of *Oyer* and *Terminer.* Which, with the reſt of the Authority and Charge committed preſently unto you, we require you to uſe in ſuch Sort, as may be anſwerable to the good Opinion we have conceived of you, and ſerve to encourage our faithful and loving Subjects to go forward in their Weldoings and fear the lewd and diſordered ſort from attempting of the Contrary.' Yeven under our Signet at our Palace at *Weſtminſter,* the XXVIIth of *March,* in the Firſt and Second Year of our Reign.

To this Order muſt be attributed in great meaſure the bloudy Year and Years enſuing.

The Obſequies of Pope *Julius.*

The 17th, being *Wedneſday* in *Eaſter* Week, and the Morrow after, was Dirige and Maſs ſaid, and Ringing, for Pope *Julius* the Third of that Name, deceaſed, and for all Chriſten Souls. This was by Commandment from the Biſhop of *London.* Who had received Order *April* 10. by Letter from the Lord Chancellor, that it was the King and Queen's Pleaſure, that Obſequies ſhould be celebrated throughout the Realm, for the Funerals of the ſaid Holy Father. And there where Latin Prayers compoſed, appointed to be ſaid in the Maſs on this Occaſion; which the ſaid Lord Chancellor ſent the Biſhop to be communicated to all Dioceſſes. Which Prayers may be found in *Fox.*

*p.* 1417. *Flower* condemned.

The 20th of the aforeſaid Month of *April,* was *Flower* arraigned at *Paul's,* afore the Biſhop of *London,* the Lord Chief Juſtice, the Lord Maior and Sheriffs, and many others. There was then made a good

Sermon. Afterwards he was caſt, and condemned to have the Hand that hurt the Prieſt cut off, ere he ſhould ſuffer Death as an Heretic. After was degraded; and after carried to *Newgate*.

Proceſſion on *S. George's* day.

On the 22d Day, being S. *George*'s Day, at *Hampton Court*, the King (about whom waited the Heralds) with other Lords and Knights of the Garter, went in their Robes on Proceſſion, with three Croſſes, and with Clerks and Prieſts, and the Lord Chancellor, the chief Miniſter, Mitred: and all they in Copes of Cloth of Gold and Tiſſue, ſinging *Salve Feſta Dies*. As they went about, the Queen looked out of a Caſement, that Hundreds did ſee her, after ſhe had taken her Chamber.

Orders for the Execution of *Flower*.

The ſame Day, a Letter was ſent from the Council to the Juſtices of Peace of *Middleſex*, with a Writ for the Execution of *Flower*, commanding to ſee his Hand ſtricken off before his burning.

Executed.

And on the 24th, He had his Hand ſtricken off, at the Poſt to which he was bound to be burnt. And after, he was burnt there againſt St. *Margaret*'s Church, without the Churchyard, in the Place called *The Sanctuary*. This Act of *Flower's*, gave great Offence to the Profeſſors of Religion, who were mightily aſtoniſhed at it, and one of them, named *Robert Smith*, then a Priſoner for Religion in *Newgate*, came to him to confer with him about this Deed. And *Flower* did then declare it to be naught, and wiſhed he had not done it, and yet pretended ſome great Impulſe of the Spirit to have been then upon him, to do what he did: And to Biſhop *Boner*, he ſignified his deſire that the Law for cutting off his Hand might be executed againſt him. It aggravated his Crime in the Minds of the People, that the Chalice in the Prieſt's Hand, with ſome Conſecrated Hoſts therein, were ſprinkled with his Blood.

Some executed for robbing *Spaniards*.

The Wealth of the *Spaniards* tempted the *Engliſh*: but they paid for it. For on the 26th of *April*, three Men were carried from the *Marſhalſea* in a Cart through *London*, unto the Gallows in *Charing* Croſs, and there hanged; for robbing of certain *Spaniards* of a Treaſure of Gold, out of the Abby of *Weſtminſter*.

One of them hangs four Days. Buried under the Gallows.

On the 29th of the ſame Month, One of the Three that robbed the *Spaniards* of their Gold, having hung four Days, was now cut down and buried under the Gallows. He, whoſe name was *Tooly*, tho' but a Poulterer's Servant, was hanged in a Gown of Tawny Freez, and a Doublet of Tawny Taffata, and a Pair of Fine Hoſe lined with Sarcenet. Which Apparel perhaps was purchaſed with a Part of the Spoil. This Man's Ignominy was more than his Fellows, becauſe it ſeems upon the Cart he declared his mind freely againſt Popery, which they called, *Railing againſt the Pope and the Maſs*. Indeed he then uſed King *Henry*'s Litany, *From the Biſhop of* Rome, *and all his deteſtable Enormities*, &c. But this was not all the Puniſhment inflicted upon the Dead Body; for on the 7th of next Month, he was taken up out of his Grave where he lay beſide the Gallows, and burnt there in the Morning for an Heretic. But firſt he underwent a Solemn Citation and Trial, and Excommunication, and Sentence, and Delivery over to the Secular Power, and the Sheriff of *Middleſex* to ſee Execution done. All which is related at large by Mr. *Fox*.

And afterwards burnt.

*P.* 1438.

Report of the Queen's Delivery of a Prince.

The 30th of the ſaid Month of *April*, Tidings came to *London*, that the Queen was delivered of a Prince. Whereupon was great Ringing of Bells through the City, and in diverſe Places *Te Deum Laudamus* ſung. I tranſcribe this from the Journal of one that lived in thoſe Days, and a Welwiller

*Vitellius, F. 5.*

Welwiller to the Queen's Great Belly. 'And the Morrow after, (as he 'goes on) it was turned otherwiſe to the Pleaſure of God. But it ſhall be 'when it ſhall pleaſe God. For I truſt, that he will remember his true 'Servants [the Papiſts] that put their Truſt in him, when they call on 'him.' But that ſuch a current Report ſhould fly through *London*, ſo near the Court, and produce all thoſe ſhews of public Joy and Gladneſs, and remain uncontroled for a whole Day, this ſeems to have riſen deſignedly from the Court upon ſome State Policy: Which however was thought fit to be revoked the next Day, perhaps by the Diſallowance of the King. But the Queen's great Belly went on ſtill; and was not ſo to be laid aſide, as we ſhall hear in the next Month. And this may go only for a Miſreckoning.

A Servant of the Lady *Elizabeth*'s committed for Religion to the *Marſhalſea*.

In the Lady *Elizabeth*'s Family, were ſome who ſtuck to the true Religion. Which may give ground for a Conjecture, how that Lady ſtood affected, though ſhe had Maſs in her Houſe, being ſo enjoyned her; particularly, one who ſhe retained about her, named *Robert Horneby*, was of ſuch earneſt Religion, that the Report of it came to the Council, perhaps by refuſing to be preſent at Maſs. Whereby he was brought before the ſaid Council in the Month of *April*, and both perſuaded and threatned to ſubmit himſelf to the preſent Eſtabliſhment of Religion. But ſtanding firmly to the Truth, they committed him, *April* the 29th, to the *Marſhalſea*.

*May.*

Three Perſons Carted.

*May* the 2d, Three Perſons for their abominable Living were Carted through the City, *Viz.* a Gentleman named Mr. *Manwaring*, and a Goldſmith's Wife, and another Tradeſman's Wife living in *Cheapſide*. It was proclaimed, why they were thus ſerved; namely, For living in Bawdery and Whoredom, and having been diverſe Times taken in it. They rid from *Guildhall* to *Cheapſide*, and ſo through *Newgate*, and through *Smithfield*, and back again to the Standard in *Cheap*, where the Proclamation of their unclean living was made; and ſo along the City Eaſtward out of *Aldgate*.

To apprehend ſome that carried about a Martyr's Bones

One *Pigot* having been burnt *March* the 28th laſt paſt, at *Branktree* in *Eſſex*, for adhering to the true Religion, and diſavowing Tranſubſtantiation, ſome Perſons had got his Bones, and made it their Practice to carry them about, to ſhew them the People: Not that they ſhould ſerve for Reliquies to be worſhipped, but by the ſight of them, to excite the Profeſſors to Conſtancy to the Death after *Pigot*'s Example. The Tidings of this odd Practice came to the Court. Which occaſioned a Letter from the Council dated *May* the 3d, to two Juſtices of the Peace of *Suffolk*, viz. *George Colt*, and *Thomas Daniel*, to make ſearch for two Perſons, named *Barnard* and *Walſh*, who uſed to do this at *Sudbury*: and upon Examination, to commit them to further Ordering according to the Laws.

One pretends to be K. *Edward* VI.

*May* the 10th, A Young Man was brought unto the Council at *Hampton Court*, who ſaid he was K. *Edward* VI. He was here examined how he durſt be ſo bold to aſſume ſo much to himſelf. And was afterwards delivered to the Marſhal, and conveyed to the *Marſhalſea*, there to abide the Council's Pleaſure.

Proceſſion.

*May* the 15th, was a general Proceſſion from *Paul*'s unto *Leadenhall* Street, and down *Gracechurch* Street; and then turning down *Eaſt Cheap*, and ſo to *Paul*'s again. Before, there went Two hundred Poor Men with

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with Beads in their Hands, and three hundred Poor Women, two and two together; two Men and two Women out of a Pariſh. After walkt all the Men-children of the Hoſpital, and after them the Children of S. *Anthony's* School, then all the Children of *Paul's*, and all their Maſters and Uſhers. Then all the Prieſts and Clerks, and the Biſhop, the Lord Maior and Aldermen, and all the Crafts of *London* in their Liveries. The ſame Time, as they were going the Proceſſion, came a Frantic Man, as they paſſed along *Cheapſide*, and hanged two Puddings about a Prieſt. For which Deed the Poor Man was ſufficiently toſſed up and down and puniſhed. For he was brought firſt before the Biſhop, and after before the Maior; and then at laſt ſent to the *Counter*.

**Letters from the Quee to the Juſtice, for proſecuting Heretics.**

The Earl of *Wincheſter*, Lord Treaſurer, had lately ſignified to the Council at *Hampton Court*, that as for the better Suppreſſing of Hereſies throughout *England*, the King and Queen had newly ſent their Letters to all Juſtices of the Peace, to take up all ſuch ſuſpected Perſons, and them to ſend to their reſpective Dioceſans, to bring them to the Unity of the Church, or Execution; ſo he held it adviſable that Letters alſo might be ſent to the Biſhops, to excite them in the Diſcharge of their Office, in that behalf: Wherein, it ſeems, they were perceived to be too ſlack, or at leaſt not vigorous enough. This Advice the Council approved of, and anſwered *May* the 16th, that Order ſhould be taken according to his Lordſhip's Requeſt, and Letters ſent to the Biſhops. The Letters wrote to the Juſtices containing Inſtructions to them, were among other things, 'That for the good Order and quiet Government of 'the Country about them, they ſhould have a ſpecial Regard to ſuch 'diſordered Perſons, as, forgetting their Duty towards the King and 'Queen, did lean to any erroneous or heretical Opinions, refuſing to 'ſhew themſelves conformable to the Catholic Religion of Chriſt's 'Church. And that if they could not, by good Admonition and fair 'Means, reform them, they ſhould deliver them to the Ordinary, to be 'by him charitably travailed with, to remove them from their naughty 'Opinions: And if they continued obſtinate, to be ordered according 'to the Laws provided in that Behalf.'

**And to the Biſhops; quickning them.**

The Letters to the Biſhops, written ſoon after, in the Name of the King and Queen, were Monitory; 'That they had underſtood, to their 'no ſmall Marvel, that diverſe of theſe diſordered Perſons that had been 'brought from the Juſtices to them, the Biſhops, were either refuſed 'to be received at their Hands, or if received, were neither ſo travailed 'with as Chriſtian Charity required, nor yet proceded withal according 'to the Order of Juſtice; but ſuffered to continue in their Errors, to 'the Diſhonor of Almighty God, and dangerous Example of others. 'That like as they, the King and Queen, found this Matter very ſtrange, 'ſo they thought it convenient both to ſignify their Knowledge thereof, 'of, and therewith alſo to admoniſh them, to have in this Behalf, ſuch 'regard henceforth to the Office of good Biſhops, as when any ſuch Offenders 'ſhould be, by the ſaid Officers or Juſtices, brought unto them, 'to uſe their good Wiſdom and Diſcretion, in procuring to remove them 'from their Errors, or elſe to procede againſt them according to the 'Order of the Laws.'

**Cardinal *Pole* goes to *Calis*.**

*May* the 18th, Cardinal *Pole* went over to *Calais*, accompanied, among others, with Sir *William Cecyl* (whom he ſeemed to delight in for his

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Wiſdom, Policy, Learning and good Society.) Then went over alſo the Lord Chancellor, the Earl of *Arundel*, and the Lord *Paget*; the Intent of whoſe Journey, was to treat with the Commiſſioners of the Emperor and the *French* King, and to hold a Conference with them, about compoſing a Peace between the ſaid Emperor and King. And on the 23d Day, being *Aſcenſion* Day, all the Commiſſioners met at *Mark*, a convenient Place lying between *Calais*, *Arde* and *Gravelyn*: Which Commiſſioners were the ſaid Cardinal for the Pope, the three foreſaid Noblemen for the Queen of *England*, and the Duke of *Medina Celi*, Monſieur *D'Arras*, Conte *De La Layne*, and Monſieur *Beningcourt*, Preſident *Viglio*, Preſident *De Malyns*, Secretary *Bab*, for the Emperor; and the Cardinal of *Lorain*, the Duke of *Montmorancie*, the Biſhop of *Orleans*, *Morvillier*, the Biſhop of *Vanes*, *Marilliac*, Secretary *l'Obeſpyn*, for the *French*. But all their Pains came to little Effect.

Four condemned of Hereſy.

On the 18th, Four Men appeared at St. *Paul's*, in the Conſiſtory before the Biſhop, being of the County of *Eſſex*, and of the Pariſh of *Coggeſhal*. They were charged with Hereſy: And were brought both in the Forenoon and Afternoon that Day, and condemned to be burned for Heretics; and ſo carrried to *Newgate*. Three, of them were afterwards Burnt in ſeveral Places in *Eſſex*, viz. *Oſmond*, *Bamford* and *Chamberlain*.

An Impoſture of a Child ſpeaking.

Another Impoſture about this Time was diſcovered: As that an Infant living near *Paul's* ſpake, and bad Men pray, and ſaid, That *the Kingdom of God was at Hand*. There were two Women eſpecially that averred this, who being diſcovered, were brought up at *Paul's* Croſs, *May* the 19th, to do Penance for it, when *Harpsfield* preached: Standing there before him, and declaring that it was falſe, that they had ſaid before concerning the ſpeaking of this Child, and bad all Men take heed, how any Man or Woman gave Belief to any Perſon, which ſhould tell them to the contrary.

Proceſſion.

On the ſame 19th Day, was a goodly Proceſſion, with all the Children of the Hoſpital, and of all the Schools in *London*.

An Impoſtor.

On the 22d of this Month, another Impoſtor was puniſhed, who affirmed himſelf to be ſent from King *Edward* VI. He was named *William*, ſometime a Lacquey. He rode in a Cart from the *Marſhalſea* thro' *London* unto *Weſtminſter*; and was brought into the Hall. Where he had his Judgment to be Whipt, becauſe he ſaid, he came as a Meſſenger from King *Edward* VI.

Diverſe arraigned for Heretics, and burnt.

On the 25th, were arraigned at St. *Paul's* for Hereſy, before the Biſhop, Mr. *Cardmaker*, ſometime Vicar of St. *Bride's* in *Fleetſtreet*, and one *John Warren*, an Upholſter by Trade, but of the Company of Clothworkers, dwelling againſt S. *John's* in *Walbrook*, and one of *Colcheſter*, another of *Great Wigborough* in *Eſſex* (*Fox* makes them both of *Great Wigborough*) named *Simpſon* and *Ardeley*: Which were ſentenced to be burnt. And ſo carried back to *Newgate*. The Two former were burnt in *Smithfield*, *May* the 30th, *Warren's* Wife being then in *Newgate*.

*May-game.*

On the 26th, was a gay *May Game*, at St. *Martin's* in the Fields, with Giants and Hobby Horſes, Drums and Guns, Morice Dances and other Minſtrels.

The Clerks Proceſſion.

On the 27th, was the *Clerks* Proceſſion from *Guildhall* College: Where was as goodly a Maſs as had been heard. Every Clerk wore a

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Cope and a Garland. There were an hundred Streamers borne, and the Waits playing. They marched round about *Cheapſide*, and ſo to *Leadenhall*, unto St. *Elthelborough*'s Church. And there thy put off their Geare: and repaired to a Dinner provided for them at *Barbers Hall*. In this Proceſſion the Bleſſed Sacrament was borne about with Torch-Light.

A Diſpenſation falſified.

On the 28th, *Edward Cater* of *London*, Stationer, for falſifying and razing of a Diſpenſation granted by the Cardinal, was adjudged to be ſet on the Pillory.

Ambaſſadors appointed for foreign Princes, when the Q. ſhould be brought to bed.

The Queen's great Belly ſtill went on, or it was reſolved it ſhould go on: and another Reckoning was made for the Queen's Time of Lying in. And that the good News of the Birth of the Prince, when it ſhould happen, might be carried forthwith to foreign Countries, Ambaſſadors were appointed to be immediately ready to be diſpatched with the News: As, the Lord Admiral to the Emperor, Lord *Fitzwater* to the *French* King, and Sir *Henry Sidney* to the King of the *Romans*, and *Richard Shelly*, to the King of *Portugal*. And Dr. *Wotton*, Ambaſſador Leiger in *France*, was ſent to, to procure them free Paſſage through that Kingdom. And certain Sums of Money were aſſigned to each Ambaſſador to defray the Expences of their Embaſſies. And *May* the 28th, a Letter was ordered to be ſent to the Lord Treaſurer, to make ſpeedy Preparation of the ſaid Sums, to be ready for the Ambaſſadors, who were to carry the joyful News of Queen *Mary*'s good Delivery to thoſe Princes.

Conjurers detected and examined.

In this Month of *May*, certain Perſons, no good Friends, as it ſeems, to Queen *Mary*, had Meetings together, to calculate what ſhould befall the Queen (perhaps) and her Iſſue, and uſed the unlawful Arts of Conjuring and Witchcraft. Their Names were *John Dye*, *Benger*, *Cary* and *Field*. This was at length diſcovered unto the Council; and Sir *Francis Engleſield*, by a Letter from *Hampton Court*, dated *May* the 28th, had Order to make ſearch for *Dye*, in *London*, and to apprehend him, and ſend him to the Council: And to ſearch alſo for ſuch Papers and Books, as might touch the ſame *Dye*, and alſo *Benger*. Theſe were taken and brought under Examination. And hereupon certain Men, *June* the 5th, were Commiſſionated to proceed to further Examination of theſe Conjurers, upon ſuch Points as they ſhould gather out of their former Confeſſions, touching their lewd and vain Practices. Theſe Commiſſioners were the Lord *North*, Mr. Secretary *Bourn*, the Maſter of the Rolls, Sir *Francis Engleſield*, Sir *Richard Read*, a Judge, Dr. *Hughes*, a Civilian. To whom was added Sir *John Tregonwel*, another Civilian. I do not find any more of this Matter, only that *Auguſt* the 29th, *Cary* and *Dye*, or *Dee*, were ſet at Liberty upon Bonds for their good Abearing until *Chriſtmas* after.

*June.*

Proceſſion.

In the Beginning of the Month of *June*, were ſeveral Anniverſary Proceſſions: as on the Third Day, that of the *Fiſhmongers*, from St. *Peter*'s Church in *Cornhill*, unto *Paul*'s, with an Hundred Copes. Where the Lord Maior himſelf was preſent: The Proceſſion of St. *Clement*'s Pariſh without *Temple Bar*, ſet forth with a great many Streamers and Banners, and the Waits of *London*, with Croſſes. And in the midſt of the Croſſes was borne the *Spaniards* Croſs of the *Savoy*, being round, like to that hung over the Sacrament, of Crimſon Velvet in Embroidery rich. The Clerks and Prieſts, in rich Copes, to the Number of an Hundred, ſinging *Salve*

*Feſta Dies.* There followed all the Inns of Court, and after, all the Pariſh, with white Staves in their Hands. This was *June* the 4th, and the ſame Day was the *Iſlington* Proceſſion, as gay almoſt as the former.

Seven more to be burnt.

On the 10th Day, were delivered out of *Newgate*, Seven Men, to be carried into *Eſſex* and *Suffolk*, to ſuffer as Heretics, the cruel Death of Burning.

The Queen of *Spain*'s Obſequies.

On the 11th Day, an Herſe at St. *Paul's*, for the Queen of *Spain*, the King's Grandmother, began to be ſet up; the which was the goodlieſt that ever was ſeen in *England*; the bare Frame whereof, the Work of the Carpenter, coſt 15 *l.*

The Herſe.

On the 17th, it was finiſhed, being placed above the Choir, with nine Principals garniſhed, and all the Principals covered with black Velvet, and the Majeſty of Taffaty, and the Fringe Gold. And all the Choir, and above the Choir, and the Sides, and under Foot, and the Body of the Church, hung with Black and Arms; together with Thirty Six Dozen of Penſils of Silk, wrought with Gold and Silver, and Sixteen Bannerols of Arms, and Four Banners of white Images, wrought with fine Gold. Over Night was the *Dirge*, and the next Day the Morrows Maſs, when many Mourners attended. The firſt whereof was a Stranger, then the Earl of *Shrewsbury*, the Earl of *Pembroke*, the Lord Treaſurer, Sir *Richard Southwell*, and many more, as well *Engliſh* as *Spaniards*; and Seven Score of poor Men, having new black Gowns, all holding Torches in their Hands. And after Maſs, a great Dinner, at the Biſhop of *London*'s Place, with great Plenty.

The Ld. Treaſurer to the Biſhop of *London* about it.

About the Preparation for this Solemnity, the Lord Treaſurer wrote thus unto the Biſhop of *London*, *June* 7. ‘After my right harty Commendations to your good Lordſhip, I ſhal not forget the Livery of Black againſt this Time: No more ſhal Maſter Dean, to whom I wrote to make the Sermon, who muſt now aſſuredly do it, for my Lord of *Chicheſter* [*viz* Day, who was then the great Preacher among the Biſhops] cannot attend it, to whom I have given like Knowledge by my Letter now ſent. And your Lordſhip muſt command your Sextons of the Church to be in a Readineſs of Ringing in the Time of Service. And if ye be not furniſhed with black Apparel for the Altar, and for the Prieſt, Deacon, and Sub-deacon, I muſt have Knowledg therof, that it be taken of the Queen's Stuff. Wherof I pray you let me be advertiſed.

Diſturbance in *Suſſex*.

In this Month likewiſe, a certain Mutiny was attempted near *Wadherſt* in *Suſſex*, but ſpeedily perceived, and ſtopt.

The Ambaſſadors to *Rome* coming Home.

The King and Queen's Ambaſſadors, that went to *Rome*, namely, the Biſhop of *Ely*, and Lord *Mountague*, having obtained at length their Diſpatch, took their Journey Homeward the 20th of this Month of *June*.

A League between *England* and *Scotland*.

This Summer was a Treaty and League between the King and Queen, and the Maſter of *Maxwel*, on the *Scots* Side. Whereupon a Proclamation was iſſued out under the Great Seal, that all Matters touching the *Greams* [who had made great Inroads, and done much Spoil in *Scotland*] ſhould be heard and determined, according to Juſtice, by the Earl of *Shrewsbury*, Preſident of the Council in the North, and about this Time made Lord Lieutenant of the North. This Houſe of the *Greams* had lately humbly ſubmitted themſelves to the Lord *Dacres*, one of the Wardens of thoſe Marches; which he ſignified by Letters to the Council. And they

The *Greams*.

commanded him, in his Determinations with *Scotland*, to uſe them well and gently henceforth, in Caſe their Behaviour ſhould deſerve the ſame. Whereby they might the better continue them in their Duty of Obedience, and by thoſe Means, keep thoſe Marches the rather in Quiet and good Order. The Lord *Dacres* took Surety of thoſe *Greams*, to be anſwerable to Juſtice: But the Maſter of *Maxwel* earneſtly called upon the ſaid Lord, for Redreſs of the Attemptates committed by the *Greams*, The Earl of *Shrewsbury* was now gone down about this Buſineſs, and the Lord *Dacres* was ordered in the mean time to procure by fair Means, and gentle Perſuaſions, to move the ſaid *Greams*, to agree to ſome reaſonable Redreſs of the Wrongs they had done to the *Scots*.

A Feud betwixt L. *Dacres* and L. *Wharton*.

The Middle Marches, were about the Month of *June* committed to the Lord *Wharton*, a worthy and diſcrete Gentleman: between whom and the Lord *Dacres*, another Lord Warden, was a great Feud. The Lords of the Council heard of this, and fearing it might turn to the Diſ-ſervice of the State, had interpoſed themſelves between them; and often had exhorted them earneſtly to lay aſide their Animoſities for the Publick Good: But Malice was too deeply riveted in their Hearts, eſpecially of the Lord *Dacres*, to come to an Amicable Underſtanding. Which occaſioned the Council to write once more to the ſaid Lord to this Tenor: ‘We have ſo often and ſo earneſtly written unto you, touching the good Agreement and friendly joining together of you and the Lord *Wharton*, that we are weary to perſuade you any more in remembrance therof. And yet ſhal be very ſory, if you for your part ſhal not ſhew your ſelf as conformable to the King and Queen's Majeſties Deſire and Ours herein, as we perceive the Lord *Wharton* for his part very Honorably doth. Who continuing therin, as we doubt not he wil, cannot but deſerve for that Reſpect, the Praiſe of a good tractable Gentleman, as we have good Hope your Lordſhip wil on your Behalf deſerve the like.’ Thus gently did the Council now treat this Nobleman.

*E Liter. Com. Salop. in Offic. Arm.*

Now to look a little back, to ſhew further the Endeavours for re-ſettling Popery.

Bp. of *Bath* and *Wells* his Proceedings with his Clergy.

The Popiſh Biſhops were not wanting in their Diligence to reſtore in their Dioceſes the old abrogated Superſtitions, and to turn all the Clergy out of their Benefices and Livings, that had in the former Reign conformed to the Religion then ſettled, or that had taken Wives: And that in no ſmall Numbers. And this may ſoon be diſcovered by the Courſe of one of them, *viz. Bourne* Biſhop of *Bath* and *Wells*. And we ſhall ſhew from his Regiſter, his Commiſſion to his Vicar General, and then the Proceedings thereupon.

His Commiſſion to his Vicar General. Regiſt. *Bourn.*

The Commiſſion was to *John Cottrel*, L. L. D. his Vicar General; ‘To Inſtitute, Induct, Command, *&c.* And thoſe that were intruded into Eccleſiaſtical Benefices, to remove, deprive, reform, correct and puniſh, *&c.* Moreover, Clerks and Prieſts, as well Regular and Religious, as Secular, whoſoever, that were in Holy Orders, and keeping, in Adulterous Embraces, Women, upon Shew of feigned and pretenſed Matrimony; and who had joined themſelves unlawfully with the ſame Women; and broken and deſpiſed the Vow of Chaſtity, and had contracted Matrimony, or more truly the *Effigies* of Matrimony, *de facto*, with Women: Alſo, Married *Laicks* who in Pretence, and under Colour,

‘Colour of Prieſtly Orders, had raſhly and unlawfully mingled themſelves in Eccleſiaſtical Rights [*in Juribus Eccleſiaſticis*] and had obtained *de facto* Parochial Churches, with Cure of Souls, and Eccleſiaſtical Dignities, againſt the Sacred Sanctions of the Canons, and Eccleſiaſtical Rites; to deprive, and remove from the ſaid Churches and Dignities. And thoſe ſo convicted, to ſeparate and divorce from their Women, or their Wives, or rather their Concubines; and to enjoyn ſalutary and worthy Penances, as well to the ſame Clerks, as to the Women, for ſuch Crimes, &c. Dated the 8th of *April* 1554.

Upon this Commiſſion, what was done. Regiſt. *Bourn.*

Now to ſee briefly and in part, what was done in Obedience to this Commiſſion. *April* the 11th, Royal Letters were written to commit to Priſon, and to keep their Bodies there, *John More*, and *Richard Brereton*. Who theſe were, and what their Crimes, I cannot tell. Perhaps *More*, might be the *Suffragan* of that Name. But I find him in the Beginning of the next Reign, preſented to the Church of *Chuddon Fitzpain*.

*Roger Edgeworth*, S. T. P. preferred *April* the 30th, to be Chancellor of *Wells*, by the Deprivation of *John Tayler*, alias *Cardmaker*; who the next Year was burnt at a Stake for his Religion.

Many are deprived.

In *May* following, Deprivations were executed upon all theſe Perſons, *viz. Thomas Day* from *Tevelton*, *Robert Keamys* from the Prebend of *Whitlakinton*, *John Smith* from the Church of *Weſt Cammel*. To which the Biſhop collated *William Fynche*, his Suffragan: *John Tayler*, or *Cardmaker*, from the Prebend of *Comb*, *John Faber* from the Prebend of *Timbercomb*; another, without Name, deprived from the Vicarage of *Butleigh*, *Thomas Gennyngs* from *Norton Pyntly*, *William Writheoſly* from the Prebend of *Lytton*, *Nicholas Maſon* from the Church of *Chedſey*, *George Carew* from the Prebend of *Barton*, *John Beſt* deprived from - - - - *Thomas Trewbody* from the Prebend of *Comb* 3*a*. *Humfrey Dunn* from the Vicarage of *Pawlet*, *Thomas Day* from the Vicarage of *Lockynge*, *Stephen Lions* from the Vicarage of *Il Bruars*, *Alexander Brown* from the Vicarage of S. *Decuman*, *John Welſhe* from the Church of *Curry Malet*, *William Radbert* from the Vicarage of *Somerton*, another nameleſs, deprived of the Church of *Aiſhebrylle*. All theſe, about twenty in Number, deprived in the Month of *May*: And one or two more reſigned. Such round Work was made. They followed their Buſineſs the next Month, and Seventeen more were then deprived. And the Deprivations went on in the Month of *July*. And ſo along the enſuing Month, more or leſs, till *March* 1555. And ſome Reſignations, and ſome Deprivations were in this ſaid Year 1555. as appears in that Biſhop's Regiſter.

*Chilcote* Chapel reſtored to the Chaplain.

A Caſe was decided in *February*, in the *Star Chamber*, about a Chapel in this Dioceſs; obtained in the former Reign by one *Coke*, by virtue of the Act *For diſſolving Free Chapels, Chauntries*, &c. *And granting the Revenues thereof to the Crown.* Which was now reſtored to the former Chaplain, upon Pretence or Proof, that this Chapel came not under that Statute, which Cauſe is thus entred into the ſaid Regiſter.

‘A Decree in the *Star Chamber*, the 13th of *February*, 1 *Mariæ*, between *Robert Higden*, Chaplain of *Calcote*, and *William Coke* of the ſaid Village. Where it was decreed, that *Calcote* was not a Free Chapel or Chauntrie within the Statute; But a Chapel of Eaſe. And the Chaplains and Succeſſors, ſhall enjoy the ſame Chapel and Church-yard, with all the Tiths, Commodities and Oblations, and other Duties, in as large and ample maner, as any of the Predeceſſors

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'have enjoyed them, before the making of the Statute of Chauntries. And it is further ordered, that the ſaid Chapel, with Bells, Font, Windows and Doors, and Seats be re-edified by the ſaid *Coke*, in as good Eſtate as it was, when he pulled them down. And that he reſtore the Ornaments belonging to it, or the Value of them, judged by the Court. And alſo, that the ſaid *Coke* ſhall bring into that Court to be cancelled, a pretenſed Leaſe of Tiths of the ſaid Chapel; which he obtained out of the Court of *Augmentations*; and the ſaid Leaſe be cancelled.'

The Pope grants a plenary Indulgence Regiſt. *Bourn.*

The Pope was not wanting on his Part in this favourable Juncture, to bring back the *Engliſh* Nation to their old Devoirs to him, and graciouſly to overlook and forgive all former Backſlidings from his Religion and Laws. For he ſoon iſſued a Bull of *Plenary Indulgence* to every one for all paſt Miſdemeanors whatſoever, in as full a manner, as in a Year of Jubilee, that would give Thanks and make a Prayer, for the Cauſes therein mentioned.

It was as follows, as it was taken from the Regiſter of the See of *Bath* and *Wells*.

## *Bulla plenarie Indulgentie,*

'GRanted by *Julius* III. Pope, to all who ſhall give Thanks for the Union of the Kingdom of *England* to the Holy Mother Church, and humbly pray for the reſt which as yet remain in Error, and for Peace among Chriſtian Princes. The Indulgence is granted, 'For all Faults, however grievous and enormous, reſerved to the Apoſtolic See; Even thoſe that are contained in the *Bull* which is read in *Cœna Domini*. And to be abſolved for Sins committed; and whatſoever Vows, (except thoſe of Chaſtity and Religion) to be changed into other pious Works. And thoſe that ſhall pray, *&c. plenariam omnium peccatorum ſuorum Indulgentiam & Remiſſionem, ſicut anno Jubilei concedi ſolet, miſericorditer in Domino elargimur. Dat.* Romæ 9 *Kal.* Jan. 1554.

# CHAP. XXVIII.

## *Memorable Events happening in the Months of* July, Auguſt, September, October, *and* November. *Some Remarks upon* Bradford *and* Latymer, *Martyrs.*

*July.*

Two Burnt. One was Mr. *Bradford.*

MASTER *Bradford*, a holy Man and admirable Preacher in King *Edward*'s Days, and one of Biſhop *Ridley*'s Chaplains, and with him a Tallow Chandler's Apprentice dwelling hard by *Newgate*, on the Firſt Day of *July*, went to *Smithfield* to be burnt for Religion, by Eight of the Clock in the Morning, ſurrounded with a great Company of People. Of *Bradford* ſomething will be ſaid hereafter. Of the other Young Man, whoſe Name was *Leaſe*, it may be obſerved, that his living ſo near St. *Sepulchre*'s, gave him the Opportunity to be an Auditor of Mr. *Rogers*, the Preacher there; by whom his Eyes were inlightened, and his Mind inſtructed in true Religion. In which he was at length ſo eſtabliſhed, that when, as it was reported, Biſhop *Boner* ſent him two Bills to ſign, either one or the other, by the ſigning of one to ſave his Life, or of the other to loſe it; that is to ſay, a Bill of Recantation, and a Bill of his former Confeſſion; he refuſed the former: And becauſe he could not write, he pricked himſelf to fetch Blood, and then ſprinkled it upon the Letter, ſigning it after that manner, to ſhew his Readineſs to confirm his Confeſſion by his Blood.

Three more.

On the 8th Day of *July*, were three more delivered out of *Newgate*, and ſent into the Country to be burnt for Heretics.

Four more.

On the 12th, were four burnt at *Canterbury*, two Prieſts, named *Bland* and *Frankeſh*, the one Incumbent of *Adeſham* in *Kent*, and a Bringer up of Youth, and ſometime Schoolmaſter to *Edwin Sandys*, afterwards Archbiſhop of *Tork*, and the other Incumbent of *Rolvendon* in the ſame County; the other two were Laymen, named *Sheterden* and *Middleton*.

*Richardſon*, a *Scot* Preaches.

On the 22. Day One *Richardſon* a *Scot*, who was Reader of *Whittington* College, came up in the Afternoon to preach at *Aldermary* Church a Recantation Sermon. In Expectation whereof, was one of the greateſt Audiences as had been known at a private Church. *Richardſon* continued his Sermon from One till Three, but deceived every one's Expectation. For he ſhewed rather his Perſiſtance in his former Doctrines, than recanted any.

Apprehenſions upon a Fleet of Ships from *Denmark*.

A Report had lately come to the Court, being ſtill at *Hampton* Court, of a Fleet of Ships belonging to the King of *Denmark*, to be arrived

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in or near *Scotland.* This alarm'd the *Engliſh* Nation, which was once conquered by an Invaſion of that Northern People. The Council thought fit, *July* 11, to ſend to the Earl of *Shrewsbury*, their Exploits being ſo doubtful as they were, to deſire him to learn as much as he could, at the Hands of the Wardens, what might be thereby intended, who being nearer, might, by their diligent Eſpials and other Means, procure ſome Knowledge. And but Seven Days before, the Lord *Conyers*, Governour of *Berwic*, gave the Earl of *Shrewsbury* this Account, which was the beſt Intelligence thereof; 'That there was a great 'Voice of certain Ships, which ſhould have been ſeen in *Scotland*, ſuppoſed to have been a Fleet from the King of *Denmark*. And that the '*Scots* Queen being much afraid of their landing, had given ſtrait Commandment to all her Officers along the Sea-coaſt, to have a careful 'Reſpect to their Charge; and that in no wiſe they ſhould be ſuffered 'to land, until ſuch time as ſhe ſhould have Notice, and grant Leave.' This Fleet lay hovering upon theſe North Seas all the Month of *July*, and the Beginning of *Auguſt*. The *Scotch* Queen at this Time commanded a great Number of the Gentlemen of *Scotland*, with their Powers, to be in Readineſs againſt the ſeventh Day of *Auguſt* at *Dumfreeze*, whether it were upon the Apprehenſion of this Navy, or ſome other Enterprize; but this ſomewhat ſtartled the *Engliſh*. And as for the Eye theſe *Daniſh* Ships caſt upon *England*, the Lord *Conyers* adviſed the Lord Preſident in another Letter, that they much enquired of the State and Strength of the Town of *Berwic*.

But after all, this Fleet did no Harm to either Kingdom, and ſeemed only to be againſt Pirates. The Conjectures thereof, however intended, were various. Some that it was procured by the Emperor, to put the King of *Denmark*'s Son or his Brother in the Poſſeſſion of the Kingdom of *Scotland*. Some that it was procured by the free Cities of *Germany*, againſt the Emperor, to reſtrain him, in Caſe he ſhould attempt any thing againſt them, by the help of *England*. And ſome, that this Fleet was for the *French* King's Uſe.

*Auguſt.*

**Another burnt.**

*Auguſt* 2, was a Shoemaker named *Abbes*, burnt at S. *Edmondsbury* in *Suffolk*, for Hereſy.

**The King and Queen removes to *Otelands*.**

On the 3d of the ſame Month, the Expectation of the Queen's great Belly being laid aſide, ſhe left her Chambers at *Hampton Court*, and the Place itſelf, and reſorted with the King her Husband to *Otelands*, about four Miles off. And as ſhe went through the Park to take her Barge, there met her by the Way a poor Man with two Crutches, who when he ſaw her Grace, for Joy he flung away his Staves, and run after her: Of which ſuch Notice was taken, that Command was given to one to give him a Reward. This perhaps was reported as a little Miracle wrought by the Preſence of the Queen, to make the People the more to admire her Gracious Majeſty; when all this ſeemed to be nothing but a common Deceit of Beggars.

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Preparations againſt *Scotland.*

The late Treaty made between *Scotland* and *England* ſeemed to prove but of ſmall duration, and was looked upon by the *Engliſh* as very dubious: For the *Scots* delayed evidently to do Juſtice to the *Engliſh*, and withal were making great Preparations of armed Men, as was ſhewed before. Whereupon the Council reſolved to have the Borders well guarded, and gave out their Orders to the Earl of *Shrewsbury*, *Auguſt* 6, to this Effect, 'That by Letters from the Wardens they perceived what Delays of Juſtice were uſed by the *Scots*. Which ſort of Dealing, together with thoſe other Preparations and Rumours that were come to his Knowledg, as they could not but ſeem ſtrange to ſome of the Council, ſo the more Cauſe of Suſpicion they brought with them, the greater heed, in their Opinion, was to be given to the Surety of thoſe Frontiers, for the meeting with all Attempts that might happen to be offered. And they prayed his Lordſhip to give ſubſtantial Order, that the Force of the Borders might be in ſuch Readineſs, according to a former Order ſent by them, as might ſerve to encounter with the *Scots* Practices, if they ſhould happen to attempt any.' This was dated from *Otelands*, and ſigned by *Wincheſter* Lord Treaſurer, the Lord *Cheyne*, Sir *Robert Rocheſter*, Sir *William Petre*, Sir *Francis Engleſield*, Sir *Richard Southwel*, Sir *John Baker*, Sir *Edward Waldgrave*. We ſhall perhaps hear more hereafter of theſe Matters.

Two more burnt.

On the 8th Day, betwixt four and five in the Morning, was a Priſoner, whoſe Name was *Denby*, delivered out of *Newgate*, to the Sheriff of *Middleſex*, to be carried unto *Uxbridge* to be burnt there on that Day, being the Market Day, for Hereſy. For the ſame Crime, on the ſame Day, and in the ſame Town, was *Robert Smith* burnt, once a Retainer to Sir *Thomas Smith*.

Proceſſion.

On the 9th, was a general Proceſſion at *London*, with all the Children of the Schools in the City; all the Sextons, and all the Clerks, and all the Prieſts; the Biſhop of *London*; the Lord Maior and the Aldermen, and all the Corporations in their Liveries. Marching from St. *Paul's* down *Cheapſide*, through *Bucklersbury* and *Walbrook*, and ſo up *Wattling-ſtreet* back to *Paul's*.

Fight at Sea.

On the 15th, happened a great Sea Fight between the *French* and the *Flemmings*, and *Dutch*; wherein diverſe of both Parties were ſlain and burnt, both Men and Ships, and divers Hulks belonging to the *Spaniard*, taken with the Goods, and brought into *Diepe*.

A Woman burnt.

On the 23d, was burnt at *Stratford Bow*, in the County of *Middleſex*, a Woman, who was Wife of *John Waren*, or *Warne*, Upholſter, lately burnt with *Cardmaker* in *Smithfield*, for Hereſy. The ſaid Woman had a Son taken at her Burning, who was carried to *Newgate* to his Siſter there. For they both ſhewed a Deſire to burn for Religion. Her Name was *Joan Laiſhford*, Daughter in Law to *Warne* and his Wife.

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Ambaſſadors come home.

On the 24th, the Biſhop of *Ely*, *Glyn*, Biſhop of *Bangor*, the Lord Viſcount *Mountacute*, Sir *Harry Huſſey*, and divers others, came home from the Embaſſy to *Rome*; and paſſed through *London* in the Afternoon.

The King and Queen paſs through *London*.

*Aug.* 26. The King and Queen came from *Weſtminſter*, riding through *London* unto *Tower Wharf*: Where they took their Barge unto *Greenwich*, and Landed at the *Long Bridge*; being received by the Lord Chancellor, the Biſhop of *Ely*, the Lord Viſcount *Mountacute*, Mr. Comptroller, Sir *Richard Southwel*, and divers more, together with the Guard; divers holding Torches burning. And ſo they went up to the Friars *Obſervants*, lately new Founded by the Queen. And there their Graces made their Prayers. At the Queen's Landing, ſhe received Nine or Ten Supplications. And ſo back again to the Court, with an Hundred Torches burning. The Reaſon of this Cavalcade was, that the Queen might publicly ſhew herſelf to her Subjects, who, upon her long keeping up, upon the Account of her Belly, was talked and whiſpered every where to have been dead. The Midwives alſo and Rockers being obſerved to have been diſmiſſed, increaſed the Suſpicion.

More burned.

On the 28th, certain Heretics went this Day out of *Newgate* into the Country to be burned. Among the reſt, *Patrick Pachingham*, who was burned this Day at *Uxbridge*.

The Merchant Taylors Proceſſion.

The 29th Day, being the Day of the Decollation of St. *John Baptiſt*, the *Merchant Taylors* kept their Maſs at St. *John's*, beyond *Smithfield*. There my Lord of St. *John's* did offer at Maſs: And Sir *Harry Hubblethorn*, Sir *Thomas White*, and Mr. *Harper*, Aldermen, and all the Clothing. And after, the four Wardens of the Yeomanry, and all the Company of the Taylors, did all offer a Penny a-piece. And after Maſs, unto the *Taylors Hall* to Dinner. All the Choir was hung with Cloth of *Arras*.

The King goes to *Dover*.

The ſame Day the King took his Journey towards *Dover*, with a great Company. Aud there tarried for a Wind, the Ships lying ready for his waſting over Sea. And, in the Beginning of *September*, he ſet Sail for *Calais*, and ſo to *Bruſſels*, to viſit the Emperor, his Father.

Another burnt.

On the 30th Day, a Man of *Eſſex* was carried out of *Newgate*, by the Sheriff of *Middleſex*, unto *Barnet*, to be burnt there for Hereſy. His Name was *William Hayle*, of *Thorpe* in *Eſſex*.

And the next Day was *John Newman*, a Pewterer, of *Maidſtone* in *Kent*, burnt at *Walden* in *Eſſex*. Where once the bleſſed *Bradford* had preached, and converted a great many to the true Faith of Chriſt. And this Execution was to be a Terror to theſe.

*September.*

The Court faſt.

*Septemb.* 4. The Queen's Grace and the Lady *Elizabeth*, and all the Court, did faſt from Fleſh: To qualify them to take the Pope's Jubilee and Pardon granted to all, out of his abundant Clemency.

A Conſecration of Biſhops.

The ſame Day were certain Biſhops conſecrated at St. *Paul's*, *viz.* Dr. *Corwyn*, Archbiſhop of *Duvelyn* in *Ireland*, Dr. *William Glyn*, Biſhop of *Bangor*, and Dr. *Troubleſield* [or *Turbervile*] Biſhop of *Exeter*.

The Pope's Jubilee.

On the 15th Day of the ſame Month, the Preacher at *Paul's* declared the Pope's Jubilee and Pardon, ſent from *Rome*. And that as many as would receive the Pardon, ſhould be ſhriven, and faſt three Days in one Week, and receive the Sacrament the next *Sunday*. And after to receive clean Remiſſion of all their Sins that ever they did, *toties quoties*.

Great Rains.

On the 29th, were the greateſt Rains and Floods that ever were ſeen in *England*. The low Countries in divers Places were drowned, and both Men and Cattle. All the Marſhes near *London*, and ſuch like Places, and all the Cellars, with the Beers and Wines, and other Wares and Merchandizes in them, drowned alſo. The Rains began after *Bartholomew* Tide, and continued till St. *Edward's* Tide after, that is, to *March* 18. Not Ten Days together fair.

The State of the Queen's Health.

*October.*

The Queen was now pretty well recovered, and ſeemed to be in a good State of Health, and ready to remove nearer to *London*, having ſome Expectation of the ſpeedy Return of the King her Husband to her again. For thus did one *Cryche*, a Servant to the Earl of *Shrewsbury*, write to him of the News at Court, *Octob.* 13. ‘The Queen's Majeſty, God be thanked, is in proſperous Health, ‘and, as the Voice goeth, doth intend to remove to St. *James's* very ſhortly, and there to tarry the King's Majeſty's Return. Of ‘which, as yet, few or none know the Certainty. For the *Spaniards* go over ſtill with their Stuff ſo faſt as they can, as well ‘from the Court, as from *London*.

New Serjeants.

*Octob.* 16. The Serjeants at the Law had their Feaſt. Seven were made the ſame Day, and a great Dinner after.

*Latymer* and *Ridley* burnt.

On this Day alſo were the Reverend Fathers, Dr. *Latymer*, once Biſhop of *Worceſter*, and Dr. *Ridley*, late Biſhop of *London*, burnt at *Oxford* for Hereſy. They were reputed the greateſt Preachers in their Time; and now died with like Courage and Conſtancy, as the reſt had done in the ſame good Cauſe. At their Burning, preached Dr. *Smith*, ſome time Maſter of *Whittington* College. Of theſe two Martyrs ſome Things ſhall be ſpoken hereafter.

One Pilloriz'd.

On the 26th Day, was One ſet upon the Pillory for ſpeaking of ſeditious Words.

Two Executed for robbing a *Spaniard*.

And on the 28th, in the Morning, was a Pair of Gallows ſet up in *Fleetſtreet*, beſide the Well, and two Men hanged thereon, for the Robbery of a *Spaniard*: Hanging againſt his Gate from the

Time of their Execution, which was betimes in the Morning, all the Day in the Rains. The *Spaniards* Gold and Riches were great Temptations to the *Engliſh*: which made them ſometimes venture their Necks. But when they were caught, more exemplary Puniſhment was taken of them, by Hanging them not at the common Place of Execution as common Felons were, but before the Court, or the Doors of the *Spaniards* that were robbed, and by appointing them to hang all Day, or ſometimes ſeveral Days. For the Queen was very tender of giving them Offence.

*November.*

Bp. *Gardiner*, L. Chancellor, dies.

*November* the 13th, Dr. *Gardiner* Biſhop of *Wincheſter*, and Lord Chancellor of *England*, and one of Queen *Mary*'s prime Privy Counſellors, died in the Morning between Twelve and One of the Clock at the King's Place, called *Whitehall*, at *Weſtminſter*. And by Three of the Clock he was brought by Water to his own Place by St. *Mary Overy*'s. And by Five of the Clock his Bowels were taken out, and buried before the High Altar. And at Six the Knell began there, and a *Dirge* and Maſs; and all the Bells continued ringing till Seven at Night.

*Dirge* and Morrow-Maſs for him.

On the 14th Day began the Knell again for him. There was then an Herſe of Four Branches, with gilt Candleſticks, and Two white Branches, and Three Dozen of Staff-Torches. All the Choir hung with Black and Arms; and a *Dirge* ſang; and the Morrow Maſs of *Requiem* ſung by *Boner* Biſhop of *London*, the Biſhops, Lords, Knights and Gentlemen preſent. And Dr. *Whyte*, the Biſhop of *Lincoln*, did preach at the ſame Maſs. After the Ceremonies were over, they all repaired to the Place to Dinner. The ſame Day, in the Afternoon was *Dirge* ſung in every Pariſh in *London*, and an Herſe, and Ringing, and the Morrow Maſs of *Requiem*. And ſo he was prayed for after the old Faſhion.

Forgery.

*Nov*, 18. *Richard Verre* of *Strattebrook* in *Suffolk*, for forging a Letter in the Names of *Andrew Revet* and *William Bygot*, whereby he was like to have brought them within the Compaſs of Treaſon, was adjudged by the Court of *Star-Chamber*, to be ſet on Horſeback, with his Face towards the Horſe's Tail, to be led about *Weſtminſter Hall*, and ſo into *Cheapſide*. And there, in open Market, to be ſet on the Pillory: and to be burnt in the one Cheek with an Iron with the Letter *F* graven thereon, and burnt alſo on the other Cheek with another Iron, and the Letter *A* graven thereon, to imply, by the initial Letters, *Falſe Accuſer*. And, after that, he was ſet on the Pillory at *Norwich* and *Ipſwich*.

The Lord Chancellor's Funerals celebrated.

On the 21ſt of *November*, at Noon, began the Knell for the late Lord Chancellor; whoſe Body was then brought to the Church of St. *Mary Overy*'s, with a great Company of Prieſts and Clerks, and all the Biſhops. And the Biſhop of *London* did execute the Office, and wore his Mitre. There were two goodly white Branches burning; the Herſe covered with Arms and Mourning, and Four Dozen of Staves, and all the Choir with Black, and his Arms. And before the Corſe went the King of Heralds, with his Coat and Five Banners of his Arms, and Four

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of Images, wrought with fine Gold and Jewels. At the Morrow Maſs were ſaid Three Maſſes, One of the *Trinity*, One of our *Lady*, and the Third of *Requiem* for his Soul. And after this the Company repaired to Dinner. His Corps was put in a reſting Place in the Church, till a Day when he ſhould be taken up and carried unto *Wincheſter* to be buried there. Of this Man we ſhall hear more hereafter.

A young Fellow whipt at *Paul*'s *Croſs*.

*November* the 26th, a Stripling was whipt about *London*, and about *Paul*'s *Croſs*, for ſpeaking there againſt the Biſhop that had preached the *Croſs*-Sermon the *Sunday* before.

This Year put a Period by Fire to the Lives of Two famous Divines, among many others, *viz. Bradford* and *Latymer*, as was mentioned before. Of whom I ſhall now make a few Remarks.

Some Remarks upon *Bradford*.

*John Bradford*, a Native of *Lancaſhire*, burnt at *Smithfield*, was a Man of great Learning, Elocution, Sweetneſs of Temper, and profound Devotion towards God; a Prebendary of St. *Paul*'s, preferred by Biſhop *Ridley*; and one of whoſe Worth the Papiſts themſelves were ſo ſenſible, that they took more Pains to bring him off from the Profeſſion of Religion, than any other. But he, knowing the Truth and Goodneſs of his Cauſe, remained ſtedfaſt and immovable. While he was in Priſon, he ſpent his Time in preaching twice every *Sunday*, in writing many Letters and Diſcourſes, Praying, Reading, Conferring, Diſputing; ſleeping but Four Hours in the Night. Many of his Writings and Letters are preſerved by Mr. *Fox* in his Volumes. Beſides which, I have met with three or four other Treatiſes of his, amongſt my MSS. Two or three whereof I have put into the *Catalogue*, that nothing of ſo extraordinary a Man may be loſt. One is, *A Meditation upon God's Providence, and of his Preſence.* Another, *An wholſome and ſound Counſel written in Priſon to a dear Faithful Brother in Chriſt, being at Liberty.* Wherein he inveighed againſt ſuch as, being Friends to the Goſpel, did yet frequent Maſs, and outwardly conformed to the Idolatrous Worſhip, to ſave themſelves from Danger. This *Letter* was printed at *Oxon*, 1688. with *Ridley*'s Diſputation. A Third is a *Prayer*, that God would ſhorten the Perſecution, and reſtore the Goſpel: Compoſed to be ſaid in the Congregation. And being near his Death, in Expectation of it daily, he wrote a ſeaſonable Treatiſe, *Not to fear Death*, which was printed, and afterwards turned into *Latin*, by ſome of the Exiles (I ſuppoſe) for their Uſe and Comfort; and intituled, *Inſtitutio divina & verè Conſolatoria contra Vim Mortis*, Johanne Bradfordo, Anglo, *Authore, ex vernacula Lingua in Latinum Sermonem converſa:* but, whether ever printed in this Tranſlation, I know not. I have it in MS. The two former I have preſerved: Tho', indeed, the firſt I have ſeen in a little obſcure Book, printed in the Year 1622, intituled, *Holy Meditations*; by *John Bradford*, Martyr. But lighting on ſo good and godly a Diſcourſe, I was willing to revive it; that thereby a *Specimen* might be taken of the Man that wrote it. To which I have added two of his *Letters:* Whereof one is to *Traves*, a learned and pious Gentleman, his Patron and Counſellor: both writ before he went to ſtudy at *Cambridge*.

His Painfulneſs.

His Writings.

*Numb.* XXIX, XXX.

*Numb.* XXXI, XXXII.

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*Ridley*'s Character of him. Let. to *Cheke*.

Of this Man's great Service in the Church in King *Edward*'s Days, Biſhop *Ridley*, whoſe Chaplain he was, uſed theſe Words, ‘That he ‘was a Man, by whom (as I am aſſuredly informed) God hath and ‘doth work Wonders, in ſetting forth his Word.

*Bradford* preaches in *Cambridge*;

And writes to the Univerſity.

He ſtudied in *Cambridge*, and was a Member thereof, having been of *Katharine Hall* firſt, and afterwards elected to *Pembroke*. And he was an earneſt Preacher there, exciting his Auditors to walk worthy of the Goſpel, and threatning them with terrible Judgments, if they neglected the Means they then enjoyed. And ſoon after, as though he had been a Prophet, fell the Judgment of the Sweating Sickneſs upon them. After his Condemnation, he wrote a very paſſionate Letter to this Univerſity, wherein he upbraided them for their falling off ſo lamentably from the Profeſſion of the Goſpel, and bad them repent and remember thoſe excellent Men they had lately among them. ‘Remember, ſays ‘he to them, the Readings and Preachings of God's Prophet and true ‘Preacher, Mr. *Bucer*. Cal to Mind the Threatnings of God, now ‘ſomething ſeen, by thy Children, *Lever* and others. Let the Exile of ‘*Lever*, *Pilkington*, *Grindal*, *Haddon*, *Horn*, *Scory*, *Ponet*, &c. ſomething awake thee. Let the Impriſonment of thy dear Sons, *Cranmer*, ‘*Ridley* and *Latymer* move thee. Conſider the Martyrdom of thy ‘Chickens, *Rogers*, *Saunders*, *Tayler*. And now caſt not away the Admonition of me, going to be burned alſo, and to receive the like Crown ‘of Glory with my Fellows. Take to Heart God's Calling by us. ‘——You know, I propheſied to you before the *Sweat* came, what ‘would come, if you repented not your Carnal Goſpelling. And now ‘I tell you, before I depart hence, that the Ears of Men will tingle to ‘hear the Vengeance of God that wil fal upon you al, both Town ‘and Univerſity, if you repent not; if you leave not your Idolatry; ‘if you turn not ſpeedily to the Lord; if you ſtil be aſhamed of Chriſt's ‘Truth, which you know. Oh! *Pern*, repent. Oh! *Thomſon*, repent, Oh! you Doctors, Batchelors and Maſters, repent. Oh! ‘Maior, Aldermen and Town-dwellers, repent, repent, repent.’ This was the preſent Apoſtate Condition of this Univerſity, once earneſt Receivers of the Doctrine of the Goſpel; and theſe were ſome of the compaſſionate Solicitations and Warnings of this Man of God.

Judiciary Proceedings againſt him.

From the Acts of the Judiciary Proceedings with this Holy Man, it appears, that *Jan.* 29 in St. *Mary Overy*'s Church, he was brought forth before the Biſhop of *Wincheſter*; who tempted him to come again to the Unity of the Church, as he ſtiled it, that is, to comply with all the *Roman* Superſtitions. Which when he would by no means yield to, he was accuſed by the ſaid Biſhop, for believing and defending, That the true and natural Body of Chriſt was not in the Sacrament of the Altar; and that there were only material Bread and Wine there. And no other Article but this was laid to his Charge, for which he was Condemned: To which Article *Bradford* anſwered, ‘That Chriſt is preſent ‘in the Sacrament by Faith, to Faith, and in Faith, and none otherwiſe. ‘And ſaith, that Chriſt is not in the Sacrament by Tranſubſtantiation. And ſaith, that ſimply he believeth no Tranſubſtantiation. Alſo ſo, that it is not the Body of Chriſt, but to him that receiveth it: And that any evil Man doth not receive it *in forma Panis*. And that after and before the Receipt, there is the Subſtance of Bread. The next Day, as he was ordered, he appeared again. Then the Biſhop exhorted him by many Arguments and Reaſons to reconcile himſelf, and to return to the Church; but not prevailing, he made ſhort work, and read the Sentence of Condemnation upon him; and ſo he was delivered to the Secular Hand, that is to the Sheriffs of *London*. The Sentence was much what the ſame that was pronounced againſt *Hoper*, mentioned before. One thing I obſerve in it, that *Bradford* is ſtyled *Laicus*, and ſo he is all along ſtyled in the Proceſs, as though they diſowned the Ordination he received from the Hands of *Ridley*, Biſhop of *London*.

*Bradford*'s Ordination.

His Care in making Reſtitution.

I cannot but mention one thing more concerning this Holy Man; while he followed the Study of the Law at the *Temple*, *London*, he was Steward to Sir *John Harrington*, Kt. Treaſurer of the King's Camps and Buildings, and kept his Books and Accounts. Whom he therefore called his Maſter, in whoſe Service once he took up ſome Money, (and that it ſeems in his Maſter's Name) which he was not able preſently to repay. But Intereſt and Application were made by Friends on his Behalf, and at length in *May* 1548, his Maſter was prevailed with to pay the Debt for him, and he to become Debtor to his Maſter, and ſo Sir *John* bound himſelf under his Hand to pay the Sum before *Candlemas* next enſuing. But while this thing depended (which he called in his Letters his *Great Thing*) the Conſcience of his Fault did exceedingly afflict him. He confeſſed his Fault to his Maſter, owned his Debt, offered all the Satisfaction he could. And becauſe, beſide Confeſſion and Repentance, Reſtitution was required, which he was not yet able enough in Purſe to do, he intended to offer himſelf to be a Bondman to his Creditor, according as he read in the *Jewiſh* Law. Concerning this Intention of his, he writ to a faithful Friend (Father *Traves* I ſuppoſe) deſiring him to reſort to *Latymer* (who was privy to his Matter) and adviſe with him concerning this ſelling of his Body to make Reſtitution. When he came to the Reverend Father, he was buſy in preparing a Sermon to be preached the next *Sunday* before the King, but in ſhort ſignified his Diſlike of ſo rigorous and unuſual a Courſe, and ſaid, that he would not have him go ſo far; and that better Counſel or more he could not now give him, than he had before done, *viz.* that he ſhould wait, and commit the whole to God. He conſulted alſo with his aforeſaid Friend, and poured out his Trouble into his Boſom, fearing much, leſt he ſhould dye before he had made his Reſtitution. But ſoon after going to ſtudy in *Cambridge*, Means was made that the Debt was paid, and his Heart ſet at reſt; which he thus expreſſed in a Letter to his Friend *Traves*: 'God 'hath wrought the Reſtitution of the *Great Thing* you know of, the which 'Benefit ſhould bind me to al Obedience.' His Friend's Letter to him with relation to the ſaid Buſineſs, may be read in the *Catalogue*.

*Fox.*

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His Letters publiſhed.

I have but one thing more to add concerning this Holy Man; which is, that there are threeſcore and ſixteen Letters of his Printed in the Collection of the Letters of the Martyrs, moſt of which were writ during his Impriſonment, which are many more than be extant in *Fox*.

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In the Month of *October*, was *Hugh Latymer* an old Diſciple, burnt at *Oxon*. Beſides what I have in the Courſe of this Hiſtory and elſewhere wrote of him, I ſhall here add a few more memorable Paſſages concerning him, that deſerve to remain on Record. 'It pleaſed Almighty God (I do now but tranſcribe from a Writing of *Ralph Morice*, Biſhop *Cranmer*'s Secretary) to cal *Hugh Latymer* unto the Knowledg of the Truth of God's Holy Word, by the Godly Lecture of Divinity read by Mr. *George Stafford*, in the Univerſity School of *Cambridge*; and of a *Saul*, had, as it were, made him a very *Paul*: For otherwiſe, al the Days of his Life, he had beſtowed his Time in the Labyrinth Study of the School Doctors, as in *Dunce*, *Dorbel*, *Thomas* of *Aquine*, *Hugo de Victore*, with ſuch like. Inſomuch that being mightily affected that way, he of Purpoſe, perceiving the Youth of the Univerſity inclined to the reading of the Scriptures, (leaving off thoſe tedious Authors, and that kind of Study) being a Batchelor of Divinity, and for his Gravity and Years preferred to the keeping of the Univerſity Croſs, which no Man had to do withal, but ſuch an one as in Sanctimony of Life excelled other, came into the *Sopham* School, among the Youth, there gathered together of Daily Cuſtom to keep their *Sophams* and Diſputations; and there moſt Eloquently made to them an Oration, diſſuading them from this new fangled kind of Study of the Scriptures; and vehemently perſuaded them to the Study of the School Authors. Which he did, not long before that he was ſo mercifully called to the contrary. And as he felt by this his Divine Vocation, that all his other Study little profited him, but was rather a Stumbling Block unto him, then intending to preach to the World the ſincere Doctrine of the Goſpel; ſo he mightily, tracting no time, preached Daily in the Univerſity of *Cambridge*, both in *Engliſh*, and *ad Clerum*, to the great Admiration of all Men, that aforetime had known him of a contrary ſevere Opinion.

*Hugh Latymer.* *Foxij* MSS.

Addicted at firſt to the School-men.

Becomes a great Preacher at *Cambridge*.

'Inſomuch, that Biſhop *Weſt*, then Biſhop of *Ely*, hearing of this Mr. *Latymer*'s Converſion, determined with himſelf to come and hear him preach, but that ſhould be ſuddain, and withouten any Intelligence to be given to *Latymer*. And ſo it came to paſs, that on a Time, when Mr. *Latymer* had prepared to preach in the Univerſity a Sermon *ad Clerum*, in *Latin*, the Biſhop hearing thereof, came ſecretly and ſuddainly from *Ely*, and entred into the Univerſity-Church, accompanied with certain Men of Worſhip, (*Latymer* then being well entred into his Sermon) whoſe Approach being honorable, *Latymer* gave Place, and ſurceaſed from farther ſpeaking, until the Biſhop and his Retinue were quietly placed. That done, after a good Pauſe, *Latymer* beginneth to ſpeak to his Auditory after this ſort: It is of Congruence meet (quoth he) that a new Auditory, namely, being more honorable, requireth a new Theme, being a new Argument to intreat of. Therfore, it behoveth me now to divert from mine intended Purpoſe, and ſomewhat to intreat of the honorable Eſtate of a Biſhop. Therfore, let this be the Theme, quoth he, *Chriſtus exiſtens Pontifex futurorum bonorum*, &c. This Text he ſo fruitfully handled, expounding every Word; and ſetting forth the Office of Chriſt ſo ſincerely, as the true

The Biſhop of *Ely* comes to hear *Latymer* preach at St. *Mary's*.

and perfect Pattern unto al other Biſhops, that ſhould ſuccede him in his Church, that the Biſhop then preſent might wel think of himſelf, that He, nor none of his Fellows, were of that Race of Biſhops, which Chriſt meant to have ſuccede in his Church after him; but rather of the Fellowſhip of *Caiaphas* and *Annas*.

The Biſhop ſends for him.

His Words to him.

‘This notwithſtanding, the Biſhop being a very wiſe and politique Worldly Man, after the Sermon finiſhed, called to him Mr. *Latymer*, and ſaid; Mr. *Latymer*, I heartily thank you for your good Sermon: Aſſuring you, that if you wil do one thing at my Requeſt, I wil kneel down, and kiſs your Foot, for the good Admonition that I have received of your Sermon: Aſſuring you, that I never heard mine Office ſo wel and ſubſtantially declared before this Time. What is your Lordſhip's Pleſure that I ſhould do for you, quoth Mr. *Latymer?* Mary, quoth the Biſhop, that you will preach me in this Place one Sermon againſt *Martin Luther*, and his Doctrin. Said then Mr. *Latymer* again, My Lord, I am not acquainted with the Doctrine of *Luther*, nor are we permitted here to read his Works. And therefore it were but a vain thing for me to refute his Doctrin, not underſtanding what he hath written, nor what Opinion he holdeth. Sure I am, quoth *Latymer*, that I have preached before you this Day no Manys Doctrin, but only the Doctrin of God out of the Scriptures. And if *Luther* do none otherwiſe than I have don, there needeth no Confutation of his Doctrin. Otherwiſe, when I underſtand he doth teach againſt the Scripture, I wil be ready with al my Heart to confound his Doctrin, as much as lyeth in me. Wel, wel, Mr. *Latymer*, I perceive that you ſomewhat ſmel of the Pan: You wil repent this Gear one Day. And ſo the Biſhop, never a whit amended by the Sermon, practiſed with Mr. *Latymer*'s Foes from that Day forwards to put him to Silence.’ [And came not long after to *Barnwel Abbey*, and preached againſt him, and then forbad him to preach hence forward in any Churches within the Univerſity.]

Sent for by Cardinal *Wolſey*.

His Words to *Latymer*.

‘Inſomuch, that grievous Complaint was made of him by divers Papiſts of the Univerſity, as by Mr. *Tirrel* [Fellow of the *King*'s *Hall*] and others, unto Cardinal *Wolſey*; that he preached very ſeditious Doctrin, infecting the Youth of the Univerſity with *Luther*'s Opinions. Whereupon the Cardinal ſent for him to *York Place*. And there, attending upon the Cardinal's Pleſure, he was called before him into his inner Chamber, by the Sound of a little Bell, which the Cardinal uſed to ring, when any Perſon ſhould come or approach unto him. When Mr. *Latymer* was before him, he well adviſed him and ſaid, Is your Name *Latymer?* Yea, forſooth, quoth *Latymer*. You ſeem, quoth the Cardinal, that you are of good Years, nor no Babe, but one that ſhould wiſely and ſoberly uſe your ſelf in all your Doings. And yet it is reported to me of you, that you are much infected with this new fantaſtical Doctrin of *Luther*, and ſuch like Heretics, that 'you do very much Harm among the Youth, and other Light Heads, with your Doctrin. Said Mr. *Latymer* again, Your Grace is miſinformed; for I ought to have ſome more Knowledge, than to be ſo ſimply reported of, by reaſon that I have ſtudied, in my Time, both of the Antient Doctors of the Church, and alſo of the School Doctors. Marie, that is wel ſaid, quoth the Cardinal: I am glad to hear that of you. And, therefore, quoth the Cardinal, You Mr. Dr. *Capon*, and you Mr. Dr. *Marſhal* (both being there preſent) ſay you ſomewhat to Mr. *Latymer* touching ſome Queſtion in *Dunce*. Wherupon Dr. *Capon* propounded a Queſtion to Mr. *Latymer*. Mr. *Latymer*, being freſh then of Memory, and not diſcontinued from Study, as thoſe two Doctors had been, anſwered very roundly; ſomewhile helping them to cite their own Allegations rightly, where they had not perfectly nor truly alledged them.

**Hath the Cardinal's Approbation and Diſcharge, and Licence to preach.**

'The Cardinal, perceiving the ripe and ready Anſwering of *Latymer*, ſaid, What mean you, my Maſters, to bring ſuch a Man before me into Accuſation? I had thought that he had been ſome light-headed Fellow, that never ſtudied ſuch kind of Doctrin, as the School Authors are. I pray thee, *Latymer*, tel me the Cauſe, why the Biſhop of *Ely* and other do miſlike thy Preachings. Tell me the Truth, and I will bear with thee upon Amendment. Quoth *Latymer*, Your Grace muſt underſtand, that the Biſhop of *Ely* cannot favour me, for that not long ago I preached before him in *Cambridge* a Sermon of this Text, *Chriſtus exiſtens Pontifex, &c.* Wherin I deſcribed the Office of a Biſhop ſo uprightly as I might, according to the Text, that never after he could abide me; but hath not only forbidden me to preach in his Dioces, but alſo found the Means to inhibit me from preaching in the Univerſity. I pray you, tel me, quoth the Cardinal, what thou didſt preach before him upon that Text. Mr. *Latymer*, plainly and ſimply (committing his Cauſe unto Almighty God, who is Director of Princes Hearts) declared unto the Cardinal the whole Effect of his Sermon preached before the Biſhop of *Ely*. The Cardinal nothing at al miſliking the Doctrin of the Word of God that *Latymer* had preached, ſaid unto him, Did you not preach any other Doctrin than you have reherſed? No, ſurely, ſaid *Latymer*. And examining throughly with the Doctors, what els would be objected againſt him, the Cardinal ſaid unto Mr. *Latymer*, If the Biſhop of *Ely* cannot abide ſuch Doctrin, as you have here repeated, you ſhall have my Licence, and ſhall preach it unto his Beard, let him ſay what he wil. And therupon, after a gentle Monition given unto Mr. *Latymer*, the Cardinal diſcharged him with his Licence home to preach throughout *England*.

**Shews his Licence in the Univerſity.**

'Now when *Latymer* came to *Cambridge*, every Man thought there, that he had been utterly put to Silence. Notwithſtanding, the next Halyday after, he entred into the Pulpit, and ſhew-

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'ed his Licence, contrary to al Mens Expectation. Not long after, it chanced the Cardinal to fal into the King's Diſpleſure. Wherupon divers report, That Mr. *Latymer*'s Licence was extincted. Mr. *Latymer* anſwering therunto in the Pulpit, ſaid, Where ye think that my Licence decayeth with my Lord Cardinal's Temporal Fal, I take it nothing ſo. For he being, I truſt, reconciled to God, from his Pomp and Vanities, I now ſet more by his Licence than ever I did before, when he was in his moſt Felicity.

*Latymer* viſits *Baynham* in *Newgate.* *Foxij* MSS.

After this, Mr. *Latymer* was retained in the Court, and reſorted much to *London*, and preached the Goſpel in divers Churches there, to the great Benefit of many, and the Propagation of Religion. Here, in 1532, he gave a charitable Viſit to *James Bayneham* a little before his Burning, upon this Occaſion. 'After Mr. *Bayneham* had been Condemned between *More*, the Lord Chancellor, and the Biſhops, and committed unto the Secular Power to be brent; and ſo, immediatly after his Condempnation, lodged up in the deep Dungeon in *Newgate*, ready to be ſent to the Fire, *Edward Iſaac* of the Pariſh of *Wel*, in the County of *Kent*, and *William Morice* of *Chipping Ongar*, in the County of *Eſſex*, Eſq; and *Raphe Morice*, Brother unto the ſaid *William*, being togethers in one Company, met with Mr. *Latymer* in *London*. And for that they were deſirous to underſtand the Cauſe of the ſaid *Bayneham*'s Condempnation, being to many Men obſcure and unknown, they entreated Mr. *Latymer* to go with them to *Newgate*, to th'Intent to underſtand by him the very Occaſion of his ſaid Condempnation; and otherwiſe to comfort him to take his Death quietly and patiently. When Mr. *Latymer* and thother before named, the next Day before he was brent, were come down into the Dungeon, where al Things ſeemed utterly dark, there they found *Bayneham* ſitting upon a Couch of Straw, with a Book and a Wax Candle in his Hand, praying and reading therupon.

*Latymer* and *Baynham* diſcourſe.

'And after Salutation made, Mr. *Latymer* began to commune with him in this Sort: Mr. *Bayneham*, we hear ſay, that you are condempned for Hereſy to be brent; and many Men are in doubt, wherfore you ſhould ſuffer; and I, for my Part, am deſirous to underſtand the Cauſe of your Death: Aſſuring you, that I do not allow, that any Man ſhould conſent to his own Death, unles he had a right Cauſe to dy in. Let not Vainglory overcome you in a Matter that Men deſerve not to dy for. For therin you ſhall neither pleaſe God, do good to your ſelf, nor your Neighbour. And better it were for you to ſubmit your ſelf to the Ordinances of Men, than ſo raſhly to finiſh your Life without good Ground. And therfore we pray you to let us underſtand the Articles that you are condempned for. I am content, quoth *Bayneham*, to tel you altogether. The Firſt Article that they condemne me for, is this, That I reported, that *Thomas Becket*, ſometime Archbiſhop of *Canterbury*, was a Traitor, and was dampned in Hel, if he repented not. For that he ‘was in Armes againſt his Prince, as a Rebel; provoking other Foreign Princes to invade the Realm, to the utter Subverſion of the ſame. Then ſaid Mr. *Latymer*, Where read you this? Quoth Mr. *Bayneham*, I read it in an old Hiſtory. Wel, ſaid Mr. *Latymer*, this is no Cauſe at all, worthy for a Man to take his Death upon. For it may be a Ly, as well as a true Tale. And in ſuch a doubtful Matter, it were mere Madnes for a Man to jeopard his Life. But what elſe is layd to your Charge? The Truth is, ſaid *Bayneham*, I ſpake againſt Purgatory, that there was no ſuch Thing, but that it picked Mens Purſes; and againſt Satiſfactory Maſſes. Which [Aſſertions of mine] I defended by the Authority of the Scriptures. Mary, ſaid Mr. *Latymer*, in theſe Articles your Conſcience may be ſo ſtayed, that you may ſeem rather to dy in the Defence thereof, than to recant both againſt your Conſcience and the Scriptures alſo. But yet beware of Vainglory: For the Devil will be ready now to infect you therwith, when you ſhall come into the Multitude of the People. And then Mr. *Latymer* did animate him to take his Death quietly and patiently. *Bayneham* thanked him heartily therfore. And I likewiſe, ſaid *Bayneham*, do exhort you to ſtand to the Defence of the Truth. For you, that ſhall be left behind, had need of Comfort alſo, the World being ſo dangerous as it is: And ſo ſpake many comfortable Words to Mr. *Latymer*.

*Latymer* comforts him for his Wife he was to leave behind.

‘At the length Mr. *Latymer* demanded of him, Whether he had a Wife or no? With that Queſtion *Bayneham* fel a weeping. What, quoth *Latymer*, is this your Conſtancy to Godwards? What mean you thus to weep? O! Sir, ſaid *Bayneham* to Mr. *Latymer*, you have now touched me very nigh. I have a Wife, as good a Woman as ever Man was joyned unto. And I ſhal leave her now, not only without Subſtance, or any thing to live by; but alſo, for my ſake, ſhe ſhal be an Opprobrie unto the World, and be pointed at of every Man in this ſort, Yonder goeth a Heretique's Wife! And therfore ſhe ſhall be diſdained for my ſake; which is no ſmall Grief unto me. Mary, Sir, quoth *Latymer*, I perceive that you are a very weak Champion, that wil be overthrown with ſuch a Vanity. Where are become all thoſe comfortable Words, that ſo late you alledged unto us, that ſhould tary here behind you? I mervail what you mean. Is not Almighty God hable to be Huſband to your Wife, and a Father unto your Children, if you commit them to him in a ſtrong Faith? I am ſory to ſe you in this taking, as though God had no Care of his, when he numbreth the Hairs of a Manys Head. If he do not provide for them, the Fault is in us, that miſtruſteth him. It is our Infidelity that cauſeth him to do nothing for Ours. Therfore, repent, Mr. *Bayneham*, for this miſtruſting of Almighty God's Goodnes. And be you ſure, and I do moſt firmely believe it, that if you do commit your Wife with a ſtrong Faith unto the Governance of Almighty God, and ſo dy therin, that within this two Years, peradventure in one

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‘Year, ſhe ſhal be better provided for, as touching the Felicity of this World, than you, with al your Policy, could do for her your ſelf, if you were preſently here. And ſo, with ſuch like Words, expoſtulating with him for his feeble Faith, he made an End. Mr. *Bayneham* calling his Spirits to himſelf, moſt heartily thanked Mr. *Latymer* for his good Comfort and Counſel; ſaying plainly, That he would not for much Good, but he had come thither to him. For nothing in the World ſo much troubled him, as the Care of his Wife and Family. And ſo they departed. And the next Day *Bayneham* was burnt.’ Of whoſe Death this wondrous Thing is recorded, That in the midſt of the Flames he profeſſed openly, that he felt no Pain; and that the Fire ſeemed unto him as eaſy as lying down in a Bed of Downe. But return we to *Latymer*, who glorified God Twenty three Years after in the ſame manner of Death, and under the ſame Imputation of Hereſy.

*Latymer's* Writings.

As for his Writings, I know none elſe publiſhed, but his Sermons ſet forth by his faithful Servant *Auguſtin Bernher*; and divers Letters, and a Sermon or two, and his Proteſtation, all extant in *Fox*. For as *Cranmer* and *Ridley* had delivered in Writing their Sentiments or Proteſtations upon the three Queſtions propounded by the Papiſts, to them, to diſpute on at *Oxford*: So old Father *Latymer* alſo delivered his. A Copy whereof, ſuch as *Fox* could then procure, is recorded in his *Acts and Monuments*; but it is very imperfect, and many Miſtakes made, and many things omitted, as I find by a very good Copy that I have met with among the *Foxian* MSS. And therefore I have placed it in the *Catalogue*, that all the Reliques of ſuch Eminent Profeſſors and Planters of Religion, and Furtherers of the Reformation, might be preſerved.

His Proteſtation.

Numb. XXXIV.

The Contents thereof.

In this Proteſtation, ‘He prayed his Lords and Maſters, the *Tranſubſtantiators*, (as he ſtyled them) to take better Heed of their Doctrine, leſt they conſpired with ſome ancient Heretics, who denied that Chriſt had a true natural Body. Which Hereſy he knew not how they could avoid, who would have the natural Body of Chriſt contained in a Wafer Cake. He ſaid, that the Sacrifice of the Maſs was really invented and maintained for the Support of Prieſts. And therfore he asketh, What St. *Paul* meant, to ſay, That *the Lord hath ordained, that they that preach the Goſpel, ſhould live of the Goſpel?* when as he ſhould rather have ſaid, That the Lord hath ordained, that they that ſacrifice at Mas, ſhould live of the Sacrificing. Indeed, ſaid he, the Holy Ghoſt appointed no Living for the Maſſayers in God's Word, but they had appointed themſelves a Living in Antichriſt's Decrees. He was ſure, if God would have a new kind of Sacrificing Prieſts at Maſs, then would Chriſt, or ſome of his Apoſtles, have made ſome mention therof. But, belike, ſaid he (according to his pungent way of ſpeaking) his Secretaries were not the Maſſers Friends. And he could not wonder enough that *Peter*, and al the Apoſtles, ſhould thus negligently forget the Office of Sacrificing.

'Then he charged the Queen's Commiſſioners for keeping him ſo 'ſtrictly, that no Man might come at him to ſupply him in his needs; 'no, not ſo much as to mend his Hoſe, though he had but one Pair: 'That to him, that had Preached Hours two or three together before 'Kings, when he was before them, they would not give him a 'Quarter of an Hour's Space, to declare to them his Faith, without 'ſuch Checks, Taunts, and Revilings, as the like to which he never 'in al his Life ſaw: for which, he ſuppoſed, he had given them ſome 'great Cauſe. And he thought it might be, that he asked them, *If* '*their God of the Altar had any Marrow Bones?* For that he had read 'over the Teſtament Seven Times in Priſon, with great Deliberation, 'and could never find in the Sacrament of the Body and Blood of 'Chriſt, either Fleſh, Bloud or Bones, nor the Word *Tranſubſtantiation.* He bad the Sacrificing Prieſts therfore ſtand from the Altar, having no Authority in God's Book to offer up our Redeemer; nor 'would he any more come into the Hands of Sacrificing Prieſts, for 'the good Cheer they once made him, when he was among their ſworn 'Generation. [He meant the *Jewiſh* Prieſts, who crucified him.] He 'bad the Lay People to go away from the forged Sacrifices, and chuſe, 'whether they would ride to the Devil with Idolaters, or go to Heaven 'with Chriſt and his Members, by bearing his Croſs.

His Words to the Popiſh Dignitaries.

He told the Popiſh Dignitaries plainly, 'That if the Queen had any 'pernicious Enemies within her Realms, thoſe they were that cauſed 'her to maintain Idolatry, and wet her Sword of Juſtice in the Bloud 'of thoſe her People, that were ſet to defend the Goſpel. For he 'was afraid it would make this Commonwealth of *England* to quake 'ſhortly. He bad them take warning by a Number of other Countries brought to Deſolation, that forſook God's known Truth, and 'followed the Lyes of Men. He told thoſe Commiſſioners, who were 'ſent to judge them, that they were not Learned, whatſoever they 'thought of themſelves, becauſe they knew not Chriſt and his pure 'Word. For that it was nothing but plain Ignorance to know many 'things, without Chriſt and his Goſpel. He made a particular Remark upon Dr. *Weſton*, [one of the Commiſſioners that had condemned him and his two Fellows] that he had been Curate of the 'Church neer *Biſhopſgate* al King *Edward's* Reign, and had owned the 'Doctrine they allowed, and held him wel content, to feed his Pariſhioners with the Doctrine that he now called *Hereſy*: Praying 'God to ſend him a more merciful Judgment at the Hand of Chriſt, 'than they had received of him.

And to the Queen's Commiſſioners.

And, in fine, he ſaid, 'He would ſtand to the Anſwer he had made, 'even to the Fire; and declared, that he dyed for the Truth. And 'ſeeing the Queen's Procedings were directly againſt God's Word, he 'would obey God more than Man, and embrace the Stake. In this 'and much more did *Latymer's* excellent Proteſtation conſiſt, wherin, beſides his Divinity and Conſtancy, one may perceive notable Footſteps, in 'this his old Age, of his former Quickneſs, Acutenes and Παῤῥησία.

And,

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*Latymer*, one of the firſt Preachers of the Goſpel. *Apomaxis.*

And, laſtly, let me add one thing more of this famous Divine, That he was one of the firſt, which in the Days of King *Henry* VIII. ſet himſelf to preach the Goſpel in the Truth and Simplicity of it, which he did with great Eloquence and Conviction. Inſomuch that a Man of great Sobriety and Learning, I mean Sir *R. Moriſon*, asketh this Queſtion concerning him, 'Did there ever any Man 'flouriſh, I ſay not in *England* only, but in any Nation in the 'World, after the Apoſtles, who preached the Goſpel more ſincerely, 'purely, and honeſtly, than *Hugh Latymer* Biſhop of *Worceſter?*' The Method and Courſe of his Doctrine, was to ſet the Law of *Moſes* before the Eyes of the People, in all the Severities and Curſes of it, thereby to put them the more in fear of Sin; and to beat down their Confidence in their own Performances, and ſo to bring them to Chriſt, convincing them thereby of their Need of him, and of flying to him by an Evangelical Faith. He took Occaſion much, in theſe his Diſcourſes about the Law, to ſhew, that thoſe that believed in Chriſt, were freed from the Law of *Moſes*. And therefore, they being the Sons of God, they were not, like *Jews*, to be thruſt upon ſervile Works; and *Latymer* would that the Obſervation of Ceremonies, ſhould be turned upon the *Jews*, who would not ſubmit themſelves to Chriſt, nor enter into Society with him. He could not brook, that ſuch as were haſtening to Heaven, ſhould be detained and taken up by the Way by Thieves and Robbers, as he expreſt it; that is, to be caſt into the Pope's Priſon of Purgatory, to be tormented, and never to depart thence, unleſs Money were paid to the Robbers. He declaimed againſt the Opinion of obtaining Pardon of Sin and Salvation by ſinging of Maſſes, and by Monks Cowls. He taught them, on the contrary, That one Chriſt was the Author of Salvation, and that he, by the one only Oblation of his Body, did ſanctify for ever all thoſe that believe. That to him was given the Key of *David*, and that he opened, and none could ſhut, and that he ſhut, and none could open. He preached, how God loved the World, and ſo loved it, that he delivered his only Son to be ſlain, that all that from henceforth believed in him, ſhould not periſh, but have Everlaſting Life. That he was a Propitiation for our Sins: And that therefore, upon him alone, we muſt caſt all our Hopes: and that, however Men were loaden with Sins, they ſhould never periſh, to whom he imputed not Sin; and that none of them ſhould fail that believed in him. Theſe were the Spiritual and ſound Contents of his Sermons, when, and before he was Biſhop of *Worceſter*; quite different from the inſipid, unprofitable Preachings of the Prieſts, the Monks and Friars. This was the Account that the Learned Man aforeſaid, who lived in thoſe Days, gave of this worthy Martyr's Method of Preaching.

CHAP.

# CHAP. XXIX.

## Latymer's *Letters.* Bp. Ridley *His Character.*

VARIOUS are the Letters of this Reverend Father, and penned with an excellent *Acumen*, and intermixed with a very hearty and honeſt Zeal for God and his Truth. Divers of which are preſerved by Mr. *Fox*. Among the reſt of them regiſtred in his Volume, there be two that deſerve ſome more particular Remark.

*His Letter to King* **Henry** *againſt the Prelates.*

The one was to King *Henry*; occaſioned by a Proclamation, which he ſet forth againſt having the Scripture in *Engliſh*, making it Treaſon ſo to do; led on hereunto by the Popiſh Clergy; in which he boldly ſpake againſt the Wealth and Grandure of Spiritual Men: Mentioning to the King, "How they endeavoured to withſtand and break the Acts, which were done in the laſt Parliament [preceding this his Letter] againſt their Superfluities. Yet he would not that his Grace ſhould take away the Goods due to the Church, but take away all evil Perſons from the Goods, and ſet better in their ſtead. Then he fell upon their Perſecution of the Goſpel, and the true Profeſſors of it. And that becauſe they cared not for the clear Light: And they whoſe Works were naught, dared not to come to this Light, but went about to ſtop and hinder it; And that made them Let, as much as they might, the Holy Scripture, to be read in the Mother Tongue: Saying, That it would cauſe Hereſy and Inſurrection. And ſo they laboured to perſuade his Grace. But this was their ſhameleſs Boldneſs, which were not aſhamed, contrary to Chriſt's Doctrine, thus, *To gather Grapes of Thorns and Figs of Thiſtles.*

He told the King, "How others had ſhewed him, how neceſſary it was to have the Scriptures in *Engliſh*; and how that his Grace had promiſed it in a late Proclamation. He prayed the King, that the Wickedneſs of theſe Worldly Men might not detain him from his godly Purpoſe and Promiſe. He admoniſhed him, That ſeeing Chriſt had ſent his Servants, that is to ſay, the true Preachers, and his own Word, to comfort weak and ſick Souls, he would not ſuffer theſe *Worldly Men* (as he ſtill called them) to make his Grace believe, that they would cauſe Inſurrections and Hereſies, and ſuch Miſchiefs as they imagined of their own Brains, leſt God be avenged, *ſaith he*, upon you and your Realms.

And whereas the King had lately ſet forth a Proclamation againſt keeping certain good Books, *he ſaid*, "The very true Cauſe of it, and his Counſellors therein, *as the Fame went, and not unlikely*, were they, whoſe evil Living, and cloaked Hypocriſy thoſe Books uttered and diſcloſed. As indeed many times before, they had ſet forth; *he ſaid*, their own Conceits in the King's Name, and as his Proclamation. And what marvel, that they who were ſo nigh of his Council, and ſo familiar with his Lords, ſhould provoke his Grace and them to prohibit theſe Books; who before by their own Authority, had forbid the *New Teſtament*, under pain of everlaſt-

“ ing Damnation. And yet the Book was meekly offered to every Man that would, or could, to amend it, if there were any Fault.

“ That it was not theſe Books were the Cauſes of ſo many Extortioners, Bribers, Murderers, and Thieves, that broke his Grace's Laws and Ordinances, and the Commandments of Almighty God, but rather their *Pardons*; which cauſed many a Man to ſin in truſt of them. And thoſe very Malefactors beforeſaid, were the Men that cried out moſt againſt theſe Books, and alſo againſt them that had them; and would have been glad to ſpend the Goods they had wrongfully gotten upon Faggots, to burn both the Books, and them that had them.

“ That his Purpoſe in thus Writing was the Love that he had to God, and the Glory of his Name; and for the true Allegiance he owed to his Grace, and not to hide in the ground of his Heart the Talent which was given him of God, but to Chaffer it forth, and to exhort his Grace to avoid and beware of theſe miſchievous Flatterers, and their abominable Ways and Counſels. He bad him take heed, whoſe Counſels he took in this Matter: For ſome there were, that for fear of loſing their worldly Worſhip and Honour, would not leave their Opinions; which raſhly, and to pleaſe the Men, by whom they had their Promotions, they took upon them to defend by writing. So that now they thought all their Felicity, which they placed in this Life, would be marred, and their Wiſdom not ſo greatly regarded, if that which they had ſo ſcandalouſly oppreſt, ſhould be now put forth and allowed. That they were ſo drowned in worldly Wiſdom, that they thought it againſt their Worſhip, to acknowledge their Ignorance.

“ *Finally*, He prayed God, that his Grace might be found acceptable in his ſight, and one of the Members of his Church; and that according to his Office that God had called him unto, he might be found a faithful Miniſter of his Gifts, and not a *Defender of his Faith* by Man, or Man's Power, but by God's Word only. He prayed him to remember himſelf, to have Pity upon his Soul, and to think that the Day was at hand, that he muſt give account of his Office, and of the Blood that had been ſhed with his Sword.

This Letter is ſaid to have been writ *Decemb.* 1. 1530, if there be no Error in the print of the Date, we may conclude it penned while *Latymer* was now at Court, entertain'd by Dr. *Butts*, and by him brought unto the Preſence and Knowledge of the King, who then made uſe of him, as a fit Man to aſſiſt in his aſſuming his *Supremacy*. In this Letter we may note the boldneſs of this Reverend Man, in oppoſing the Prelates, and in ſo plain an Addreſs to ſo haughty a Prince, whom it was ſo dangerous to gainſay; and how he adventured his Life in a frank Diſcharge of his Conſcience.

**Latymer** *to a certain Gentleman, whom he had reproved.*

The other Letter was wrote, as it ſeems, after he had reſigned his Biſhoprick and lived privately in *Warwickſhire*, to a Gentleman and a Juſtice of the Peace of the County; whom he had ſo offended by reproving him freely for a certain Fault, that the Gentleman ſent him a very threatning Letter, telling him, That he would not bear it at his Hand, tho' he were the beſt Biſhop in *England*. To whom *Latymer*, replyed, ‘ That, as to the Admonitions he had given him, ‘he uſed to commit ſuch Treſpaſſes many a time in a Year with his Betters by two or three Degrees, both Lords and Ladies of the beſt Rank, and yet had not heard that any of them had ſaid in their Diſpleaſure, *That they would not bear it at his Hand.* He asked the Gentleman if he were to be taught, what the Office, Liberty and Privilege of a Preacher was, namely, to reprove the World of Sin, without reſpect of Perſons. He told him, he would flatter no Man, nor yet claw his Back in his Folly, but eſteem all Men as he found them, allowing what was good, and diſallowing what was bad.

The Caſe was this, this Gentleman's Brother had wronged a poor Man, *Latymer*'s Neighbour, in detaining ſome of his Goods. Whom therefore *Latymer* ſent for, and required him to do the wronged Man right. He pretended he was willing to refer the Cauſe to his Brother, a Juſtice. Who made an Award, and promiſed that Satiſfaction ſhould be made by his Brother unto the poor Man; but neither the Award nor Promiſe was performed: And he rather maintained his Brother's Iniquity by Falſhood and Shifting. *Latymer* told him plainly, ‘That he would not his Awardſhip ſhould take place, he ſhewed himſelf nothing inclinable to the redreſs of his Brother's unright dealing with an honeſt poor Man; who had been ready, at his Requeſt, to do him pleaſure with his Things, or elſe he had never come into the Wrangle for his own Goods with his Brother.

The Gentleman had told *Latymer* (as in his own Vindication) That the Juſtices in the Country thought it unnatural, that he ſhould take part with him before his own Brother. To which *Latymer* makes this Reply, asking, with ſome Wonder, ‘What a Sentence that was to come out of his Mouth? for partaking was one thing, and miniſtring Juſtice another; and a worthy Miniſter of Juſtice would be no Partaker, but of Indifference between Party and Party. He asked him, whether ever he required him to take any Part? No, he required him to miniſter Juſtice between his Brother and the poor Man, without any partaking with either. And then he asked what manner of Juſtices were they, that would have this Gentleman to take part naturally with his Brother, when as he ought, and ſhould amend his Brother. What! *Juſtices*? No, *Juglers*, he thought ſuch might more worthily be called. *Finally*, He told him, that there was neither Archbiſhop nor Biſhop, nor any learned Man in either Univerſity, or elſewhere, that he was acquainted withal, but they ſhould write unto him, and confute him by their Learning No godly Man of the Law in the Realm, that he was acquainted with, but ſhould write unto him, and confute him by the Law. No Lord, nor Lady, nor yet any noble Perſonage of the Realm, that he was acquinted with, but ſhould write unto him, and threaten him with their Authority. I will (*ſaid he*) do all this, yea, and kneel upon my Knees before the King's Majeſty, and all his Honourable Council, with moſt humble Petition for your Reformation, rather than the Devil ſhall poſſeſs you ſtill to your final Damnation. This was his Love of Juſtice, and care for relieving poor Men from their Oppreſſors.

*Two Letters of* Latymer, *ſent out of Priſon.*

There be two Letters of this eminent Servant of God which I have by me in Manuſcript, penned in his Captivity, and, I think, never printed. Which I therefore publiſh, by laying them in the *Catalogue*;

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talogue; and the rather, becauſe among all his Letters in *Fox*'s *Martyrology*, there is only one very ſhort Letter, written out of Priſon; which was a thankful Acknowledgement to Mrs. *Wilkinſon* for ſending him ſome Relief. And *Fox* ſpeaks ſomewhere, that he found very few or none written by him to his Friends abroad; he means, out of Priſon.

*The former to one in Priſon for the Goſpel.*

The former was written to a certain Priſoner for the Goſpel unnamed. This Perſon was offered for Mony to be delivered out of his Captivity; but he refuſed to give any, thinking it not lawful to do ſo; namely, to buy off the Croſs, that Chriſt laid upon him for a Price. For which, the old good Father, in this Letter, approves and commends him; and ſtates the Caſe, Whether it be lawful for the Priſoners of Chriſt to buy their Liberty: Quoting St. *Paul*'s expreſſion to the *Philippians*, That *it is given to us, not to believe only, but to ſuffer for his Name. If ſuffering then*, ſaid he, *be the Gift of God, how can we ſell the Gift of God, and give Mony to be rid of it?* No. xxxv. And another Place of St. *Paul* he alledgeth, where that Apoſtle bids *a man to abide in the Vocation wherein he is called. But*, ſaith he, *to ſuffer for the Truth is God's Calling: and therefore we muſt abide in this Calling:* But I refer the Reader to the Letter itſelf.

*The other to the Profeſſors under Perſecutions.*

The Latter was written by him out of *Bocardo*, the Priſon of *Oxford*, to the Profeſſors of Religion under Sufferings and Perſecutions. Herein he tells them, 'That now was the Time in which the Lord's Ground would be known, namely, who had received God's Goſpel in their Hearts, to the taking good Root therein. Alluding to the *good Ground*, and the *good and honeſt Heart* in the Parable. 'For ſuch would not ſhrink for a little heat, or burning Weather. He exhorted them to go forward after their Maſter Chriſt, not ſticking at the foul Way, or ſtormy Weather; being certain that the End of their Storm would be pleaſant and joyful, and ſuch a perpetual Reſt and Bleſſedneſs, as would ſwallow up the Storms they now felt. That they were not alone, but many of their Brethren and Siſters preſſed on the ſame Way. He exhorted them to pray to God, that he would make both himſelf and them meet to ſuffer with good Conſciences. Die once they muſt; and happy they whom God gave to pay Nature's Debt, that is, to die for God's ſake. Here was not their Home. He bad them to have always before their Eyes the Heavenly *Jeruſalem*; the Way thereunto ever being Perſecution. Let us follow the Foot-ſteps of Chriſt and his Friends, *ſaid he*, even to No. xxxvi. the Gallows, if God's Will be ſo.' This and a great deal more of ſuch warm Counſel and Comfort will be read in the Letter itſelf.

*Biſhop* Ridley *his Character, From Doctor* Turner*'s Letter to* Fox.

At the ſame Stake, with this Reverend Father *Latymer*, was alſo burnt another Holy Father, and very Learned Man, Dr. *Ridley* Biſhop of *London*: Of whom to all that I elſewhere, and others, have writ concerning him, I will here add a little more, which ſhall be nothing but ſome Relation of the Place of his Birth, and of his Qualities, ſet down by one that was his Country-man, Collegian, and Contemporary; I mean Dr. *Turner* Dean of *Wells*, in a Letter which *Fox's MS.* he wrote to Mr. *Fox*. *De* Ridlæo *plura dicere poſſum*, &c. I ſhall tranſcribe it into our vulgar Language. 'Concerning *Ridley*, I am able to ſay Things more, and more certain than you have in your Book ſet down, as being born in the ſame Country with him, and for ‘many Years his Collegian in *Pembroke* Hall, and his Opponent in Theological Exerciſes. He was born in my Native County of *Northumberland*, and ſprung of the gentile Pedigree of the *Ridleys*: One of his Uncles was a Knight, and another was Doctor of Divinity, who, by the Name of *Robert Ridley* was famous, not only at *Cambridge*, but at *Paris*, where he long ſtudied; and throughout *Europe* by the Writings of *Polydore Virgil*. At the Charges of this Doctor was our *Nicolas* long maintained at *Cambridge*, afterwards at *Paris*, and laſtly at *Louvain*. After his return from the Schools beyond the Seas, he lived with us for many Years in *Pembroke* Hall: but at length was called away from us to the Biſhop of *Canterbury*, whom he ſerved faithfully. And, *Laſtly*, was raiſed to the Dignity of a Biſhop. The Town where he was born, was called *Wilowmontiſwick*; now *Willowmont*: in the *Northumbrian* Language ſignifying, *The Duck of the Rocks*, or *the Rock Duck*: And *Wick* ſignified, *Vicus*, or *Town*, as appears in the Words *Anwic*, and *Berwic*, and *Crowic*.

*His Memory and manifold Knowledge.*

‘Concerning his Memory, and his manifold Knowledge of Tongues and Arts, altho' I am able to be an ample Witneſs, (for he firſt inſtructed me in a further Knowledge of the *Greek* Tongue) yet, without my Teſtimony, almoſt all *Cantabrigians*, to whom he was ſufficiently known, will and can teſtify. How able he was in Confuting or overthrowing any thing, yet without any Boaſting or Noiſe of Arms, not only I, but all with whom he diſputed, eaſily perceived; unleſs he underſtood that they thirſted more after Glory than was fit: For this he uſed to ſet himſelf more vigorouſly to cruſh. His Behaviour was very obliging, and very pious without Hypocriſy, or Monkiſh Auſterity: For very often he would ſhoot in the Bow, and play at Tenice with me: If there were no other Witneſs of his Beneficence to the Poor, I will teſtify this to all, that before he was advanced to any Eccleſiaſtical Preferment, he carried me along in Company with him to the next Hoſpital, and when I had nothing to give to the Poor, beſides what he himſelf according to his Eſtate, liberally gave, he often ſupplied me, that I might give too. While he was himſelf in Priſon, what Aid he ſent out of *England* to us in our Exile in *Germany*, that learned Man, his faithful *Achates*, Dr. *Edmund Grindal*, now Biſhop of *London*, can teſtify; and many others, who were aſſiſted by his Liberality. When therefore he was ſuch a Man, ſo Learned, ſo Chaſte, and in all Reſpects ſo Holy; what unmerciful, fierce and cruel Kings and Biſhops had *England* then, who by their joint Counſels conſpired his Death, and delivered him to the Executioners to be burnt alive, for no other Crime, than that he aſſerted, *that Chriſt, being true Man, had a fixed, and not uncertain Seat in Heaven*. And attributed to him the Supreme Government on Earth againſt the *Roman* Antichriſt. Mighty Impieties indeed! for which ſo illuſtrious a Prophet of Chriſt, and Biſhop, ſhould be ſo heavily puniſhed. O! you, who joined in conſpiring his Death; while ye are yet alive, repent and confeſs, and acknowledge your Tyranny before all, and with many Prayers, earneſtly beg Pardon of Almighty God; leſt for this your horrible Wickedneſs, the whole Kingdom be ſeverely plagued. Thus Dr. *Turner*.

*Courteous.*

*Charitable.*

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Latymer's *and* Ridley's *uſing Gun-powder Cenſured.*
*Diſproof.* fol. 19.

*Confutation.* p. 276.

*Dorman*, an *Oxford*-man, (who wrote cerain Books for Popery, lear-
nedly anſwered by Dean *Noel*) was preſent at the burning of theſe
two Reverend Fathers; and took notice, how they had Gun-powder
given them to apply to their Bodies, the ſooner to be out of their
Pain. Which he made a great Matter of, as not at all agreeable to
God's Martyrs, by any ſuch Acts to ſhorten their Lives. ‘A kind of
‘Practice among Chriſt's Martyrs never, I trow, heard of the ſooner
‘to diſpatch themſelves, as with my own Eyes I ſaw *Ridley* and *Laty-*
‘*mer* burned. And in the Margin thus writ, ‘This agreeth not with the
‘Martyrdom of *Polycarpus. To which* Noel *made this Anſwer*, ‘That he,
‘[*Dorman*] might juſtly lament, that he did ſee that wicked Cruelty
‘executed moſt unworthily upon ſo worthy Men of Learning and
‘Virtue, and ſo Reverend in Age as the one, and in Office and Cal-
‘ling as they were both. But the more he might lament, that he re-
‘ported that horrible Wickedneſs and Cruelty without lamenting
‘therefore; yea, rather rejoycing highly therein. *He added*, That
‘*Ignatius*, that holy Martyr ſaid, he would provoke and anger the
‘Beaſts, that they might the more ſpeedily tear him in pieces, and
‘greedily devour him. And why may not the heat of Fire be pro-
‘voked, as well as the heat and fury of Beaſts? Why may you, *as*
‘*he went on*, deviſe Inſtruments and means of long afflicting and tor-
‘menting of innocent and true Chriſtians [as the Papiſts did by ſlack
‘and lingring Fire made of green Fuel, as in many Places was done]
‘and why may not they accept ſpeedy means offered unto them,
‘whereby they might the ſooner be rid from ſuch Tyrants as you
‘are, and be with Chriſt? What Opinion ſoever you have of that uſe
‘of Gun-powder, you may juſtly lay the Cauſe thereof unto your
‘own Tyranny, and long terrible roſting of ſome quick; which, be-
‘ing heard of, might cauſe ſome others, conſidering the Infirmity of
‘the Fleſh, and loathing that kind of Death, ſo dreadful to Man's Na-
‘ture, and fearing your moſt horrible Cruelty, not to refuſe ſuch
‘helps of ſpeedy Death, to rid them the rather from your Tyranny,
‘and bring them unto everlaſting Refreſhing.

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## CHAP. XXX.

### *Archbiſhop* Cranmer *Burnt. His Character. His Subſcriptions Revoked.*

*Archbiſhop* Cranmer *burnt.*

Knox's *Admonition.*

ARCHBISHOP *Cranmer* followed *Ridley* and *Latymer* not
long after, being burnt in the ſame Place: It was greatly deſi-
red that he might have lived, that by his excellent Pen and Learning
he might have ſtill more expoſed Biſhop *Gardiner*'s Book, that he
wrote in defence of Tranſubſtantiation. ‘Tranſubſtantiation, that
‘Bird of the Devil, *ſaid a ſharp Pen in thoſe days*, hatched by Pope
‘*Nicolas*; and ſith that time, foſtered and nouriſhed by all his Chil-
‘dren, Prieſts, Friers, Monks, &c. and in theſe laſt Days chiefly by
‘*Steph. Gardiner*, and his black Brood—— God put Wiſdom in the
‘Tongues of his Miniſters and Meſſengers, to utter that vain Vani-
‘ty;

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'ty; and eſpecially gave ſuch Strength to the Pen of that Reverend Father in God, *Thomas Cranmer*, Archbiſhop of *Canterbury*, to cut the Knots of Deviliſh Sophiſtry, linked and knit by the Devils *Gardiner* and his blind Buzzards, to hold the Verity of God under Bondage: that rather, I think, they ſhall condemn his Works, (which notwithſtanding ſhall continue and remain to their Confuſion) than Enterprize to Anſwer the ſame.

*The Archbiſhop a great Preacher.*

Sir Rich. Moriſon's *Apomaxis.*

Enough hath been ſaid elſewhere, to recommend the Memory of this Archbiſhop. But not to let him paſs here without ſome Character as well as the reſt; I ſhall, in a few Words, relate how he was accounted of in the Reign of K. *Henry* VIII. and that from the Pen of a Perſon of Eminence and publick Character, that lived in thoſe Times. 'He uſed to preach often, and was a Miniſter of the Heavenly Doctrine: The Subject of his Sermons for the moſt part were, from whence Salvation was to be fetched, and on whom the Confidence of Man ought to lean. He inſiſted much upon the Doctrines of Faith and Works, and taught what the Fruits of Faith were, and what Place was to be given to Works. He inſtructed Men in the Duties they ought their Neighbours, and that every one was our Neighbour, whom we might profit: He declared, what it was fit Men ſhould think of themſelves, when they had done all: And, *Laſtly*, What Promiſes Chriſt had made; and who they were to whom he would make them good. And theſe his holy Doctrines he ſtrengthned with Plenty of Quotations out of the Holy Scriptures, not out of the School-mens Decrees, or later Councils. And he recommended them with great Integrity of Life. Thus he brought in the true preaching of the Goſpel, altogether different from the ordinary way of preaching in thoſe Days: Which was to treat concerning the Saints, and to tell Legendary Tales of them, and to report Miracles wrought for the Confirmation of Tranſubſtantiation, and other Popiſh Corruptions. And, that ſuch a Heat and Conviction accompanied the Archbiſhop's Sermons, that the People departed from them, with Minds poſſeſt with a great Hatred of Vice, and burning with a Deſire of Virtue. And as for the Endowments of his Mind, ſuch was his ſingular Modeſty, rare Prudence, exemplary Piety and Innocence, that it even eclipſed that extraordinary Learning, that all acknowledged to be in him. Inſomuch that my Author, at laſt, breaks out into this Expreſſion. That he could not but moſt heartily bleſs God, and congratulate his Native Country, that Piety ſo ſtrove in this moſt Reverend Man with Learning, that one might ſay more truly, that both, rather than either had the Victory.

*His Excellent Endowments.*

Alex. Ales, *his Character of him.*

Or if you will rather hear what a very Learned Foreigner, *Viz. Alexander Ales*, a *Scotch* man, but Profeſſor at *Leipſick*, ſpake of this Archbiſhop, one who was well acquainted with him in the Days of King *Henry*: He thus deſcribed him in a Letter to a Friend: 'That he could not but love him, and that the Admiration of his Excellent Learning, and moſt accurate Judgment did wonderfully encreaſe that Love in him; as alſo his conſtant indefatigable Study in ſearching for, and finding out the Truth of difficult Queſtions in Divinity, from the moſt antient and approved Writers; his Munificence and Liberality in enquiring after and cheriſhing Learned Men of all Nations; his Benignity, Affability, Goodneſs in treating, favouring and

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‘and defending, as all good and pious Men, ſo eſpecially Strangers, together with the reſt of his worthy and heroick Virtues. A Catalogue of which, as it would require a long Work to draw up, ſo there would be no need of it, ſince they were ſo well known, not only all *England* over, but to *Britany* in *Scotland*, alſo *France*, *Germany* and other Realms. But one thing, in ſhort, he would add, that in his whole Life, and through all his long Travels, in which he had acquainted himſelf with the Places and Cuſtoms of the World, he never ſaw a more Learned Biſhop, more grave, more prudent, more pious, courteous, affable, nor more beneficent. And this he was wont to ſpeak of to all whereſoever he had any familiar Converſe.

*He Subſcribeth ſix divers Recantations.*

Other Hiſtorians ſpeak of this Archbiſhop's Recantation, which he made upon the inceſſant Solicitations and Temptations of the Popiſh Zealots at *Oxford*. Which unworthy Compliance he was at laſt prevailed with to ſubmit to, partly by the Flattery and Terror ſuggeſted to him, and partly by the Hardſhip of his own ſtrait Impriſonment in *Bocardo*. Our Writers mention only one Recantation; and that *Fox* hath ſet down; wherein they follow him. But this is but an imperfect Relation of this good Man's Frailty: I ſhall therefore endeavour here to ſet down this Piece of his Hiſtory more diſtinctly. There were ſeveral recanting Writings, to which *Cranmer* ſubſcribed one after another: For after the unhappy Biſhop, by over-perſuaſion, wrote one Paper with his Subſcription ſet to it; which he thought to pen ſo favourably and dexterouſly for himſelf, that he might evade both the Danger from the State, and the Danger of his Conſcience too; that would not ſerve, but another was required as explanatory of that. And when he had complied with that, yet either becauſe writ too brieſly, or too ambiguouſly, neither would that ſerve, but drew on a third yet fuller and more expreſſive than the former: Nor could he eſcape ſo, but ſtill a fourth and a fifth Paper of Recantation was demanded of him to be more large and more particular. Nay, and *Laſtly*, A ſixth, which was very prolix, containing an Acknowledgment of all the forſaken and deteſted Errors and Superſtitions of *Rome*, an Abhorrence of his own Books, and a vilifying of himſelf, as a Perſecutor, a Blaſphemer, a Miſchef-maker; nay, and as the wickedeſt Wretch that lived. And this was not all, but after they had thus humbled and mortified the miſerable Man with Recantations and Subſcriptions, Submiſſions and Abjurations, putting Words into his Mouth which his Heart abhorred; by all this Drudgery they would not permit him to redeem his unhappy Life; but prepared him a renunciatory Oration to pronounce publickly in S. *Mary*'s Church, immediately before he was to be led forth to Burning.

*But revokes all.*

But here he gave his Enemies, inſatiable in their Reproaches of him, a notable Diſappointment. They verily thought that when they had brought him thus far, he would ſtill have ſaid as they would have him. But herein their Politicks failed them, and by this laſt Stretch of the Cord all was undone, that they with ſo much Art and Labour had effected before. For the Reverend Man began indeed his Speech according to their Appointment and Pleaſure; but in the proceſs of it, at that very Cue, when he was to own the Pope and his

Superſtition

Superſtitions, and to revoke his own Book and Doctrine of the Sacrament, (which was to be brought in by this Preface, That *One thing above all the reſt troubled his Conſcience beyond all that ever he did in his Life*) he, on the contrary, to their great Aſtoniſhment and Vexation, made that Preface ſerve to his Revocation and Abhorrence of his former extorted Subſcriptions, and to his free owning and ſtanding to his Book wrote againſt Tranſubſtantiation, and the avowing the Evangelical Doctrines he had before taught.

*Publiſhed by Biſhop* Bonner *unfaithfully.*

But to blind the World, and to ſtifle this laſt glorious Confeſſion of *Cranmer*, the Papiſts had the Confidence to ſet forth, in Print, his laſt Speech, not indeed as he ſpake it, but as it was by them drawn up for him to have ſpoken, in Confirmation of their *Placits*, and in Condemnation of himſelf. And to expoſe this good Man's Memory the more, and withal to make a vain-glorious Boaſt of themſelves, no ſooner was he dead, but they publiſhed in Print theſe Writings of the Archbiſhop, bearing this Title, *All the Subſcriptions and Recantations of* Thomas Cranmer, *late Archbiſhop of* Canterbury, *truly ſet forth both in* Latin *and* Engliſh, *agreeable to the Originals, and Subſcribed with his own Hand.* Viſum & examinatum per Reverendum Patrem & Dominum, D. *Edmundum* Epiſcop. *Londinenſem.* So that this profligate Biſhop *Bonner* (for ſo let me call him) to ſerve an End, proſtituted his Faith and Credit, by teſtifying a Thing ſo notoriouſly known to be quite otherwiſe, I mean in relation to the Archbiſhop's laſt Speech before mentioned.

And here becauſe theſe fore-ſaid Subſcriptions may not be unworthy to be preſerved and taken Notice of, I ſhall exhibit them to the Reader.

Cranmer's *firſt Subſcription.*

The Copy of the firſt Subſcription was this. ‘For as much as the King's and Queen's Majeſties, by Conſent of their Parliament, have received the Pope's Authority within this Realm, I am content to ſubmit myſelf to their Laws herein, and to take the Pope for Chief Head of this Church of *England*, ſo far as God's Laws, and the Laws and Cuſtoms of this Realm will permit.

*Thomas Cranmer.*

By which *Proviſo* he hoped to ſave his Conſcience as to his Opinion of the Pope's Juriſdiction in this Realm. The Original of this was preſently poſted up to the Queen and her Council. But even this that he had done, the good Man could not digeſt, but ſoon after did Cancel, as the Print itſelf acknowledged, aſſigning the Reaſon thereof to be his Unconſtancy and Unſtableneſs.

*His ſecond Subſcription.*

The Second Subſcription, how ſoon following after the former I cannot tell, was ſhort, but more full and without Reſerve, *Viz.* ‘I *Thomas Cranmer*, Doctor in Divinity, do ſubmit myſelf to the Catholic Church of Chriſt, and unto the Pope, ſupreme Head of the ſame Church, and to the King's and Queen's Majeſties, and unto all their Laws and Ordinances.

*Thomas Cranmer.*

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This, the Print ſaith, he did not revoke. And the Original was ſent up to the Queen and her Council. But ſomething more was thought fit to be ſubſcribed to, becauſe his Exhortation and Influence would go a great way with others, and his Book gave ſuch Offence. Therefore *Cranmer*'s Third Writing was in theſe Words,

*His Third.*

'I Am content to ſubmit myſelf to the King's and Queen's Majeſties, and to all their Laws and Ordinances, as well concerning the Pope's Supremacy, as others. And I ſhall from time to time, move and ſtir all others to do the like to the uttermoſt of my Power; and to live in Quietneſs and Obedience unto their Majeſties, moſt humbly without Murmur, or Grudging againſt any of their godly Proceedings. And for my Book which I have written, I am content to ſubmit me to the Judgment of the Catholic Church, and of the next General Council.

*Thomas Cranmer.*

This was ſigned by him in the Priſon of *Bocardo*, and exhibited to the Biſhop of *London*: Which muſt be at the Time that Biſhop was at *Oxford*. Who on S. *Valentine*'s Day, *i. e. Febr.* 14. by a Commiſſion from the Pope, with certain others, degraded the Archbiſhop. So I judge, this Subſcription was made ſoon after the Degradation, and before the Biſhop of *London*'s Departure from *Oxford*.

A Fourth Recantatory Writing of the ſame *Cranmer*, and by him exhibited alſo in *Bocardo*, to the ſaid Biſhop of *London*, (who, as it ſeems, thinking the former not full enough, drew up this following himſelf, and required *Cranmer*'s Subſcription) ran in this Tenor,

*His Fourth.*

'BE it known by theſe Preſents, that I *Thomas Cranmer*, Doctor of Divinity, and late Archbiſhop of *Canterbury*, do firmly, ſtedfaſtly and aſſuredly believe in all Articles and Points of the Chriſtian Religion and Catholic Faith, as the Catholic Church doth believe, and hath ever believed from the Beginning. Moreover, as concerning the Sacraments of the Church, I believe unfeignedly in all Points as the ſaid Catholic Church doth, and hath believed from the beginning of Chriſten Religion. In Witneſs whereof, I have humbly ſubſcribed my Hand unto theſe Preſents, the xvi*th* Day of *February*, MDLV.

*Thomas Cranmer.*

Nor would all this ſerve, but a Fifth Paper was propounded to him to ſubſcribe; which was a great deal more large and particular. And this was drawn up in Latin, and Subſcribed by *Cranmer* in the Preſence of *Henry Syddal* (who notwithſtanding his Zeal now, was a Subſcriber to Queen *Elizabeth*'s Supremacy in the beginning of her Reign) and one called *Frater Johannes de Villa Carcina*, that went then for a notable Learned Man. It began thus, *Ego* Thomas Cranmer, *Anathematizo omnem* Lutheri *&* Zuinglii *Hæreſin*, &c. This is extant in *Engliſh*, in *Fox*'s *Acts* and *Monuments*, and this only.

*His Fifth.*

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ly. And therefore thither I betake the Reader, that is minded to peruſe it.

There was yet a Sixth longer than all the reſt: And by the tedious Prolixity and Style of it, ſeems, to me, to be drawn up by Cardinal *Pole*, as he drew up ſuch another for Sir *John Cheke*. This is ſaid to be Written and Subſcribed by *Cranmer*'s own Hand. It was in *Latin*, and began thus,

*His Sixth.*

EGO THOMAS CRANMER *pridem Archiepiſcopus* Cantuarienſis, &c. 'That is, 'I *Thomas Cranmer*, late Archbiſhop of *Canterbury*, Confeſs and grieve from my Heart, that I have moſt grievouſly ſinned againſt Heaven, and the *Engliſh* Realm; yea, againſt the Univerſal Church of Chriſt; which I have more cruelly perſecuted, than *Paul* did of Old. Who have been a Blaſphemer, a Perſecutor, and Contumelious. And I wiſh that I, who have exceeded *Saul* in Malice and Wickedneſs, might with *Paul* make amends for the Honour which I have detracted from Chriſt, and the Benefit of which I have deprived the Church. But yet that Thief in the Goſpel comforts my Mind. For then at laſt he repented from his Heart, then it irked him of his Theft, when he might ſteal no more. And I, who abuſing my Office and Authority, purloined Chriſt of his Honour, and the Realm of Faith and Religion; now by the great Mercy of God returned to myſelf, acknowledge myſelf the greateſt of all Sinners, and to every one as well as I can, to God firſt, then to the Church and its Supreme Head, and to the King and Queen, and Laſtly to the Realm of *England* to render worthy Satisfaction. But as that happy Thief, when he was not able to pay the Mony and Wealth which he had taken away, when neither his Feet nor his Hands, faſtened to the Croſs, could do their Office; by Heart only and Tongue, which were not bound, he teſtified what the reſt of his Members would do, if they enjoyed the ſame Liberty that his Tongue did: By that he confeſſed Chriſt to be Innocent; by that he reproved the Impudence of his Fellow; by that he deteſted his former Life, and obtained the Pardon of his Sins; and, as it were by a kind of Key, opened the Gates of Paradiſe: By the Example of this Man, I do conceive no ſmall Hopes of Chriſt's Mercy, that he will pardon my Sins. I want Hands and Feet by which I might build up again that which I have deſtroyed, for the Lips of my Mouth are only left me. But he will receive the Calves of our Lips, who is merciful beyond all Belief. By this Hope conceived, therefore I chuſe to offer this Calf, to ſacrifice this very ſmall part of my Body and Life.

'I Confeſs, in the firſt Place, my Unthankfulneſs againſt the Great God: I acknowledge myſelf unworthy of all Favour and Pity, but moſt worthy, not only of Humane and Temporal, but Divine and Eternal Puniſhment. That I exceedingly offended againſt King *Henry* VIII. and eſpecially againſt Queen *Katharine* his Wife, when I was the Cauſe and Author of the Divorce. Which Fault indeed was the Seminary of all the Evils and Calamities of this Realm. Hence ſo many Slaughters of good Men; hence the Schiſm of the whole Kingdom; hence Hereſies; hence the Deſtru-

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ction of ſo many Souls and Bodies ſprang, that I can ſcarce comprehend with Reaſon. But when theſe are ſo great Beginnings of Grief, I acknowledge I opened a great Window to all Hereſies; whereof myſelf acted the Chief Doctor and Leader. But firſt of all, that moſt vehemently torments my Mind, that I affected the Holy Sacrament of the Euchariſt with ſo many Blaſphemies and Reproaches: Denying Chriſt's Body and Blood to be truly and really contained under the *Species* of Bread and Wine. By ſetting forth alſo Books, I did impugn the Truth with all my Might. In this Reſpect, indeed, not only worſe than *Saul* and the Thief, but the moſt Wicked of all which the Earth ever bore. *Lord! I have ſinned againſt Heaven and before thee.* Againſt Heaven, which I am the Cauſe, it hath been deprived of ſo many Saints; denying moſt impudently, that Heavenly Benefit exhibited to us. And I have ſinned againſt the Earth, which ſo long hath miſerably wanted this Sacrament: Againſt Men, whom I have called from this ſuperſubſtantial Morſel; the Slayer of ſo many Men as have periſhed for want of Food. I have defrauded the Souls of the Dead of this daily and moſt celebrious Sacrifice.

'And from all theſe Things it is manifeſt, how greatly after Chriſt I have been Injurious to his Vicar, whom I have deprived of his Power by Books, ſet forth. Wherefore I do moſt earneſtly and ardently beſeech the Pope, that he, for the Mercy of Chriſt, forgive me the Things I have committed againſt him and the Apoſtolical See. And I humbly beſeech the moſt Serene Kings of *England*, *Spain*, &c. *PHILIP* and *MARY*, that by their Royal Mercy they would Pardon me; I ask and beſeech the whole Realm, yea, the Univerſal Church, that they take Pity of this wretched Soul: To whom, beſides a Tongue, nothing is left, whereby to make amends for the Injuries and Damages I have brought in. But eſpecially, becauſe againſt thee only have I ſinned, I beſeech thee, moſt merciful Father, who deſireſt and commandeſt all to come to thee, however wicked, vouchſafe to look upon me neerly, and under thy Hand, as thou lookedſt upon *Magdalen* and *Peter*: Or certainly, as thou looking upon the Thief on the Croſs, did'ſt vouchſafe by the Promiſe of thy Grace and Glory, to comfort a fearful and trembling Mind; ſo by thy wonted and natural Pity, turn the Eyes of thy Mercy to me, and vouchſafe me worthy to have that Word of thine ſpoken to me, *I am thy Salvation*, and in the Day of Death, *To day ſhalt thou be with me in Paradiſe.*

Written this Year of
our Lord, 1555. in the
18*th* Day of the Month
of *March*.

*Per me* Thomam Cranmer.

*His laſt Speech at St.* Maries.

As all theſe Acknowledgments were made by his Pen and Hand, ſo the poor mortify'd Biſhop was to all the reſt required to make a ſolemn Verbal Proteſtation openly, before a great Auditory in St. *Mary*'s. This conſiſted, 1. Of an Exhortation to thoſe that were preſent to pray with him, and for him. 2. Of his Prayer. 3. His laſt Advices

vices to the People. The Fourth Part of his Speech was to declare the Queens juſt Title to the Crown. Wherein 'tis probable he was enjoined to give the Hiſtory of her Mother's Divorce favourably on her Part, and to draw all the pretended Blame of it upon himſelf, and to diſclaim all that he had done in that Affair. And then *5thly* and *Laſtly*, he was to Confeſs his Faith, and to Revoke his former Books and Writings, and to profeſs his owning of the Papal groſs Doctrine of Tranſubſtantiation. And all this he had in a Paper written with his own Hand; which his Enemies, no doubt, had directed him in the Penning, and peruſed, after it was penned. The three firſt Parts of his Speech he read without any Variation from what was in his Paper: But in the two laſt he varied: Wholly omitting the Fourth Part, and ſaying nothing to that. For Mr *Fox*, who in the Relation of this laſt End of *Cranmer*, is very punctual, and is wholly ſilent of it. And when he came to the laſt Part of his Task, he boldly owned his Books, avowing the Truths in them contained, and diſclaimed that *Roman* Doctrine. And this being ſo remarkable a Piece of *Cranmer*'s Hiſtory, the better to repreſent it. I ſhall ſhew in two Columes, what he was to have ſpoken, and what the Papiſts gave out, (in a Print faſly) he did ſpeak, and what he ſpeak indeed, as was, by Hundreds of Witneſſes preſent, notoriouſly known.

| *What* Cranmer *ſpake, according to Biſhop* Bonner*'s Paper.* | *What he ſpake indeed.* |
|---|---|
| *Firſt,* I Believe in God the Father, *&c.* And I believe every Article of the Catholic Faith; every Clauſe, Word and Sentence taught by our Saviour Chriſt, his Apoſtles and Prophets in the *New* and *Old Teſtament*, and all Articles explicate and ſet forth in the Great Councils | *Firſt,* I Believe in God the Father *&c.* And I believe every Article of the Catholic Faith; every Clauſe, Word and Sentence taught by our Saviour Chriſt, his Apoſtles and Prophets in the *New* and *Old Teſtament.* |
| And now I come to the great Thing, that ſo much troubleth my Conſcience, more then any other Thing that ever I did. And that is the ſetting abroad untrue Books and Writings, contrary to the Truth of God's Word: Which now I renounce and condemn, and refuſe them utterly as Erroneous, and for none of mine. But you muſt know alſo what Books they were, that you may beware of them, or elſe my Conſcience is not diſcharged. For they be the Books which I wrote againſt the Sacrament of the Altar ſith the Death of King *Henry* VIII. But | And now I come to the great Thing that ſo much troubleth my Conſcience, more than any other Thing that ever I did or ſaid in my whole Life. And that is the ſetting abroad of Writings contrary to the Truth: Which now here I Renounce and Rufuſe, as Things written with my Hand contrary to the Truth which I thought in my Heart; and written for fear of Death, and to ſave my Life, if it might be. And that is, all ſuch Bills and Papers which I have Written or Signed with my Hand, ſince my Degradation. Wherein I have written many Things Untrue. |

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whatſoever I wrote then, now is Time and Place to ſay Truth. Wherefore renouncing all thoſe Books, and whatſoever in them is contained; I ſay and Believe, that our Saviour Chriſt Jeſu is really and ſubſtantially contained in the Bleſſed Sacrament of the Altar, under the Forms of Bread and Wine.

*And this grievous* LYE, *is ſaid to be Printed at* London, *by* John Cawod, *the Queen's Printer*, Cum Privilegio. Ann. MDLVI.

true. And for as much as my Hand offended contrary to my Heart, my Hand ſhall firſt be puniſhed therefore. For may I come to the Fire, it ſhall be firſt burnt. And as for the Pope, I refuſe him as Chriſt's Enemy, and Anti-Chriſt, with all his falſe Doctrine. And, as for the Sacrament, I believe as I have taught in my Book againſt the Biſhop of *Wincheſter*. The which my Book teacheth ſo True a Doctrine of the Sacrament, that it ſhall ſtand at the Laſt Day before the Judgment of God, where the Papiſtical Doctrine, contrary thereto, ſhall be aſhamed to ſhew her Face.

*And more he would have ſpoken of the Sacrament, and of the Papacy, but that they had*, Stop his Mouth, and pull him down.

## CHAP. XXXI.

*The Perſecution of theſe Times. The Exiles: Where. Proteſtants Prayers and Letters. Free Willers. The Nation involved in Perjury. Newters.*

*Torments exerciſed upon Proteſtants.*

THE Proteſtants were now dealt withal as the worſt ſort of Malefactors: And Things were carried in that Severity, as tho' it were reſolved utterly to extinguiſh the Religion for ever in *England*. For, beſides the exquiſite Pain of Burning to Death, which ſome hundreds underwent; ‘Some of the Profeſſors were thrown into Dungeons, ugſome Holes, dark, loathſome, and ſtinking Corners: other ſome lying in Fetters and Chains, and loaded with ſo many Irons, that they could ſcarcely ſtir. Some tyed in the Stocks with their Heels upwards; ſome having their Legs in the Stocks, and their Necks chained to the Wall with Gorgets of Iron. Some with both Hands and Legs in the Stocks at once. Sometimes both Hands in, and both Legs out: Sometimes the right Hand with the left Leg, or the left Hand with the right Leg faſtned in the Stocks with Manacles and Fetters, having neither Stool nor Stone to ſit on, to eaſe their woful Bodies. Some ſtanding in *Skevington*'s Gives, which were moſt painful Engines of Iron, with their Bodies doubled: Some

whipped

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‘whipped and ſcourged, beaten with Rods and buffeted with Fiſts: Some having their Hands burned with a Candle to try their Patience, or force them to Relent: Some Hunger-pined, and ſome Miſerably famiſhed and ſtarved. All theſe Torments and many more, even ſuch as cruel *Phalaris* could not diviſe worſe, were Practiſed by Papiſts, the ſtout, ſturdy Soldiers of Satan, thus delighting in variety of Tyranny and Torments upon the Saints of God, as is full well, and too well known; and as many can teſtify, who are yet alive, and have felt ſome Smart thereof: As one writ who lived in the midſt of thoſe Times, and ſcaped narrowly with his Life, to ſee the beginning of a happier Government. *Who tells us alſo,* That they were ſo ſtraitly uſed in Priſon, that their Keepers would not allow them Paper, nor Ink, nor Book, nor Light. So that the Letters they writ they writ in ſtealth. They oftentimes began Letters, but ended them not, for lack of eaſe, being ſo Fettered with Chains, or wanting Light, or through the haſty coming in of the Keepers. Sometimes for lack of Pens they were fain to write with the Lead of the Window, as for lack of Ink, they uſed their own Blood: As divers Letters ſo writ remained then to be ſeen.

Coverdal *Ep. before the Mart. Letters.*

And diſmal were the Flames that blazed out every where, fed with the Fewel of the Bodies of poor Men and Women, under a Popiſh Legate, and two bloody Biſhops. As tho' there were now but one Element in *England*; and that of Fire, as a Poet about theſe Times ſet it forth:

Gabriel Harveij *Muſar. Lacrymæ.*

> *In pretio* Polus *eſt, Dominatur callida Vulpes,*
> *Mulciber Imperio potitur: (Mulciber alter,*
> *Ignivomus* Bonerus *erat) Cuncta occupat Ignis,*
> *Solum Elementum Ignis, Sceptrum geſtante* MARIA.

*Preachers eſpecially Perſecuted.*

Endeavours were eſpecially uſed to diſperſe and take off the Preachers and Miniſters. Of theſe in the County of *Kent*, where Religion had taken good Footing, were *Thomas Woodgate*, *William Maynard* and one *Harwich*; who went about in that County, and in ſecret Meetings of the Goſpellers preached unto them: Confirming them in the Doctrines they had received, and exhorting them to ſtand faſt in thoſe Critical Times. In the beginning of *April* this Year, Letters were ſent from above to the high Sheriff to ſieze theſe Men, and to ſend them up. And *Thomas Roſſe*, who had been taken on New Years Day in the Meeting at *London*, where he Preached and adminiſtred the Sacrament to thoſe that Aſſembled there, having laid in the *Tower* till *May*, after divers Appearances before the Lord Chancellor and others; the Council, *May* 12, ordered him to be delivered to the Sheriff of *Norfolk*, to be conveyed to the Biſhop of *Norwich*, of whoſe Dioceſs he was: And he to reduce him to Recant, or elſe to proceed againſt him according to the Law.

*Fierce Orders from the Council.*

The Queen's Council now became ſtrictly Popiſh, and ſhewed themſelves very active for the taking away the Lives of all that profeſſed the Goſpel, the Queen ſhewing herſelf Zealous this way; and thinking, according to *Gardiner*'s Suggeſtion, that theſe terrible Proceedings would ſoon bring all to her Mind. The Council therefore

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fore ſent away Orders abroad for this Purpoſe, as hath been partly ſeen already, and will further appear by what follows. The Court being now at *Hampton-Court*, and the Lord Treaſurer at *London*, in the Month of *May*, the Council ſent to him to make a Diſpatch of all that were already condemned for Religion; and to confer with the Biſhop of *London*, and the Juſtices of Peace of the reſpective Counties, where they were to be Executed; and to give Order for the Executions accordingly. And upon the Motion of the ſaid Lord Treaſurer in the ſame Month, Letters were ſent to all the Biſhops from the Council; the Contents whereof ſeem to have been to ſtir them up to be very vigorous in ſearching for the Goſpellers, and bringing them to Recantation, or Execution. And whereas there was one *Derick* a Brewer, and two more condemned for Hereſy, that lived in *Surrey* and *Suſſex*; the Council ſent in the Month of *June* to the ſaid Lord Treaſurer, to cauſe Writs to be made to the Sheriff of *Suſſex*, for the Burning of *Derick* at *Lewis*, and the two others, one at *Chicheſter*, and the other at *Stainings*. And a Report, about this Time, coming to the Council, of Four Pariſhes in *Eſſex*, that ſtill uſed the *Engliſh* Service, they writ to Biſhop *Bonner* to Examin the Matter, and to puniſh the Offenders. And in *July*, *Bonner* having condemned three more, according to his Letters ſent to the Council, the Council preſently ordered their Burning, appointing the Places to be *Uxbridge*, *Stratford* and *Walden*: Willing him, moreover, to proceed in Judgment with the reſt. Thus eager was the Council in theſe direful Proceedings.

*Their Letters ſent to the Biſhops, to ſearch for the Goſpellers.*

*Many fly into Foreign Countries.*

Therefore the beſt prevention of theſe Deaths and Calamities was Flight; which Courſes many took, commending themſelves to the Mercies of the Seas, and the Compaſſion of ſtrange Nations, rather than to their own Prince and Country; and ſo preſerved their Lives to do God and the Realm Service afterward. This the Perſecutors were much offended with: But ſeeing the Profeſſors were fled out of their bloody Hands, they thought to be even with them, by endeavouring to hinder all Supplies of Mony and Proviſions to be ſent them: Saying, *That they would make them ſo hungry, that they ſhould eat their Fingers Ends.* Theſe Words, *Gardiner*, in great Paſſion, had uttered in *Calais*, being there Ambaſſador with Cardinal *Pole* and others: But notwithſtanding, God ſo provided for them, that they enjoyed Plenty of all Things in the Places where they came. And ſo one, who was an Exile himſelf, wrote ſoon after his Return Home: ‘Altho’ Perſecution was great among us, yet God ſhewed himſelf ‘more Glorious, Mighty and Merciful, in ſtrengthning ſo many weak ‘ones to die for him; than in providing for them which were abroad; ‘although both be wonderful. What glorious Cracks made the Perſecutors, that they would make God’s poor Baniſhed People to *eat their Fingers for Hunger?* But they had Plenty for all the others ‘Cruelty. God’s holy Name be praiſed therefore. What a Mercy ‘of God is this? that where we deſerved to be caſt from him for‘ever, becauſe of our Wickedneſs, he now corrected us gently, and ‘called us into this Honour: That he puniſhed us not ſo much for ‘our own Sins, as that he called us to the Promotion of bearing his ‘Croſs; Witneſſing to the Word of his Truth, and vouchſafe to Prove, Teach,

Pilkington. *in his Expoſit. upon* Agg.

'Teach and Confirm others in this his Truth by our Witneſs-bearing. Thus humbly and Thankfully did theſe pious Men take their Sufferings, and looked not ſo much upon the Malice of Men, as the Correcting Hand of God in them, and that with all Thankfulneſs.

*The Exiles.* Cranm. *Memor.*

Of the Flight of the Goſpellers I have ſaid ſomewhat in another Work; and ſhall ſay a little more here. Their Paſtors adviſed them to fly, eſpecially ſuch as miſdoubted their own ſtrength; that hereafter, when the Times grew better in *England*, there might be a Seminary of pious Miniſters, Scholars, and other good Men and Women, to furniſh the Nation again, after the Deſtruction of ſo many. So that there were great Numbers of them diſperſed abroad in *France*, *Flanders*, *Germany*, *Italy*, *Helvetia*, and other Places, both Students of Divinity, and other Lay-Men; and ſome with their Wives and Families; and many Gentlemen of good Quality; where, among the reſt, Sir *Francis Walſingham* was one, the great Secretary of State afterwards, being then a young Man, and a Scholar; which appears by the Inſcription that was upon his Monument in St. *Paul*'s Church; a Part whereof was, ***Juvenis Exilium***, Maria ***regnante, ſubiit voluntarium, Religionis ergô.***

*Sr. Fra.* Walſingham.

Thomas Lever *travels from Place to Place.*

Some took this Opportunity to travel about from Place to Place, and ſee Towns and Cities, eſpecially thoſe that were Reformed, for their better Enquiry into the Doctrines of their Learned Men. One of theſe was *Thomas Lever*, late Maſter of St. *John*'s College in *Cambridge*, a grave and good Man. Who gave ſome Account of his Travels, in a Letter to Mr. *Bradford*, then a Priſoner in *England*. *Viz.* 'I have ſeen the Places, noted the Doctrine and Diſcipline, and talked with the Learned Men of *Argentine*, *Baſil*, *Zuric*, *Berne*, *Louvain*, and *Geneva*. And I have had Experience in all theſe Places, of ſincere Doctrine and godly Order, and great Learning; and eſpecially of ſuch Virtuous Learning, Diligence and Charity, in *Bullinger* at *Zuric*, and in *Calvin* at *Geneva*, as doth much advance God's Glory, unto the edifying of Chriſt's Church, with the ſame Religion, for the which ye be now in Priſon.

*Exiles at* Frankford.

I will make a ſmall ſtop at thoſe of the *Engliſh* Nation, that placed themſelves at *Frankford*; ſome of the chief of whom were *Whitehead* and *Sandes*, *Noel* and *Fox*, *Bale* and *Horn*, *Whittingham*, and *Knox* the *Scot*, *Elmer* and *Bentham*, *Sampſon*, *Crowley*, *Tho. Cole* and *Kelk*, of the Clergy; *Chambers* and *Iſaac*, *Knolles* Father and Son, *John* and *Chriſtopher Hales*, and others of the Gentry: The whole Congregation conſiſting of about ſixty two. It is well known what unhappy Contentions fell out there among themſelves, concerning the Diſcipline, that was to be ſet up in their Church; and the Alterations to be made in the *Engliſh* Service-Book. In this hot Conteſt ſome few of the Wiſer ſort would not mingle themſelves; among theſe was *John Fox*, the famous Martyrologiſt; who in a Letter to *Peter Martyr* told him, 'That he behaved himſelf as a *Sceptic* in that Buſineſs; yet that it was hard to be wholly a Neuter. Therefore he added, he could not be altogether and idle Looker on. But for the Generality, all the young Men, even ſuch as were but Boys, joyned themſelves to the one ſide or the other. Nay, and thoſe that were old Men, and Di-

*Their Broils*

**Fox**'*s Advice to them.*

‘vines, that ſhould have been the Promoters of Peace and Concord, added more Flame to the Fire than the reſt. He lamented the Hatreds, the Envies, the Defamations, the Evil-ſpeakings, the Suſpicions and Jealouſies that were among them; and he could never have believed, *Tantum amari Stomachi latere in his, quos aſſidua Sacrorum Librorum Tractatio, ad omnem Clementiam manſuefacere debuerat: i. e.* That ſo much of Anger and Paſſion could be in ſuch, whom the daily Uſe of the Scriptures ſhould have qualified to all Gentleneſs and Goodneſs. Some, at length, fled away from *Frankford*, but left Stings behind them: The Heats continued all the Winter, at length they began to be ſomething cooler.’ The Side which *Fox* took in theſe indecent Sidings, was to take no Side, nor joyn himſelf to any Part; but his main Buſineſs was to be a *Peace-maker*, and to perſuade both to Concord. And, particularly, he adviſed them, that they ſhould come to argue friendly, or gently by Letters, or Conference, rather than by ill Words. By which Means, he ſuppoſed, the Fuel being withdrawn, the Fire would, at laſt, go out of itſelf. And, indeed, by the Book of the *Troubles of Frankford*, we find that *Fox* had brought them to this, and had prevailed with them to take his Counſel, *Viz.* To debate the Matter more mildly by Letter and Conference. And ſome of the Letters and Conferences are there ſet down: To ſome of which, *Fox* ſubſcribed his Name among others. But the laſt Means he contrived for the compoſing theſe Differences, was, That if they could not make them up by themſelves, then to refer the Matter to the Judgment of ſome choſen Men to ſtand between both in an equal Moderation, and to preſcribe a Liturgy, to which both Sides might Aſſent. But to this Point of his ſober Advice, as appeared, they conſented not, but inſtead thereof, many of them ſeparated, and divided aſunder.

**Knox** *returns to* **Geneva** *from* **Frankford.**

*Knox*, Who was Miniſter to this Congregation, and invited by them the laſt Year from *Geneva*, *September* the *24th.* Now *May* 26, returned in ſome haſte thither again: For he was the Chief Oppoſer of the Uſe of the *Engliſh* Liturgy, averring, that it was a Superſtitious Model, borrowed from the Papiſts; and refuſed to celebrate the Communion, according as it was there preſcribed to be done. And beſides, *Knox* held and publiſhed ſome dangerous Principles about Government; which were ſo diſliked by the Chief of the *Engliſh* Divines there, as *Cox*, *Bale*, *Turner* of *Windſor*, *Jewel* and others, that they thought it fit, and that for their own Security, to diſown him publickly, not only by diſcharging him of his Miniſtry, but alſo by making an open Complaint againſt him to the Magiſtrates of the Town. And ſo Mr. *Iſaac* and *Parry* brought, in Writing, ſeveral Paſſages taken out of his *Admonition* to *England*, as ſo many Articles againſt him, declaring his Ill will againſt Queen *Mary*, King *Philip*, and the Emperor himſelf: The Congregation hereby diſavowing his Book and Principles. Theſe Paſſages were as follow: I. ‘If *Mary* and her Counſellors had been dead before theſe Days, then ſhould not her Iniquity and Cruelty ſo manifeſtly have appeared to the World. II. *Jezebel* never erected half ſo many Gibbets in all *Iſrael*, as Miſchevous *Mary* hath done in *London* alone, III. Would any of you have confeſſed two Years ago, that *Mary* their Mirror, had been

*His Principles diſallowed.*

‘ Falſe, Diſſembling, Unconſtant, Proud, and a Breaker of Promiſes,
‘ except ſuch Promiſes as ſhe had made to her God the Pope, to the
‘ great Shame and Diſhonour of her Noble Father. IV. The Love
‘ of her Native Country could not move that wicked Woman's Heart
‘ to Pity. V. She declared herſelf an open Traitreſs to the Realm
‘ of *England*, contrary to the juſt Laws of the ſame, to bring in a
‘ Stranger, and to make a proud Stranger King, to the Deſtruction
‘ of the Nobility, and Subverſion of the Realm. VI. God, for our
‘ Scourge, ſuffered her and her Council to come to Authority.
‘ VII. Under an *Engliſh* Name ſhe hath a *Spaniard*'s Heart. VIII. Much
‘ Trouble in *England* for Eſtabliſhing that moſt unhappy and
‘ wicked Woman's Authority; I mean, of her that now Reigneth in
‘ God's Wrath. IX. Marriage ought not to be contracted with thoſe
‘ who do maintain and advance Idolatry, ſuch as the Emperor, who
‘ is no leſs Enemy to Chriſt than ever was *Nero*.

*The manner of his departure from* Frankford.

The Magiſtrates, upon this Information, ſent for Mr. *Williams* and Mr. *Whittingham*, willing them to adviſe *Knox* to depart; otherwiſe they ſhould be conſtrained to deliver him unto the Emperor's Council, which was then at *Ausburge*; that, upon this Information, ſent for him. *Knox* hereupon makes a Sermon in his Lodging, to about Fifty Perſons, of the Death and Reſurrection of Chriſt, and of the unſpeakable Joys prepared for God's Elect, and then departed; and was conveyed, by ſome, three or four Miles out of Town.

*They at* Frankford *invited* P. Martyr *to come and read Divinity among them.*

One Thing more concerning theſe *Engliſh* at *Frankford*, for their Commendation, as the former, *Viz.* their Contentions, tended to their Diſpraiſe. For they ſent an earneſt Invitation to *Martyr*, to come and read Divinity to them; acquainting him with the Conſent of the Magiſtrates, and promiſing him a fair Salary. The Letter to him was writ by Mr. *Elmer*, and ſubſcribed by the Fraternity, and carried (as it ſeems) by *Whittingham*. *Fox*, in *October*, (which was but a little after) urged it, fearing *Martyr*'s Non-compliance; ſhewing what a Means it would prove of uniting, and bringing the *Engliſh* Nation together into one Place, that were at preſent diſperſed and ſcattered about. In this Letter *Fox* ſtiles him *The Apoſtle of the* Engliſh *Nation*. The former Letter of *Fox* to *Martyr*, concerning their Diſſenſions, and this, I have tranſcribed, and laid in the *Repoſitory*. No. xxxvii, xxxviii.

*The Exiles at* Baſil.

To which Letters I have added a Third, written by *John Bale*, late Biſhop of *Oſſory*, who was now lately removed from *Frankford* to *Baſil*, with many others, upon the Diſſenſions there. By whoſe Letter it appears, theſe Fractions were alſo got into this Church of *Baſil*; the Diſaffected at *Frankford*, bringing hither with them their Diſlike to the *Engliſh* Liturgy. They thought it not convenient to have the Ten Commandments, the Epiſtles and Goſpels repeated in the Communion Office, reckoning them ill placed there: And the Communion it ſelf, they called a *Popiſh Communion*, and ſaid, *It had a Popiſh Face.* This made them labour to ſet up a new *Office* in this Congregation of *Engliſh* Exiles at *Baſil*, and wholly to throw out the *Engliſh* Book. Many, on the other Hand could not away with this, having a great Reverence for the Book, that had been compoſed firſt, and then with all poſſible Care Reviſed and Corrected by Archbiſhop *Cranmer*, Biſhop *Ridley* and other Divines of the greateſt Reputation; and was narrowly

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inſpected and approved by thoſe two great Learned, Foreign Proteſtant Doctors, *Martyr* and *Bucer*; and laſtly uſed with ſuch general Approbation throughout *England* under good King *Edward*. Of this latter Sort was the ſaid *Bale*, the Learned Antiquary, and late Biſhop: Who wrote ſome Account of theſe Men and their Doings, in a Letter to Mr. *Aſhley*, a Gentleman of Quality, then, as it ſeems, at *Frankford*: Who had wrote Letters to him to know the State of the Church there, being himſelf minded, upon ſome Diſguſt between him and *Horn* the Paſtor, to remove to them. *Bale*, accordingly, in the Year 1556, let him underſtand in what Troubles their Church was at that Time, by reaſon of certain Men; that to ſuch as required the Common Prayer according to the *Engliſh* Order, denyed it, pretending the Magiſtrates would not ſuffer it; which *Bale* ſaid, was manifeſtly Falſe: Adding, ' That they Blaſphemed the Communion, and ' mocked at the Things in it: That they were guilty of fierce Diſpiſings and curſed Speakings; and that with theſe they triumphed, ' and laboured to erect their Church *of the Purity*; terming them *New* ' *Catharites*. ' But in this Letter he ſhewed his Friend, how vaſtly different the Communion, as it was appointed in the Book, was from the Popiſh Maſs, and that in many Particulars. But I betake the Reader to the Letter itſelf, which may be worth the peruſing (allowing Mr. *Bale*'s broad Words and angry way of writing) to let ſome Light into the Cauſes of theſe unhappy Animoſities among the Profeſſors at *Baſil*, as well as at *Frankford*. **No. xxxix.**

*The Exiles at* Zuric.

Many of the *Engliſh*, eſpecially Students, ſettled themſelves at another Place, namely *Tygur* or *Zuric* in *Helvetia*, for the ſake of *Bullinger* and other Learned Men there. Here were *Jewel*, *Horn*, *Lever*, *Parkhurſt*, *Humphrey*, *Beaumont*, *Mullings*, and others, Men of great Note and Eminency afterwards in the Church of *England*. To theſe Exiles, both *Peter Martyr*, from *Strasburgh*, and *John Calvin* from *Geneva*, wrote comfortable Letters. That of *Martyr* bore this Title, *Omnibus* Anglis, *qui* Tiguri *degunt in ſancta Societate, dilectis Deo, & mihi in Chriſto chariſſimis:* and was brought by *Horn*. That from *Calvin* was thus ſuperſcribed, *Doctis & piis, qui nunc Exules ab* Angliâ, *ſe ad Chriſti Miniſterium comparant in Eccleſia* Tygurina, *Fratribus chariſſimis*; dated from *Geneva*, in *June* 1554, and brought by *Lever*. In this Letter ' He adviſed them to Conſtancy, until God ' ſtretched forth his Hand from Heaven; and ſaid, ' That certainly God ' would at length look upon his People, of whom there were no ſmall ' Numbers, and reſtrain the Pride of their Enemies, who did there-' fore ſo much inſult, that their Fury would not be poſſible to be born ' long. And exhorting them to follow their Studies, he ſpake of ' God's reſerving them for his Service. For he doubted not, but that ' the Lord, in his wonderful Counſel, would have them thus Exerci-' ſed in the Studies of Godly Learning under a Shadow, that a little ' while after he might bring them forth into the Light, and into a ſe-' rious Warfare. Therefore he bad them earneſtly ply their Studies, ' as tho' Matters were well compoſed, and their Country had now ' wanted their Aſſiſtance. For altho' the Gate was then ſhut to ' Chriſt's Servants, yet he hoped in a ſhort time there would be Uſe ' of them. ' And ſo there was. Both theſe Letters are extant in the Life

*Letters from* Martyr; *and* Calvin *to them.*

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Life of Biſhop *Jewel*, wrote by Dr. *Humfrey*; whither they may repair that deſire to read them.

*The Exiles at* Wezel.

There was another Company of *Engliſh* good People got together at *Wezel* in *Cleves*, occaſioned chiefly by the coming thither of Mr. *Berty*, and the Dutcheſs of *Suffolk* his Wife, both ſerious Profeſſors of Religion: Which coming of theirs being heard of, many others flocked thither. And Mr. *Coverdale* lately eſcaped out of *England*, by the King of *Denmark*'s Interceſſion, came from that King, and was ſometime Preacher to this Company at *Wezel*. But this Congregation ſoon brake up, the Lady Dutcheſs and her Husband going away, and the *Engliſh* depending upon their Favour and Charity: Some followed them, others went to *Baſil*; *Coverdale*, to *Geneva*, and others to other Places.

Grindall *to* Ridley *concerning the Exiles.* Martyrs *Letters*

Laſtly, To all this I will add what one of theſe Exiles, *viz.* Mr. *Grindall*, at *Frankford*, wrote from thence to his Patron, Biſhop *Ridley*, then at *Oxford*, in *May* 1555.

'Sir, I thought good to advertiſe you in Part of our Eſtate in theſe 'Parts. We be here diſperſed in divers and ſeveral Places. Certain 'be at *Tigury*; good Students of either Univerſity a Number; very 'well entreated of Maſter *Bullinger*, of the other Miniſters, and 'of the whole City. Another Number of us remain at *Argentine*, and 'take the Commodity of Maſter *Martyr*'s Leſſons, who is a very notable Father; Mr. *Scory*, and certain Others that be with him, be in '*Friſeland*, and have an *Engliſh* Church there [at *Embden*] but not 'very frequent. The greateſt Number is at *Frankford*, where I was 'at this preſent by Occaſion; a very fair City. The Magiſtrates favourable to our People, with ſo many other Commodities as Exiles 'can well look for. Here is alſo a Church, and now, God be thanked, 'well quieted by the Prudency of Maſter *Cox* and Others, which met 'here for that Purpoſe. So that now we truſt God hath provided, for 'ſuch as will flee forth of *Babylon*, a Reſting Place, where they 'may truly ſerve Him, and hear the Voice of their true Paſtor. I 'ſuppoſe in one Place or other diſperſed, there be well nigh an Hundred Students and Miniſters on this ſide the Sea. Such a Lord is 'God to work diverſly in his, according to his Unalterable Wiſdom, 'who knoweth beſt what is in Man.' This was *Grindal*'s Letter. And thus much of the Profeſſors Abroad; now let us turn back to thoſe that remained at Home.

*A Congregation taken at Prayers.*

The Courſe they took in theſe ſad Times was the ſame which the Primitive Chriſtians did, when they were under their Perſecutions, *Viz.* Prayers and Tears. They continued to aſſemble together even in the hotteſt Times. And in theſe Aſſemblies ſometimes they only prayed together. At one of theſe Prayer-meetings in *London*, a Congregation was ſeized and taken, and clapt into both Counters, becauſe I ſuppoſe one would not hold them. To whom *Hoper* writ a Conſolatory Letter, Wherein he aggravated the Papiſts Sin. 'That had impriſoned 'them for doing the Work of God, and one of the moſt excellent 'Works that is required of Chriſtian Men. That they had taken 'them while they were in Prayer, but not in ſuch wicked and ſuperſtitious Prayers as the Papiſts uſed, but in the very ſame Prayer 'that Chriſt had taught them to pray [as if they had been taken in

' that

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‘ that very Moment wherein they were praying the Lord's Prayer together.] And in His Name only ye gave God thanks, *ſaid he*, for ‘ that ye have received; and for his Sake ye asked ſuch Things as ye ‘ want. Oh! glad may ye be, that ever ye were born to be apprehended, while ye were ſo Virtuouſly occupied.

*Their Prayers.*

They prayed much, and earneſtly exhorted one another to pray, to encline God to ſtrengthen, ſuccour and deliver them. And divers ſet Prayers they uſed for this Occaſion, compoſed by pious Men for the Service of Chriſtians in theſe Evil Days; read, I ſuppoſe, with the Common Prayer, wherein they made Interceſſions,

*Firſt*, For the poor Afflicted Church and Congregation, that was Oppreſſed, Injured, Diſperſed and Perſecuted for the Teſtimony of God's Word.

*Secondly*, For ſuch as were Impriſoned or Condemned for the Cauſe of the Goſpel: To give them Conſtancy, to ſhed their Blood.

*Thirdly*, For thoſe that were Exiled for the Teſtimony of the Truth: becauſe they would not bend their Backs, and encline their Necks under the Yoke of *Antichriſt*. That God would feed them in ſtrange Countries, and prepare a Reſting place for them; and that they might unite themſelves in the ſincere Miniſtration of the Word and Sacraments: And, in due time, to reſtore them Home again.

*Fourthly*, For ſuch as had outwardly, through Fear and Weakneſs, complied with the Popiſh Religion, in Diſſimulation and Hypocriſy: To ſtrengthen their Weakneſs, that they might be able to abide the Storms of Adverſity; and that they might, with *Peter*, riſe again by Repentance, and become conſtant Confeſſors of God's Truth: And that when God ſhould lay the Croſs upon them, they might no more ſeek unto unlawful Means to avoid the ſame; but be contented to take it up, in what ſort ſoever it ſhould be laid upon their Shoulders, whether by Death, Impriſonment or Exile.

*Fifthly*, Againſt the Enemies of God's Truth, the Papiſts; that they might not always triumph over them, nor ſhed the Blood of his Saints: And to confound their Wicked Counſels; and to root up the rotten Race of the Ungodly.

*Sixthly*, To deliver the Land from the Invaſion and ſubduing of *Miſers*, that is, *Spaniards*, that the Nation was then in very great Apprehenſion of. That God would remove this feared Vengeance from the Nation; and not give over their Lands, their Cities, Towns and Caſtles, their Goods, Poſſeſſions and Riches, their Wives, Children and their own Lives, into Subjection to Strangers.

*Seventhly*, To preſerve the Prince and Rulers, Magiſtrates and Governors, as would advance God's Glory: And ſo build up again the decayed Walls of ruinated *Jeruſalem*. Such a Prayer as this, very piouſly and devoutly compoſed, for the Uſe of theſe Times, by one *R. P.* I have met with in an Old Printed Book, and preſent it to the Reader in the *Repoſitory*. There was another framed by *Tho. Spurge*, a Condemned Priſoner in *Newgate*; which will be found alſo in the *Repoſitory*.

No. xl. xli.

*The write Letters to one another.*

Thoſe alſo, that were able, and had Parts and Learning, did uſe to excite one another by Godly Letters, warmly penned; ſome out of Priſon to the Brethren at Liberty; and others writ by thoſe at Liberty unto the Priſoners. Among the reſt I find one writ by a *Freewill-Man*, as they ſtiled them; being an Exhortation by one of that Perſuaſion in the Country to ſome Friends in *London*, that they would ſtand faſt, and not comply with the Idolatrous Worſhip. In which Letter he took Occaſion, largely, to prove Mens Abilities to keep the Laws of God, and the Freedom of their Wills. The Writer of this Letter is unnamed, but I ſuppoſe him to be *Henry Hart*, one of the Chief of this Sort of Men, and afterwards a Priſoner himſelf. The Letter may be ſeen in the *Repoſitory*.

*One writ by a* Free-willer.

No. xlii.

Another Letter there was writ by one in Priſon, who had lately been one of theſe Free-Willers, but now changed in his Judgment, to certain of that Perſuaſion in Priſon alſo for the Goſpel; lamenting the Loſs of the Goſpel, and ſhewing the Reaſons of it; whereof one he made to be, That *they had profeſſed the Goſpel with their Tongues, but denyed it in their Deeds.* Another, *That they were not ſound in the Doctrine of Predeſtination.* In this Letter he mentioned, *What a Grief it was to him, that he had endeavoured ſo much to perſuade others into his Error of Free Will, and how much Joy he took in the Change of his Judgment*; and that divers of that Congregation of Freewill-Men began to be better informed, as namely, *Ledley* and *Cole*, and others unnamed; the Report of whom, gave him and his Priſon-fellows much rejoycing. That he was convinced by certain Preachers in Priſon with him; who reconciled St. *Paul* and St. *James* together, to his great Satisfaction. This Letter alſo I have laid to the other, that the Reader may perceive the Arguments on both ſides.

No. xliii.

Among the many Prayers, Letters, and Godly Diſcourſes, that were in theſe Days penned by the Priſoners, the Martyrs, and other good Men, Copies whereof were tranſcribed and diſperſed among the Profeſſors; there was one that expoſed the Popiſh Clergy, for ſaying, *The Nation was Perjured in renouncing the Pope:* The Author uncertain, but ſome Body, under Reſtraint, as it ſeems. This Writing ſhewed, 'How the whole Popiſh Clergy, according to their own Confeſſion, 'lay perjured for Twenty Years: And that they compelled all the 'People, many againſt their Conſciences, to confeſs the ſame, [as they 'did in the late Parliament before Cardinal *Pole*, the Legate:] And 'alſo compelled all that in Twenty Years paſt, had been admitted 'Prieſts, to Perjure themſelves in like manner: Inaſmuch as they 'were required to ſwear, never to receive the Biſhop of *Rome*, nor 'no other Power, to be Head over the People of *England* under 'God, but only the King and his Succeſſors.

*A Writing againſt the Popiſh Prieſts for Perjury.*

'And ſo were all young Men required to do every *Law-Day*, by 'the Keepers of the ſame, in their reſpective Hundreds. Now, if 'this Oath were Unlawful, *ſaith this Writer*, as the Clergy now ſay, 'then might all the Nobles of the Realm, of that Opinion, have 'great Cauſe of Diſpleaſure againſt all the Biſhops that ſo led them, 'and knew otherwiſe: And ſo might all Magiſtrates and Gentle'men againſt the Company of that Mark, (*i. e.* the Clergy) which 'was the Cauſe of their Perjury. And that Perjury, they cauſed 'all the reſt of the Subjects and common People, to commit. Inſo-

'much

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' much that all Ranks of People had Reaſon to be angry at the Wickedneſs
' of the Clergy, not only for their own Perjury, but for theirs.
' But to Help and Heal this, they had Authority from the Pope, to
' pardon this National Perjury, by the Sacrament of Penance; and
' God muſt needs forgive them all that ſubmitted to it. And without
' this, they muſt needs be damned. But the Writer wondered
' that no one Prieſt, during the laſt Twenty Years, had enjoined his
' People Penance for their Perjury; but ſuffered them to die in that
' black Curſe and Excommunication, that they knew was upon the
' People, as they now ſay they did. So that he concludes, *This
' Clergy was none of Chriſt's Clergy, but the Pope's, who ſat in God's
' Seat, even in the Conſciences of the People.*

' He proceeded to blame two Sorts of People, that in effect made
' up the whole Nation. One, that received the Pope's Pardon with
' Penance for their Perjury; that thought they were Perjured, and
' made amends, and were forgiven: The other, that knew they were
' not Perjured, and yet received Pardon, and did Penance. This
' Latter Sort, in his Judgment, were worſe than the Former; doing
' contrary to their Knowledge and Conſcience. He Concludes with
' his Prayer for a Third Sort, that knew they were not Perjured, but
' Lawfully ſware the Oath to the King, and were contented rather
' to die by the Pope's Sword, than to Slander the Truth.' This
Bold and notable Paper may be found in the *Repoſitory*, and had this
Title. *All ſorts of People of* England *have juſt Cauſe of Diſpleaſure againſt the Biſhops and Prieſts of the ſame.*

No. xliv.

*Three Religions under Q.* Mary.

Let me add here, for the Readers better Information concerning theſe Days, that the Kingdom now conſiſted of three Sorts of People, with Relation to their Religion. The one Sort were the Papiſts: A ſecond Sort, the open Profeſſors of the Goſpel: And a third, were of the ſame Judgment with thoſe Profeſſors; who tho' they in their Minds diſallowed of Popery, and eſteemed the Worſhip to be Idolatrous, yet out of Policy outwardly complyed with that Religion, and went to Maſs, keeping their Opinions to themſelves, for their own Security. Various were the Letters written by ſome of the learnedeſt Men and Martyrs againſt this Neutrality: And when their Judgments were demanded concerning the Lawfulneſs thereof, they would by no Means allow of it. Of theſe three Sorts, *Ralph Allerton* the Martyr ſpake Occaſionally to Biſhop *Bonner:* telling him there were three Religions in *England.* Who asking him, which they were, *Ralph* anſwered,
' That which he, the Biſhop held; the ſecond, that which was clean
' Contrary to the ſame. The third Perſon he called a Neuter, being
' Indifferent: *That is to ſay,* one who obſerved all Things that were
' commanded outwardly, as tho' he were of that Part, *ſaid he,* his
Heart being wholly ſet againſt the ſame. Conſidering which, there were even in thoſe Days but a third Part of the Nation *Roman Catholics.*

*Neuters.*

Fox's *Acts.* p. 1827.

*A Caſe about Temporizing.*

Concerning this Temporizing there happened a Caſe of Conſcience to be ſtarted near about this Time. A certain Perſon, out of his Care and Love of his Wife, adviſed her in theſe Days to do as ſhe might, when ſhe could not do what ſhe would. For that now ſhe ſhould keep her Religion as well as ſhe could, and God would accept her Will, and impute the Fault of her going to Maſs, and compliance with Idolatrous Worſhip, to Others, *Viz.* to thoſe that impoſed it. Upon this Counſel of the Huſband a doubt aroſe in the Woman's Conſcience to be reſolved, wherein ſhe ſeemed to betake herſelf to *Auguſtine Bernher*, Miniſter of the Congregation in *London*. And he thought fit to crave the Reſolution of *Ridley*, then in Priſon: Who gave this Anſwer.

Ridley's *Letter thereupon.*

*Brother* A.

'WHERE ye deſire ſo earneſtly to know my Mind in that Piece of the Huſband's Letter unto his Wife, wherein he permitting her to do as ſhe may, when ſhe cannot what ſhe would; giving this Reaſon, That ſhe muſt keep her Religion as ſhe may in this Realm, and God ſhall accept her Will, and ſhall impute the Fault to others, &c. What Blame is in her, if ſhe uſe the Religion here, as ſhe may, tho' it be not as ſhe would? This ſeemeth to me to be a perillous Saying, wherein I fear me, the Man tendreth his Wife too much. I wiſh rather he had counſelled her to depart the Realm: For peradventure ſhe tarrying to have bidden her openly and boldly, when ſhe ſhould have been commanded to follow Ungodlineſs; to have bidden her, I ſay, there, and then to have confeſſed the Truth, and to have ſtood in it; he thought, and peradventure knew it was more than ſhe was like to do. But, I ſuppoſe, if ſhe had conſidered more deeply her Huſband's Mind in Writing, that his Counſel ſavoured more of a too tender Zeal towards her, than of the Contempt of all Worldly and Carnal Affection, which ought to be in Chriſt's Cauſe, and upon the ſame had required Licenſe to have departed the Realm; yea, and then had departed indeed, rather than after certain Knowledge had of their Ungodly Ways, to ſeem to allow the ſame by her in this Caſe upon Fact; and ſo not to have followed her Huſband's former Counſel; I think ſhe ſhould leſs have Offended her ſuch a Huſband, than ſhe doth now, in that ſhe hath made his Privy and Secret Letter not ſo warily written (methinks) as I would have Wiſhed it had been, (if it were her Deed) to have come to the Knowledge of thoſe, that will uſe it, and conſtrue it to the worſt, to the Defence and Maintenance of ungodly Ways.

N. R.

Tho. Sampſon *to ſuch.*

Of this Practice of ſome Goſpellers in going to Maſs, *Thomas Sampſon* now an Exile in *Straſburgh* took Notice in his Letter he wrote to the Inhabitants of *Alhallows Bread-ſtreet*, where himſelf had formerly been Paſtor; Admoniſhing them to this Tenor, 'That if they thought they could Embrace both Popery and the Goſpel, they did deceive themſelves. For they could not both hold the Taſte of Chriſt's Death in their Conſciences, and alſo allow that Maſs which was the Defacer of Chriſt's Death. They could not Embrace the right Uſe of the Lord's Supper, and alſo Uſe and Partake the horrible Profanation of the ſame. They could not by Faith apprehend Free Juſtification, and yet ſeek by their own Righteouſneſs and Merits to be Saved.

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# CHAP. XXXII.

## *Prohibition of Heretical Books. The* Spaniſh *Match. Revenues of the Church and Hoſpitals, ſpoiled.*

*A Proclamation againſt certain Books.*

ABOUT this time came forth a ſtrict Proclamation againſt Printing, bringing over, or vending Heretical Books. And whoſoever had any ſuch, were to deliver them up to the Ordinary of the Dioceſs, or his Chancellor or Commiſſary; upon Pain of the Statute made in the Reign of *Henry* IV, for Suppreſſing Hereſy. This Proclamation may be read in *Fox*. And under this Character of Hereſy, were comprized all Books and Writings of *Luther*, *Oecolampadius*, *Zuinglius*, *Calvin*, *Pomeran*, *John A Laſco*, *Bullinger*, *Bucer*, *Melancthon*, *Bernardinus Ochine*, *Eraſmus Sarſerius*, *Peter Martyr*, *Hugh Latymer*, *Robert Barnes*, *Juſtus Jonas*, *Hoper*, *Coverdal*, *Tyndal*, *Cranmer*, late Archbiſhop of *Canterbury*, *William Turner*, *Theodore Bazil*, otherwiſe called *Thomas Becon*, *Frith*, *Roy*: And, *Laſtly*, *Hall*'s Chronicle went in the Rear. Any Books of the aforeſaid Authors, and in any Language, whether in *Latin*, *Dutch*, *Engliſh*, *Italian* or *French*, came under the Laſh of this Proclamation. For, it ſeems, Heretical Books were in all theſe Languages. And to theſe in the ſame Proclamation were added the *Communion Service*, and the Adminiſtration of the Sacraments uſed in the Reign of K. *Edward*.

Acts *and* Monuments. page 1450.

*Articles of enquiry concerning thoſe Books.*

There were Articles alſo of Enquiry ſet forth to the Wardens of every Company in *London*: As ‘Whether they had ſeen or heard of any of theſe Books, which had come from beyond Seas? namely, from *Zurick*, *Straſburgh*, *Frankford*, *Wezel*, *Embden*, *Duiſburgh*, [in which Places were Plantations of *Engliſh* Proteſtants, who, it ſeems, were diligent to ſend over Goſpel-Books into the Nation, both to Confirm and Convert,] whom they knew, or ſuſpected to be Carriers of Letters, or Mony from hence to thoſe Places.” This was Proclaimed in *London*, *June* the 14*th*.

*The occaſion hereof.*

A great Occaſion of this Proclamation and Inquiſition was, That there came over into *England* a Book Intituled, *A Warning for* England: Giving Warning to the *Engliſh* of the *Spaniards*, and diſcovering certain cloſe Practices for the Recovery of Abby-Lands.

*The* Spaniſh *Deſign by the Match.*

Indeed the *Engliſh* could not away, in this Age, with the Proud *Spaniard*: And here I ſhall inſert the Warning that *John Bradford*, (not the Martyr, but another, once a Servant to Sir *William Skipworth*) gave of them to certain Lords in a Letter from *Flanders*, having lived a Servant with one of the King of *Spain*'s Privy Counſellors [two or three Years. And, during that Time, much converſed with them, and ſaw and heard their Words and Deſigns againſt this Nation; intending, by this Marriage with the Queen, the Deſtruction not only of the Eſtate of the Realm, but of the Queen herſelf. Letters whereof written by Noble *Spaniards* he had read, and the Copies whereof he took, and had ready to ſhew for his Diſcharge: A large Account of the Nature of the *Spaniards*, and their Purpoſes againſt *England*, *Bradford* drew up, by way of Letter to the Earls of *Arundel*, *Shrewſbury*, *Darby* and *Pembroke*, Privy Councellors, deſign-

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*Signified in a Letter to ſome Noblemen.*

ing it for the Publick, with a Dedication to the Queen herſelf: But whether ever Printed, I cannot tell. Herein he ſpeaks of their Tempers: ‘That in Diſſimulations, until they had their Purpoſes, and afterwards in Oppreſſion and Tyranny, they exceeded all other Nations upon Earth. Beſides, an Heap of Ambitious, Fleſhly Luſts, as Pride and Diſdain, and all manner of Letchery. That as for the *Engliſh* themſelves, he had heard with his Ears, and ſeen with his Eyes in their Writings, how they deſigned the ſpoiling them of their Lives, Lands, Wives and Children, and the Ruin of the whole Realm, and Suppreſſion of the Commonwealth, and the Bondage of the Country for ever. And he took God to Witneſs, he wrote nothing for Malice of the *Spaniards*, or Flattery of the *Engliſh*. That he came by this Intelligence, having been Chamberlain to one of the Privy Council of that Nation, and, by great Diligence, had learned to Read and Write *Spaniſh*; but he kept it ſecret from his Maſter, who truſted him the rather in his Cloſet, ſuppoſing he could not underſtand his Papers. And there he read ſuch Writings as were daily brought into the Council-Chamber. He mentioned, how he heard the *Spaniards* talk, that if they obtained not the Crown of *England*, they might curſe the Time, that ever the King was married to a Wife ſo unmeet for him by unnatural Courſe of Years.’ This and much more may be read in the *Manuſcript*, which I have preſerved in the *Catalogue*; a moſt notable Piece, diſcovering the wicked Intrigues of *Spain*, had not God prevented them.

No. xlv.

*Revenues of the Church ſpoiled.*

*Dr.* Turner's *Spirit. Phyſic.*

Tho' the Revenues of the Church were miſerably ſpoiled in the Days of King *Edward*, by the Nobility and Gentry, that got them into their own Hands, upon Pretence of maintaining their Houſes and State, yet even in this Reign did this Grievance continue. He that is minded to know this more particularly, may read the Paragraphs that follow, which I have taken out of a Treatiſe, printed in this Queens Reign; where ſpeaking of the Spiritual Dropſy, one of the Diſeaſes, which the Author makes the Nobility and Gentry to be ſick of; he writ thus: ‘That they ſwole ſo big with their Diſeaſe, that they could not be content with their Fathers Houſes, which were as great Men as theſe be: For their Fathers Houſes will not hold them; but they build wider Houſes, and more than their Fathers did, for one or two will not hold them. And ſome ſwell ſo great, that all the Houſes of their Fathers, and they have builded, will not hold them: But they muſt alſo have Biſhops Houſes, and Deans Houſes, Parſons Houſes, and Vicars Houſes, and poor Beggars Houſes, called Hoſpitals. And yet they ſwell ſo great, that all theſe will not hold them, except they amend their Manners, until they come to *Hell*; there is Place great enough. *And a little after*: ‘The other kind of common Tokens, that the Water-ſick have, is an exceeding great Thirſt, and ſo great, that the more they drink, the more they deſire to drink; and no Drink is able to quench their Thirſt. Such a Thirſt have ſome of the Nobility now; and ſuch a one have ſome had of late. Some, having Lands of their own to live on, have peltingly gone about from Court to Court, buying Farms and Bargains, and overbidding all Men. So that poor Men can get no reaſonable Prize of any Term or Bargain for

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‘for them. Some are ſo thirſty of Farmes, and namely of Benefices, that they ſnatch up all the Reverſions that can be had in a Country, tho' the Farmers have yet Forty or Fifty Years to come. There is one Knight that hath Ten Benefices in one Shire in his Hands; and another hath two and Twenty, as credible Perſons have told me. Some are ſo thirſty for the Farms of Vicaridges or Parſonages, that they beg or buy the Advouſons of them of the Patrons; and as ſoon as they fall, they will let none have the Benefice, but ſuch as will let them the Benefice to Farm with Houſe and Land, and Tith, with all that belongeth thereto. Others drink up the Glebe-land, and let the reſt alone. Some have by Bribery, Simony, and other unlawful ways, robbed many a poor Pariſh in *England* of their Parſonages and Parſons; and have drunken up quite the Parſonages for them and their Heirs for ever: Wherewith the Church of Chriſt hath been wont to be fed both Bodily and Ghoſtly.

‘Some new Gentlemen have drunken up, not only a great Part of Biſhops Lands, but alſo have drunken up divers Church-Yards, and Hoſpitals, Chapels and Chantries, to patch and clout up their Livings withal; becauſe their Fathers left them never a Foot of Land. One of the Nobility ſaw, of late Years, a pretty Church, with a good large Church-Yard; the ſame was Lord of the Town there; and he deſired the Pariſh, that they would let him have the Church and Church-Yard, Promiſing them a new Church, and a new Church-Yard in another Place. The poor Tenants durſt not ſay him Nay, becauſe he was their Lord. In the mean Seaſon he lent the Pariſh a foul ill-favour'd Hole, an End of an Old Abby, very ſtrait and narrow, evil covered, and every Day like to fall upon the poor Peoples Heads: And as for the other Church, the poor People can get none unto this Hour. Where is there any good Parſonage in *England*, but it is either bought, or drunken up of ſome Gentleman? As with great Honeſty and Praiſe, the Noblemens Servants had wont to come Home to their Maſters Houſes with Hares, Wild-Cats and Foxes upon their Backs, ſo with much Shame, they come now with ther Tithe-Piggs by their Tails, with Tithe-Eggs and Tithe-Hemp and Flax.

‘There was an Earl within theſe few Years, that had Lands and Goods enough, and could not quench his Thirſt therewith, until he had gotten one of the greateſt Deanries in *England*; and ſo was made my Lord Dean alſo. But he left to his Succeſſors the Land undiminiſhed. And therefore did much better than he ſhould have done, if he had taken the Deanry quite away in his own Hands for Ever, for him and his Heirs.

And again, ‘Some, when as they have Drunken up as much of the Commons, of Abby Lands, of Biſhops Lands, of Deans Lands, of Parſons Lands, and Beggars Lands, I mean of Hoſpitals, as would ſerve Four as Honeſt and as Honourable Men as they be; yet for to ſpare their own Drink at Home, are not aſhamed to beg Drink of ſuch Poor Men as I am, when as I had ſeventy four Pounds to ſpend in the Year, my firſt Fruits yet unpaid: And yet they never gave me a Cup of Ale undeſervedly all their Lives. I have yet Copies of their begging Letters here in *Germany*, to be Witneſs of their ſhameful begging: I would there were ſome Act of Parliament made againſt ſuch *valiant Beggars*, which vex poor Men as I was, much worſe than the louzy Beggars do.

*This Evil in Queen* Elizabeth*'s Reign.*

*Epiſt. before* Lat. *Sermon*

Theſe were the Evils the Church ſuffered from the Temporalty, both Nobility and Gentry, in King *Edward*'s, and now in Queen *Mary*'s Days. I have been the larger in this Tranſcription, that the Hiſtory of this Sacrilege might the more fully appear. Nor did this great Evil ceaſe in the next Reign. The Clergy did ſadly complain of it in the beginning of Queen *Elizabeth*. Thus ſpake honeſt *Auguſtin Bernher*: ‘I will not ſpeak now of them, that being not content with their Lands and Rents, do catch in their Hands Spiritual Livings, as Parſonages, and ſuch like, and that under the Pretence to make Proviſion for their Houſes. What Hurt and Damage this Realm of *England* doth ſuſtain by that deviliſh kind of Proviſion for Gentlemens Houſes, Knights and Lords Houſes, they can tell beſt that do travel in the Countries; and ſee with their Eyes great Pariſhes and Market Towns, with innumerable others, to be utterly deſtitute of God's Word; and that becauſe that theſe greedy Men have ſpoiled the Livings, and gotten them into their Hands. And inſtead of a faithful and painful Teacher, they hire a Sir *John*, which hath better Skill in playing at Tables, or in keeping of a Garden, than in God's Word. And he for a Trifle doth ſerve the Cure, and ſo help to bring the People of God in Danger of their Souls. And all thoſe ſerve to accompliſh the abominable Pride of ſuch Gentlemen, which conſume the Goods of the Poor, (which ought to have been beſtowed upon a Learned Miniſter) in coſtly Apparel, Belly-cheer, or in building of Gorgeous Houſes. But let them be aſſured, that a Day will come, when it will be laid to their Charge, *Rapina Pauperum in Domibus veſtris*. And then they ſhall perceive that their fair Houſes are built in the Place called *Aceldama*. They have a bloody Foundation, and therefore cannot ſtand long. This Matter alſo is ſo weighty, and the Spiritual Slaughter of the poor People ſo miſerable and woful, that except the Magiſtrates ſpeedily look thereunto, and redreſs the ſame, the Lord of *Sabaoth* himſelf will find out ſome Remedy to deliver his People from ſuch Catterpillars, and require the Blood of his People at their Hands, by whoſe Covetouſneſs they were letted to come to the Knowledge of Chriſt.’ But I am now out of my Way, and therefore return.

# CHAP. XXXIII.

## *Biſhop* Ferrar, Cardmaker, *Canon of* Wells, *and* Philpot, *Archdeacon of* Wincheſter, *Burnt for Religion.*

AS I have made ſome Remarks, a little before, of *Bradford* and *Latymer*, *Cranmer* and *Ridley*, four prime Pillars of the Reformed Church of *England*, which this bloody Year executed in the Flames; ſo paſſing by many others, I ſhall take Notice of Three more this ſame Year ſo uſed; namely a Biſhop, a Canon, and an Archdeacon: That is to ſay, *Ferrar* Biſhop of St. *David's*; *Cardmaker*, Canon and Reſidentiary of *Wells*; and *Philpot*, Archdeacon of *Wincheſter*.

*Biſhop* Ferrar.

*March* 30. The above-ſaid Biſhop ſuffered in the Fire at *Carmarthen*: A pious and good Man, but purſued with unjuſt Vexations in the former Prince's Reign, as well as in this.

*Memor. Archp.* Cranm.

Something hath been ſaid of this Matter elſewhere: To which in this Place I will take Occaſion to add ſome more Particulars in Behalf of the Memory of a Man that had the Reſolution and Courage to die for the true Doctrine. When this Perſon came firſt to overſee the Dioceſe of St. *David's*, he found many things amiſs, even in the Chapter, (which ought to have been the Example to the reſt of the Dioceſe and Clergy.) For there was great Spoil made of the Plate and Ornaments of the Church, which was converted into the private Poſſeſſions of thoſe that belonged unto the Church. And of theſe and other Miſdemeanors were the Chanter *Young*, and one of the Canons Reſidentiary, named *Merick*, chiefly Guilty: And *Conſtantine*, his own Regiſter, was not clear. Theſe Men were alſo guilty of Simony, Bribery, and bearing with ill Lives for Mony. So the Biſhop reſolved to begin his Viſitation with his own Church.

*The Delinquency of the Chapter of St. David's.*

*Fox* Act. p. 1407.

They were alſo very Defective, as to many of the King's Injunctions, refuſing to Obey them: As concerning the Founding of a School for poor Men's Children; a Lecture of Divinity; Sermons on the Sundays; Repairing of their Church and Manſion-Houſes; decent Order and Miniſtration in their publick Aſſemblies. But they ſtubbornly counted themſelves, with the Chanter, to be a Body Politick, without regard of the Biſhop, and his lawful Monitions; tho' he were named in their Statutes, *Decanus aut quaſi Decanus*; having alſo their Deans Seal in the Choire, with a Prebend thereunto annexed, and the Chief Place in the Chapter-Houſe, with a Key of their Chapter-Seal; being alſo by the King's Commiſſion appointed their Ordinary. Yet would they not, in any wiſe, deliver unto him a Book of their Statutes, for the better Knowledge of his, or their Duties; nor ſhew unto him their Records and Monuments, for Declaration of the King's Right and his. For which Cauſe afterwards, by a Writ of *Quo Warranto*, he called them to Anſwer. But the Writ, by their Intereſt, lay aſleep. For their Crimes he had firſt Friendly admoniſhed them, but that not mending them, he put them out of their

Office, which made them more his Enemies; and ſay, *They would pull him out of his Biſhoprick.*

*They refuſe the Biſhop' viſiting them.*

But let me ſhew, how they endeavoured to impede his Viſitation. For, to ſtop the Biſhop's Juſt Proceedings, they began to raiſe all the Duſt they could, and to expreſs the greateſt Malice againſt him. And becauſe his Commiſſion to his Chancellor was iſſued out in his own Name, according to the Old Form, and not in the Name of K. *Edward*, they took hold of this for an Advantage againſt him. So they in the Name of the Chapter, (who yet were willing to receive him) appealed unto the Archbiſhop: And for carrying on the Suit, ſpent the Goods of the Church; but notwithſtanding their Diſobedience, he viſited the Dioceſs, and was Friendly received by them. But as for *Young* and his Fellows, they employed againſt him many Promoters and Witneſſes, Diſſolute or Mercenary Men; whereof one was *Rawlins* a Prieſt, who had four or five Livings, but reſided upon neither of them: A Lewd Man, of whom they ſaid themſelves, *We know* Rawlins *to be a very* Knave, *and ſo meet for no purpoſe, ſo much as to ſet forward ſuch a Matter.* Another was *Lee*, a broken Merchant turned Promoter. Of *Conſtantine*, this is to be remarked, That he had been his Old Acquaintance and Friend, whom he continued Regiſter, having been ſo made by *Barlow*, *Ferrar*'s Predeceſſor; but one that formerly Abjured his Religion, and that afterwards, namely in this Queen's Reign, comply'd with the Old Religion again, and ſat as Regiſter when this Biſhop was Condemned to be Burnt for Hereſy. Theſe Men raked into the Biſhop's Life and Converſation, his Preaching, his Behaviour in publick, in private; and at laſt ſcraped up together Fifty ſix Articles againſt him: Which are extant in *Fox*, with his Anſwers to them. Theſe Articles they ſent up to the King's Council; and having a Warrant from the Council to go down and examine Witneſſes, which they had procured, by Mony and Promiſes, to the number of no leſs than an Hundred twenty ſeven, (many of whom were Perſons of moſt ſcandalous Life, and the illeſt Fame) in the mean time ſo ordered their Matters, that the Biſhop was ſtayed in *London*, leſt his Preſence might lay ſome Awe upon the Witneſſes, and obſtruct their Proceedings: And yet after all, to ſome of their Articles they had but one Witneſs; and to ſome nothing but Fame, and to ſome no Witneſs at all, as appeared by their own Paper, Intituled, *A brief Note how many Witneſſes depoſed to every Article.*

*The Biſhop's Interrogatories to the Witneſſes.*

Fox *in his Manuſcript.*

And all this they did, hoping to get him deprived at laſt, and to run him into a *Præmunire*. But the Biſhop being ſo well aware of the Diſhoneſty of the Witneſſes, and how probable to have been procured to ſwear falſly for the gain of Mony, got ſo much Favour, that certain Interrogatories might be adminiſtred to the Witneſſes ſecretly, and apart upon their Oaths: Firſt letting them know the Danger of an Oath, and the Pain of a perjured Perſon: Then to demand of them, Whether they were not inſtructed and informed, what they ſhould ſay or depoſe in this Caſe? And whether they had communed and conſulted with any Body in that behalf? And whether any Thing had been given or promiſed unto them for bearing of Witneſs? And which of the Parties the Witneſs would wiſh to have the Victory in this Matter, if it lay in his Power? And whether it were more for his Profit the Biſhop ſhould be deprived, or continue Biſhop? And whether he came to bear Witneſs willingly, or by Compulſion, Deſired or Hired? And whether there were any Diſpleaſure, Variance, Strife or Hatred between him, or any of his Friends or Kindred, and the Biſhop? And whether he did hope to obtain any Profit or Commodity, if the Party that produced him had the Victory? And whether any of the Witneſſes were Tenants, Farmers, Servants, Kin or of ſpecial Friendſhip, with *Young*, *Conſtantine*, or *Merick*, or either of them; or had any Part of his Living by them, or any of them? And whether any of the Witneſſes were, at that preſent time incontinent Perſons, and noted and ſuſpected of any Notorious Crime? Thus was the poor Biſhop fain to ſiſt theſe Men, and put cloſe Queſtions to them, of whoſe true ſpeaking, he had ſuch juſt Suſpicion.

*The Biſhop Indicted at the Quarter Seſſions.*

And as they preferred their Articles againſt him at the Council-Table, ſo they Indicted him at the Quarter Seſſions at *Carmarthen*: And to create him the more Diſgrace, it was at the ſame time that he was Viſiting his Dioceſs. So that he was fain to adjourn his Viſitation to appear at the Seſſions.

*Accuſed for a Paſſage in his Sermon.*

But above and beſide all theſe Articles, and malicious Courſes againſt him, they thought to make their Advantage of an Expreſſion, which he had uſed in a Sermon in the Month of *April* 1551. When out of good Will to the *Welſh*, and it may be to get their Love, that ſo he might the better inſtil his Doctrine and Inſtructions into them; *Rawlins* informed, That he had uſed theſe Words, or to this Effect, That *the* Engliſh-*men were more Churliſh and Cruel, than the* Welſh *men were: For in* England, *they would ruſh one at another without any Salutation or Manners; but here in* Wales, ſaid he, *ye are more gentle: And not without Cauſe: For ye were the* Britains *ſometimes, and had the Realm in Governance. And if the Prophecy of* Merlyn *be true, ye ſhall be* Britains *again, and this Land ſhall be called* GREAT BRITAIN. Which indeed, tho' it were then made a Matter of Accuſation againſt the Biſhop, yet in our Days we cannot look upon without a Remark, how it fell out what that Biſhop then preached, or the *Welſh* Prophet foretold. But this, *Rawlins* employed by *Young* and *Conſtantine*, as Promoters, took hold of as a Criminal Matter againſt a Law, enacted in K. *Henry* VIII*ths* time concerning the Country of *Wales*, of laying aſide their old Cuſtoms, and living according to the Laws of *England*; and that their vain Propheſies ſhould be extinguiſhed, and the Tellers of them puniſhed. And this was the very Information they drew up againſt the Biſhop, in Language ſpightful enough.

## *To the Right Honourable, the Lords and others of the King's Majeſty's Privy Council.*

*Information given thereof to the Council.*

Fox's M.SS.

'FOR as much as our late Sovereign Lord, of famous Memory, *Henry* the Eighth, did, by th'Authority of the High Court of Parliament, Eſtabliſh and Enact, That his Country of *Wales*, laying aſide their old and Ill Cuſtoms, ſhould from thence after, uſe

‘ and have the Laws of *England*, and to all Purpoſes be as meer *Engliſhmen*: And that vayn Propheſies ſhuld be extincted and aboliſhed, and the Tellers and Supporters thereof accordingly puniſhed, according to this Effect of the Statutes and other Laws in that Caſe provided; thorough whoſe Provydence many good Things have happened to the Nation: *So* that they have lived more wealthily and quietly under Fear and Obedience, which evermore they do moſt thankfully embrace, as apperteyneth. Nevertheleſs, *Robert*, the Biſhop of St. *David's*, that now is, the xixth Day of *April* laſt paſt, or thereabouts, in the Town of *Carmarthen*, in the Dioceſs aforeſaid, perceiving himſelf to be evil beloved in that Country, and utterly out of Credence with the People there, not only for his unſatiable Covetouſneſs, daily vexing the poor Tenants and Clergy without juſt Cauſe, but alſo for that he buyeth Lands of open Adulterers; taking the ſame better-cheap for permitting their Sins, leaving their deteſtable Adulteries unpuniſhed, to the Slander of God's holy Word; yet, thinking to get the Favour of the People again with Flattery, ſpake and ſaid theſe Words following, openly in the Pulpit, ſaying, *That ye* Welſhmen *were more gentle than the* Engliſhmen *were. For the* Welſhmen *would ſalute gently the one the other. And the* Engliſhmen *be more cruel and more ſturdy, ruſhing one at the other without Salutation or Greeting. But you,* Welſhmen, *are more gentle: And no Marvel, for ſometimes ye were* Britains, *and had this Realm in Governance; and if the Prophecy of* Merlyn *be true, ye ſhall ſo have it again.* And by theſe Seditious Words and Preaching, he did not only ſtir Envy and Hatred betwixt the two Peoples, being the King's Majeſty's Subjects and Inhabitants there; but alſo provoke idle Rhime-Singers, and vain Propheſiers to Rhime old ſeditious and pernicious propheſies, Blazing of Arms and ſuch like; to the great Diſturbance of the Common-wealth, and no leſs imminent Danger that thereof may enſue, if Remedy be not the ſooner provided. In tender Conſideration whereof it may pleaſe your good Lordſhips to command the ſaid Biſhop, being now here preſent, to make Anſwer to the Premiſes, and that ſuch Order and Direction may be taken therein, as to Juſtice apperteyneth, and as to your good Lordſhips ſhall ſeem expedient.

*The Biſhop's Anſwer.*

To this the Biſhop made this Plea for himſelf, ‘That he preached upon thoſe Words of St. *Peter, I beſeech you, as Out-comlings and Strangers, to abſtain*, &c. And thence did exhort the People to be Friendly unto Strangers, according to God's Precepts unto *Moſes*, given unto the People of *Iſrael*. Affirming, that it ſeemed well, by the diligent obſerving of that Precept in the Country of *Wales*: That theſe People, as *Britains*, of whom this Realm was firſt called *Britain*, (and if *Merlyn*'s Saying be true, it ſhould be called *Britain* again). That they had received that Leſſon of Loving-kindneſs towards Strangers, originally from God's People; and that they were worthy of much Commendation, for that they kept the ſame, more diligently, than other Parts of the Realm, even to this Day. And more than this he ſpake not: But for Proof of the Words, according as *Rawlins* had repreſented them, he produced Nine Witneſ-

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ſes: Yet but two of them agreed with *Rawlins*'s Information; the one the verieſt Drunkard in the Town, and the other a poor ſimple Fellow, that could ſpeak no *Engliſh*, and therefore, very probably, could not underſtand the Biſhop, when he preached.

*He diſplayeth his Adverſaries.*

Beſides what *Fox* hath preſerved in his *Acts and Monuments* in Behalf of this Biſhop, publiſhing, as the Articles againſt him, ſo his Anſwers to every one of them, wherein Judgment may be made of the Malice of his Enemies; I refer the Reader to the *Catalogue* for two other Papers of the Biſhop in his own Vindication, One Intituled, *Adverſaries Principal againſt the Biſhop of St.* Davids: The other, *Exceptions general*, in Behalf of *Robert* Biſhop of *S. Davids*. Wherein will appear the true Grounds of *Toung*'s, *Conſtantine*'s and *Merick*'s, and the reſt of his Enemies, their Anger againſt him; and that it was procured, becauſe he would not grant ſome of them their unreaſonable Deſires, and becauſe he reproved and threatned the Vices of others. For this they laboured to bring him into a *Premunire*, nay, to take away his Life.

No. xlvi, xlvii.

*The Biſhop pardons his Enemies before his Death.*

By theſe unkind Dealings towards their Dioceſan, they procured his Impriſonment, in which he lay to the Death of King *Edward*; and ſo was the eaſier expoſed to the Rage of the Papiſts, as it happened afterwards. But before his Death, *Toung* and *Conſtantine* came to him and begged his Forgiveneſs, which he, like a Chriſtian, gave them; and there was a Reconciliation between them.

**Fox** *adviſed to leave out of his Book this Controverſ.*

But the Matter looked with ſuch an ill Aſpect upon Religion, that one *Prat*, a Learned and Pious Preacher, and Acquaintance of Mr. *Fox*, did earneſtly diſſuade him from publiſhing it in his then intended Edition of his *Acts and Monuments:* Writing thus to him in the Year 1560.

*Letter to* **Fox** *to that Intent.*

*Epiſt.* **Fox.**

‘The Biſhop of St. *Davyes*, Mr. *Toung*, ſhall be Archbiſhop of *Tork*. Who, I promiſe you in my Judgment, is a virtuous, godly Man: And therefore, I pray you, in your Augmentation of the Hiſtory, meddle not with ſuch Matters, as paſt between Biſhop *Farrar*, him and *Conſtantine* (who is of late dead) in King *Edward*'s Days; for if you ſhould, the Papiſts might gather an Occaſion to ſay, That we perſecuted one another. I think you may well either leave it out altogether, or elſe couch it in ſuch ſort, that no Man may be ſlandered. The Controverſy was for profane Matters, and and therefore unmeet for your Hiſtory. We muſt be circumſpect in our Doings, that we give Papiſts no Occaſion to accuſe us for Perſecutors, which we lay ſo much to their Charge. This, I am ſure, that both Biſhop *Farrar*, and Mr. *Toung*, who ſhall be Biſhop of *Tork*, and Mr. *Conſtantine*, were all reconciled before Mr. *Farrar*'s Death. And they came to him, and asked him Forgiveneſs; and he forgave them, ſo that they were in Brotherly Love, and they all profeſſed one Religion. For which he died, and they fled. And therefore, I pray, you renew not that Malice that is once remitted. *Conſtantine* is named in the *Latin* Hiſtory, for the which I am very ſorry. I pray you let it be mended in the next, and paſs it over with Silence; either elſe write it in ſuch ſort, as no Man be Defamed, whereby Religion may ſuſtain no Hurt, otherwiſe the Papiſts may have a juſt Occaſion to triumph.

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But notwithſtanding all this Solicitation, either it came too late, or *Fox* thought convenient to follow his own Judgment rather than that of his Friend; Chiefly, I ſuppoſe, for the Vindication of the Memory of this pious Martyr, and to clear him from thoſe Aſperſions, that otherwiſe might have been believed concerning him, let the Living clear themſelves as they could: And therein ſhewing himſelf an impartial Hiſtorian.

Cardmaker *burnt.*

Two Months after Biſhop *Ferrar* was burnt, *Viz. May* 30, was *John Taylor*, alias *Cardmaker*, ſo ſerved,; Canon Reſidentiary of *Wells*, and a Learned Man; once an *Obſervant* Fryar, afterwards Reader of Divinity in St. *Paul*'s, and Vicar of St. *Bridget*'s in *Fleetſtreet*. Who was taken into Cuſtody with *Barlow* Biſhop of that See, upon Queen *Mary*'s coming to the Crown. What Promiſe of Compliance he had made to *Gardiner*, L. Chancellor, at firſt, I cannot tell, but he was almoſt ſure of him. Inſomuch as he would ſpeak concerning him to others, That he was Convented before him for Religion; and would bring forth the Names of him and Biſhop *Barlow*, who was Priſon-Fellow with him, and had gone too far; praiſing them for Men of great Gravity, Wiſdom and Learning. But *Cardmaker* was afterwards ſeparated from *Barlow* into another Priſon; *Barlow* indeed, by ſome Submiſſion, got free, and fled into *Germany*. And ſoon after *Laurence Saunders* was committed to the ſame Priſon with *Cardmaker*, and by his Company, *Cardmaker*, it was thought, was mightily Confirmed, and gathered great Courage to defend the Truth. The Biſhop of *London* alſo thought himſelf ſure of *Cardmaker*, and openly talked, that he ſhould ſoon be diſcharged out of Priſon, when he had Subſcribed to *Tranſubſtantiation* and ſome other Articles. *Cardmaker* ſoon loſt his dear Companion *Saunders*, who was carried forth and burnt, and he left alone.

*An Account of his Submiſſion.* Fox's *MSS.*

What Submiſſion this good Man made, we may be informed by the Judiciary Acts of his Proceſs. Which was thus, as I exttract it thence, *Jan.* 28. 1554, the Day on which *Hoper* and *Rogers* appeared before the Biſhops and others, Commiſſioners, *Cardmaker* was the third that made his Appearance that Day. ‘To him then did the Biſhop of *Winton* repeat the Counſel he lately gave him in the Preſence of ſome of the Privy Council, for the Reduction of him to the Unity of the Catholic Church, which *Cardmaker* then refuſed to do. Now the Biſhop again asked him, whether he would from his Heart, and from an humble Spirit ſubmit himſelf, and ariſe from his former Spot of Hereſy; ſignifying to him, that if he would, he ſhould be freely received. In Conſequence whereunto, the ſaid *John Cardmaker* humbly ſubmitted himſelf, as it appeared, promiſing willingly to yield to ſuch Things which ſhould be appointed him by my Lord on this behalf. Then my Lord admitted kindly his Submiſſion, together with the Congratulation of all that were preſent; and it was entred into the Acts of the Day.’ But that this worthy Man meant not a plenary Submiſſion unto their Wills, may appear by a Letter that he privately wrote to a Friend upon this Occaſion, fearing Mr. *Cardmaker*'s Revolt from Religion. The Letter is Recorded in *Fox*, which being ſhort, I will tranſcribe, ſhewing the Spirit, and Chriſtian Reſolution of this Man.

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*His Letter, ſhewing what it was.*

*The Peace of God be with you.*

'YOU ſhall right well perceive, that I am not gone back, as ſome Men do report me, but as ready to give my Life as any of my Brethren that are gone before me, altho' by a Policy, I have a little prolonged it; and that for the beſt, as already it appeareth unto me, and ſhall ſhortly appear unto all. That Day that I recant any Point of Doctrine, I ſhall ſuffer twenty Kinds of Death, the Lord being mine Aſſiſtance, as I doubt not but he will. Commend me to my Friend, and tell him no leſs. This the Lord ſtrengthen you, me, and all his Elect: My Riches and Poverty is as it was wont to be. And I have learned to rejoyce in Poverty, as well as Riches. For that I count now to be very Riches. Thus fare ye well in Chriſt; Salute all my Brethren in my Name. I have conferred with ſome of my Adverſaries, Learned Men, and I find that they be but *Sophiſts* and *Shadows*.

*His Learning and ſtedfaſtneſs.*

But when he would not ſo eaſily be brought to Subſcribe as they expected; he continued a great while after a Priſoner, and endured many and grievous Conflicts with the Papiſts; the rather becauſe they conceived good Hopes they ſhould have drawn him to their Side at laſt. Great Pains was taken about him; earneſt was their Deſire to gain ſo Learned a Man, and often their Sittings; reſorting daily to him, no Labour omitted: whatſoever Diligence in this Matter might prevail; Contention, Threatning, Fear, Intreaty, Flattery, Profit, nothing was left unattempted. He being therefore baited ſo many Ways, when he could not otherwiſe eſcape out of their Snares, deſired them to put all their Reaſons in Writing, promiſing them that he likewiſe would anſwer them in Writing. To be ſhort, one of the Doctors took upon him this Office, called *Martyn*, a Civil Lawyer of *Wincheſter*'s Retinue, and well traded in his Maſter's School of Errors and Deceits, otherwiſe a Man not the ſloweſt witted among the Papiſts, if he had uſed the Gifts of Nature to the maintaining of Truth and Right, rather than to the flattering of a few Men. This was that *Martyn* that ſet forth the Book againſt Prieſts Marriages in the Year 1554. This Man would needs encounter *Cardmaker*, in maintaining *Tranſubſtantiation* and other Articles: But *Cardmaker*, tho' lower in Degree, yet better in force of Arguments, anſwered him again by Writing; and did well and plentifully beat down his youthful Boldneſs, and taught him to keep himſelf within his Bounds of the Law, if he were Wiſe. And thus this Godly Man being much, and a long time toſſed on every ſide, continued in ſtedfaſt Conſtancy even to the Day of his Death, which he ſuffered at *Smithfield*. It is a great Pity that none of his Diſputations, nor theſe Anſwers to *Martyn*, nor any Letters of his are extant, being as Learned a Man as any that ſuffered in thoſe Evil Days; and as much Means uſed by the Popiſh Party to bring him over. And yet very little is recorded of him in *Fox*, or elſewhere.

*Dr.* Martyn.

Cardmaker's *Words to the Promoter.*

He ſhewed his Learning and Parts, methinks, in thoſe few Words that paſſed between him and *Beard*, by Occupation a Tayler, by Office a *Promoter*; who, two or three Days before *Cardmaker*'s Death, came unto him from the Council, as he pretended, to know if he would Recant? Whereupon he told *Beard*, that he had been a Tayler by his Trade, and had endeavoured to be a ſkilful Work-man, and thereby to get his Living. And ſo had he been a Preacher for twenty Years, and ever ſince, that God, by his great Mercy, had opened his Eyes to ſee his Eternal Truth, he had endeavoured to call upon him to give him the true Underſtanding of his holy Word; and he thanked God for that great Mercy, hoping thathe had diſcharged his Conſcience in the ſetting forth of the ſame, according to the Talent he had received. And when *Beard* asked him, what he thought of the Bleſſed Sacrament of the Altar; he, among other Things, asked him again, *Whether the Sacrament he ſpoke of had a Beginning or no?* Whereunto *Beard* replying, granted it had, and an End too. Then ſaid *Cardmaker*, *If the Sacrament had a Beginning, as he confeſſed, and an Ending too, then it could not be God, for God had no Beginning nor Ending.* And ſo willed him to Note the ſame.

Philpot *burnt.*

*John Philpot*, Archdeacon of *Wincheſter*, was burnt at *Smithfield*, in the Month of *December:* Another Learned Man, as appears by thoſe many Examinations that were taken of him, which are preſerved in *Fox*'s Book. He once in his Zeal for the Honour of Chriſt his Maſter, did ſpit at an *Arian:* For which he wrote a Diſcourſe, Intitled, *An Apology, and an Invective againſt the* Arians; *with an Admonition to beware of them and of other late ſprung Hereſies.* Which he wrote by way of Letter to the Godly Brethren and Siſters: Which being not printed in *Fox*, nor in the Martyr's Letters, I have placed, and I think very deſervedly, in the *Catalogue*. For I think it pity, that any Scraps of theſe great Men ſhould be loſt. He was preſent when a certain *Arian*, being minded to pervert ſome to his own Hereſy, ſaid Words to this Effect, That *God was no otherwiſe in Chriſt, than God was in him:* Making Chriſt but a Creature as he himſelf was; and that *he might be without Sin as well as Chriſt. Philpot* could not bear theſe Blaſphemous Words, and in Indignation ſpit upon him. 'Which, '*he ſaid*, he did for this End, to ſignify thereby, that he was a Per'ſon not fit to be accompanied withal for his horrid Blaſphemy, and 'to relieve that Sorrow, which he conceived for that Blaſphemy that 'was ſpoke againſt our Saviour.' Theſe Reaſons he gave to defend himſelf in this ſeemingly rude Behaviour, which had given Offence to ſome.

No. xlviii.

*His Reaſons for ſpitting on an* Arian.

*Some of the Tenets of the* Arians.

Theſe Modern *Arians*, beſides their Hereſy about Chriſt, denyed the Godhead of the Holy Ghoſt. They objected againſt ſome Paſſages of our Liturgy: As againſt the Suffrage, *Lord, have Mercy upon us, miſerable Sinners.* For they ſaid, they were not *Miſerable*, nor would be accounted ſo. They were againſt uſing the Lord's Prayer. For it was needleſs, they ſaid, to pray, *Thy Kingdom come*, when God's Kingdom was already come upon them, and that Men needed not to pray for that which they had already. And alſo that Petition, *Forgive us our Treſpaſſes:* For they held they had no ſin. They dedenyed alſo the *Old Teſtament* to be of any Authority; and that *David*'s Pſalms were not to be uſed, as Prayers and Praiſes unto God; and they denied the Benefit of Repentance to any that ſinned after Baptiſm. Theſe Errors and Hereſies, and the like, *Philpot*, in the aforeſaid Letter, diſcovered and confuted. There is a Book of his againſt

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againſt the *Arians* mentioned in his eleventh Examination to be publiſhed, but whether it were this Letter, or ſome Thing elſe, I cannot tell.

**Philpot's** *Letter to a Lady.*

To this I have added another of his Letters hitherto unprinted, writ to a certain Pious Lady nameleſs; I ſuppoſe the good Lady *Vane*, to whom he wrote many: And I verily believe this to be his own Hand. It was writ a Month, and four or five Days before his Death. Herein he mentioned an Examination he underwent before a great many Lords of the Council; before whom, *he ſaid*, he did more frankly deliver his Mind, than he had done at any Time before, and that the Matter layed againſt him was his Diſputation in the Convocation two Years before, concerning their Idol the Maſs. Which they urged him to recant. And then he anſwered them, That if the Clergy could prove their Sacrament of the Altar to be a Sacrament, or themſelves to be of the true Church of Chriſt, he promiſed he would be Comformable to all their Doings.

No. xlix.

*Some further Account of* Philpot.

This *Philpot* was of a Knightly Family, and had ingenuous Education in *Wickham*'s School by *Wincheſter*. He was a Traveller, and had been at *Rome*. Where he was acquainted with *Chriſtopherſon*, in this Queens Reign Biſhop of *Chicheſter*, well ſeen in *Greek* Learning. In King *Edward*'s Days he entered the Liſts againſt the *Arians*,, who began to ſhew their Faces then, and he wrote againſt them. He was a Man of ſtrong Affections; and when he ſaw at Queen *Mary*'s firſt Convocation, (whereof he was a Member) what a ſort of Men were gathered together, and how bent to ſet up Idolatry in this Land, where it had been with ſo much Care and Pains thrown out, and the Godly Reformation like to be overthrown; he wept before them all, caſting himſelf down upon his Knees; whereat, ſome there did but make Sport. In that Convocation he ſpake very boldly: Inſomuch that *Weſton* the Prolocutor told him, he was mad, and that he ſhould go to *Bethlem*, and bad him, hold his Peace, and to have him to Priſon, and to put him out of the Houſe. He wrote a Report of this Convocation, which fell into Biſhop *Bonner*'s Hands, among other of *Philpot*'s Books, that that Biſhop had ſeized: And this Report he maintained before the ſaid *Bonner*, and the Biſhops of *Durham*, *Chicheſter* and *Bath*, and divers other Doctors, to be true. The Biſhop of *London* taunted at him for ſome Sentences that he read in ſome of *Philpot*'s Books; as this Sentence in his Bible, *Spiritus eſt Vicarius Chriſti in Terris*. And in another Book, *In me* Johanne Philpotto, *ubi abundavit Peccatum, ſuperabundavit & gratia*. Both which *Bonner* would have made Matter of Charge againſt him, tho' the former Sentence was St. *Bernard*'s, and the latter St. *Paul*'s, which *Bonner*, it ſeems, knew not. When *Chriſtopherſon*, Biſhop of *Chicheſter*, had reproached him with Ignorance in the Doctors, *Philpot* told that Biſhop, 'That it was a Shame for them to wreſt and wreath the Doctors as they did, to maintain a falſe Religion. And that the Doctors were altogether againſt them, if they took them aright. And that it was indeed their falſe packing of Doctors together, had given him and others Occaſion to look upon them. Whereby we find you, *ſaid he*, ſhameful Lyars, and Miſrepreſenters of the Antient Doctors.' And when Doctor *Morgan* of *Oxford*, told him, *All the*

*Doctors were on their ſide, and againſt* Philpot *and his Party altogether:* ‘He reply'd, That ſo indeed they ſaid, when they were in their Pulpits alone, and none to anſwer them; but if they would come to caſt Accounts with him thereof, he would venture with them a Recantation, that he, as little ſight as he had in the Doctors, would bring more Authorities of Antient Doctors on his Side, than they ſhould be able for theirs. Nay he that can bring moſt to him, *ſaid he to him*, let the other Side yield.

Philpot's *Writings in Priſon.*

He writ ſome Treatiſes, and very many Letters in Priſon, ſpecially while he remained in the *King*'s *Bench* in an eaſier Confinement, before he was by Biſhop *Bonner* caſt into his *Cole-Houſe, a dark and ugly Priſon as any was about* London, as himſelf deſcribed it. Moſt of his Letters were to the Lady *Vane*, a moſt excellent pious Woman, whom he ſtiled, *The Elect Lady*, and ſometimes his *Mother*, and ſometimes his *Siſter*. She ſent him large Portions of Mony, to ſupply his Neceſſities; and of the reſt of the Priſoners of Chriſt: Making him her Almoner. One Parcel of which Mony, by her Order, was conveyed by him to *Oxford* in the Month of *October*, to the three Fathers, *Cranmer*, *Latimer* and *Ridley*, in Captivity there. He alſo penned his Examinations, Thirteen in number: Which yet were not all he underwent. Theſe being conveyed beyond Sea, were by *Fox* put into *Latin* and printed.

*Lady* Vane.

*His Juſtice.*

To all the reſt I ſhall add one Piece of his Juſtice, and his Adverſaries Injuſtice. Tho' all the time of his Impriſonment he received no Benefit from his Archdeaconry, which his Enemies had ſtopt Payment of, yet his Sureties for the firſt Fruits were compelled to pay the ſame. This occaſioned him, in a Letter to a Brother, and another to a Siſter of his, to intreat them to take all care, that the Sureties might be ſatisfy'd out of his own Eſtate, to the Contentation of his Mind, which could not be quiet till they were diſcharged. One *Fokes*, a Lawyer, ſent him a Book of Law to inſtruct him in ſome Law-caſe, probably concerning this Buſineſs. But *Philpot* reckoned Law would little avail him now; and in a Letter, bad *Careleſs* commend him to Mr. *Fokes*, and thank him for the Law-Book, *But neither Law*, ſaid he, *nor Equity will take any Place among theſe Bloodthirſty.*

*His Parts when young.*
Fox *MSS.*

He was the Son of Sir *Peter Philpot*, Knight, nigh *Winton*, and was in his Youth put to *Wickham* College; where he profited in Learning ſo well, that he laid a Wager of Twenty *Pence* with *John Harpſfield*, that he would make two Hundred Verſes in one Night, and not make above Three Faults in them. Mr. *Thomas Tuchyner*, School-Maſter, next before Mr. *White*, was Judge, and adjudged the Twenty *Pence* to Mr. *Philpot*.

*A Paſſage between the Biſhop and him.*

*Stephen*, Biſhop of *Winton*, ever bare Ill-will againſt this Godly Gentleman, and forbad him preaching oftentimes in King *Henry*'s Reign. But he could not, in his Conſcience, hide his Talent under this Prince, and in ſo Popiſh a Dioceſs. At laſt the Biſhop ſent for certain Juſtices, who came to his Houſe, named *Wolſey*, and there calling Mr. *Philpot* ROGUE: *My Lord*, ſaid he, *Do you keep a privy Seſſions in your own Houſe for me, and call me* ROGUE, *whoſe Father is a Knight, and may diſpend a Thouſand Pounds within one Mile*

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*of your Noſe? And he that can diſpend ten Pounds by the Year as I can, I thank God, is no Vagabond.* Wincheſter, *Can'ſt thou ſpend ten Pounds by the Year?* Philpot, *Ask* Henry Francis, *your Siſter's Son. Henry Francis* kneeling down, ſaid, *I pray you, my Lord, be a good Lord unto Mr.* Philpot, *for he is to me a good Landlord.* Winch. *What Rent doſt thou pay him?* Francis, *I pay him ten Pounds by Year.* At this Word the Biſhop was afraid, and aſhamed for making ſo loud a Lye upon a Gentleman, and a Learned Gentleman. This Paſſage Mr. *Sternhold*, one of K. *Edward*'s Privy Chamber, told afterwards to that King for Entertainment ſake.

This *Henry Francis*, the Biſhop's Nephew, the Biſhop took care of from his Youth, but he wanted, as it ſeems, a ſober Education: For he proved a Cutter and a Ruffian: And, as tho' he intended to further him in Vice, he preferred him to the Bailiffwick of the *Clink*, that is, he made him Captain of the Stews, and all the Whores thereunto belonging.

*The Regiſter ſets him, and Biſhop* Poynet *together.* Foxii *MSS.*

To return to our Archdeacon. There was in the latter end of King *Edward*, an unhappy Difference ſtarted between *Poynet*, the Learned Biſhop of *Winton*, and him; fomented and deviſed by *Cook* the Regiſter, a Man that hated pure Religion. He informed the ſaid Biſhop, whether True or Falſe, I know not, that there was a Yearly Penſion due to him from the Archdeacon. This cauſing Contention between them, hence intolerable Troubles aroſe, and Slanders in that Dioceſs to them both; while ſo good a Biſhop at the ſetting on of ſo rank a Knave, could find in his Heart to vex his Brother, ſo conſpicuous both for Learning and Life. Another Inſtance of *Cook*'s Malice towards the Archdeacon was this: *Cook* having married a Lady, rode with more Men than the Archdeacon himſelf, and taking this Opportunity of number of Attendance, once fore-ſtalled the Way between *Wincheſter* and Mr. *Philpot*'s Siſter's Houſe, about three Miles from the ſaid City, whether he was going; and lying in wait for him, ſet his Men upon him, and ſore beat him, overdone by Number. For otherwiſe the Archdeacon had as luſty a Courage to defend himſelf, as in Diſputation againſt Popiſh Prelates to impugn their Doctrine. But tho' he were thus beaten, hurt and wounded, yet Remedy he could have none in the Spiritual Court, the Biſhop, as well as this his Regiſter, being in Conteſt with him. But enough of *Philpot*.

## CHAP. XXXIV.

*Juſtices. Biſhop* Bonner*'s Book for his Dioceſs. Other Books ſet forth. A Parliament. Firſt Fruits and Tenths. A Synod. A Bull granted to Secretary* Petre.

*Juſtices Perſecutors.*

NOW the Perſecution grew hot, and the *Papalins* ſhewed their cruel Natures; the Civil Magiſtrates in each County were procured to be ſuch as might ſeek out every where the true Profeſſors of Religion, and bring them to Suffering. In *Eſſex* were theſe Juſtices of Peace among others, the Lord *Rich*, that had been L. Chancellor under K. *Edward*, and a Complyer with his Proceedings, but now a ſevere Proſecutor of the Proteſtants, Sir *Anthony Brown*, *Henry Tyrril*, *Edmund Tyrril*, *Tho. Mildmay*, *Roger Appleton*, *Richard Weſton*, Juſtice *Gaudy*: Which laſt was the only Favourer of them, and the leaſt fierce againſt them.

Bonner *ſets forth a Book, containing, A Neceſſary Doctrine.*

By this time Biſhop *Bonner* had prepared, by the ſtudy of his Chaplains, a Book of Popiſh Doctrine and Homilies, for the Uſe of his Dioceſs, being Printed by *Cawood* in *September*. It was Intitled, *A Profitable and Neceſſary Doctrin, with certain Homilies adjoining thereunto. Set forth by the Reverend Father in God*, Edmund, *Biſhop of* London: *For the Inſtruction and Information of the People, being within his Dioceſs of* London, *and of his Care and Charge*. The Biſhop's *Preface to the Reader* hath this Beginning: 'Whenas in the Time of 'the late outragious and peſtiferous Schiſm, being here in this 'Church and Realm of *England*, all Godlineſs and Goodneſs was deſpiſed, and in a manner baniſhed, and the Catholic Trade and Doctrin of the Church with a New, envious and odious Term, called 'and named *Papiſtry*, &c.' The Book itſelf begins with an Explication concerning Faith, What it is. Then follows the Expoſition or Declaration of the Creed, the Expoſition of the Seven Sacraments, the Expoſition of the Ten Commandments, the Expoſition of the *Pater noſter*, the Expoſition of *Ave Maria*, the Expoſition of the Seven deadly Sins, the Expoſition of the ſeven Beatitudes, and laſtly, Prayers. Then follow in the ſame Volume, 'Homilies ſet forth by the Right Reverend 'Father in God, *Edmund*, Biſhop of *London*, not only promiſed before in his Book, Intitled, *A Neceſſary Doctrin*, but alſo, now of late, 'adjoined and added thereunto. To be read within the Dioceſs of '*London*, of all Parſons, Vicars and Curats unto their Pariſhioners, 'upon *Sundays* and Holidays, *Anno* MDLV.' Theſe Homilies were Thirteen in Number, *Viz.* I. Of the Creation and Fall of Man. II. Of the Miſery of all Mankind, and of his Condemnation to Death. III. Of the Redemption of Man. IV. How the Redemption in Chriſt is appliable to Man. V. Of Chriſten Love and Charity. VI. How Dangerous a thing to break off Charity is, VII. Of the Church, What it is, and of the Commodity thereof. VIII. Of the Authority of the Church. IX. Of the Supremacy. X. Of the true Preſence of Chriſt's Body and Blood in that Sacrament of the Altar. XI. Of Tranſubſtantiation. XII. Of certain Anſwers againſt ſome common Objections made againſt the Sacrament of the

*And Homilies.*

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Altar. The Book is concluded with an Addreſs of the Biſhop to all Parſons and Curats within the Dioceſs of *London*, Beginning: ‘ Foraſmuch as the People of my Dioceſs, *&c.* Therefore deſiring to have ſomething done onward, till God, of his Goodneſs, provide ſomething better: I have laboured with my Chaplains and Friends, to have theſe Homilies printed; that ye may have ſomewhat to Inſtruct and Teach your Flock withal, Requiring and Charging every one of you, that Diligently, and upon Sundays and Holydays, ye read to your Flock fruitfully and deliberately, one of the ſaid Homilies. And thus, *Fare you well.* Given at my Houſe at *London*, the 1ſt of *July*, 1555.

Huggard's *Book.*

There was alſo one *Miles Hogheard*, or *Huggard*, a Tradeſman in *Pudding-Lane*, who ſet forth a Book about this Time, (or rather the Year after) bearing for its Title, *Againſt the Engliſh Proteſtants*: A Piece written with much Bitterneſs and Scurrility; laying to their Charge the Famine, and the other Miſeries of *England*. This Man made ſome Pretence to Learning; but *Bale* laughs at him, for going about to prove Faſting from *Virgil*'s *Æneis*, and *Tully*'s *Tuſculan* Queſtions. But he ſet himſelf to oppoſe and abuſe the Goſpellers, being ſet on and encouraged by Prieſts and Maſsmongers, with whom he much conſorted, and was ſometimes with them at Biſhop *Bonner*'s Houſe. And the Proteſtants were even with him, and made Verſes upon him, not ſparing him at all: Some whereof, in *Latin*, may be ſeen in *Bale*'s Centuries. Againſt him wrote *Laur. Humphrey*, *Crowly*, *Kethe*, *Plough* and others. When Mr. *Hawks*, a Gentleman of *Eſſex*, was *Bonner*'s Priſoner, becauſe he would not permit his Child to be Chriſtned after the Popiſh Rites; this *Hogheard* was in Company with Doctor *Richard Smith*, and others of the Biſhop's Chaplains, who came to confer with the ſaid *Hawks*. Then did this Tradeſman take upon him to talk with *Hawks*, but he was not his Match. He asked *Hawks*, where in Scripture he proved that Infants were Baptized, thinking thereby to drive him to acknowledge the Authority of the Church. But *Hawks* readily anſwered, *Go and teach all Nations, baptizing them*, &c. To which *Huggard* replyed, *What, ſhall we go teach Children?* *Hawks* again briskly, *Doth that Word trouble you? It might be left out full well*, [ſpeaking *Ironically*, as they would have it, to ſave themſelves the Pains of teaching.] *It is too much for you to teach.* He added, *Is not your Name* Huggard? *And be not you a Hoſier, and dwell in* Pudding-Lane? And when the other had confeſſed it; *Hawks* replyed, *It ſhould ſeem ſo, for you can better skill to eat a Pudden, and make a Hoſe, Than either to Anſwer or Oppoſe.* With which he was in a great Rage, and did chaſe up and down. Whereat *Hawks* deſired ſome good Man to take the Pains to walk the Gentleman, he fretted ſo.

*Anſwer'd* Under the *Name* Rob. Crowley.

*A Book comes forth, called,* A Short Deſcription of Atheiſm.

And from time to time came forth Books, to ſet a fair Face upon the Alteration of Religion. Nor were the Proteſtants a whit behind them in expoſing the Maſs and the Superſtitions brought in again, and in upbraiding thoſe that had their Hands therein. And particularly about this Time, in the Month of *October*, ſomebody (perhaps *Coverdale* or ſome other Scribe) laid it cloſe in a ſmall Book to the Nobility, by whoſe Means all this Change was effected. Who themſelves, under King *Edward*, had Eſtabliſhed, and ſhewed themſelves

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ſelves forward for that which now they rejected. This Book was Intitled, *A ſhort Deſcription of* Antichriſt, *unto the Nobility of* England: *And to all my Brethren and Countrymen, born and dwelling therein: With a Warning to ſee to, that they be not deceived by the Hypocriſy and crafty Conveyance of the Clergy.* It began, ‘There is nothing more Perillous, *Right Honourable Lords,* Ne yet more Pernicious and Evil to Chriſten Man's Religion, than ſo to be corrupt, poiſoned and blinded in his Underſtanding and Judgment, that he eſteemeth and judgeth Evil in the ſted of Good, Error in the ſted of Verity, cloaked Superſtition in the ſted of Chriſt's true Religion, painted Hypocriſy in the ſted of godly Virtue, manifeſt and open Idolatry in the ſted of the true worſhipping of God; Mens Dreams and Traditions in the ſted of God's moſt holy Laws and Ordinances, a common Cuſtom, long time uſed of our Forefathers, inſted of a ſure Ground and firm Foundation of our Chriſten Faith; and finally, to accept and take *Antichriſt,* the *Man of Sin,* and *Child of Perdition,* as *Paul* nameth him, inſted of God, and of Chriſt: Whoſe Name is moſt contrary to God, and moſt hateful to Chriſt, in all his Doctrines, Works and Conditions, *&c.*

*Upbraids the Nobility.*

He directed his Book eſpecially to the Nobility, thoſe of the Queen's Council, and the reſt: Becauſe, by their Means, that Law of Burning Men for Religion was revived. ‘Which Law, *he ſaid,* did not only Accuſe their Lordſhips of their Inconſtancy, who not long time before, upon reaſonable and godly Cauſes well weighed, freely Diſputed and Reaſoned, did diſanul, make fruſtrate and void the ſame as a wicked Law; but alſo this their ſudden reviving of the ſame, declared that they cared not what they did, were it never ſo Wicked and contrary to God; ſo they might avoid the Diſpleaſure of the Magiſtrate, and Supreme Civil Governor: Whereby it appeared manifeſtly, that they regarded more the Diſpleaſure of Man, than *the Diſpleaſure of God.*

‘Alas! *Right Honourable, as he paſſionately proceeded,* who hath ſo bewitched you, that you ſo ſuddenly are fled from God's Truth, your own Conſciences ſo long time approving the ſame? Before whoſe Eyes Jeſus Chriſt was ſo lively preached, and ſo faithfully ſet forth; and nevertheleſs now, not only his Doctrin, and the true and profitable Uſe of the Sacraments be, by your Conſents, repealed for Hereſy, but alſo Chriſt himſelf, in his holy Members and Myſtical Body moſt cruelly tormented and ſlain. Alas! That Foreign Nations ſhall object this Inconſtancy to your Diſhonours; namely, to be ſo inconſtant and wavering in the Principal Points concerning a Chriſten Man's Religion, now by you repealed as Hereſy, which was by your Commandments ſet forth, and commanded through all the Realm and Dominions of *England,* to be taught, and alſo to be received of the People. To what Truth and what Religion may the Subjects of this Realm hereafter cleave, and aſſuredly, without wavering, follow? Which do perceive, that your Lordſhips, contrary to your own Commandment heretofore, made and directed to them, do fly and retire from the Doctrin and true Uſe of the Sacraments, that you, in ſo little Time paſt, did moſt wor-

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'thily approve to be moſt Godly and Neceſſary to be taught and 'followed? God grant, that the Commons of this Realm, that now 'murmur and grudge at this Inconſtancy, and other your evil Do'ings, do not hereafter burthen you with the ſame; and eſpecially 'for your flying from the true Religion, which you did before all 'Men approve to be moſt Godly. From the which ye be now fled, 'to the great Diſhonour of God. Wherefore God, by his Prophet, 'threatneth you to bring you to Diſhonour, ſaying, *I will give them* '*Honour that honoureth me, and they that diſhonour me, will I bring to* '*Diſhonour.*' Thus this Fickleneſs in the Gentry and Nobility of thoſe Times, was ſmartly thrown in their Teeth by the beſt ſort.

*The Subſtance of the Book.*

The Method the Author of this Book followed, was, *Firſt*, To Deſcribe and ſet forth Chriſt, according as the Holy Scriptures bear Witneſs of him: And then to paint in his lively Colours, that Arch-Heretick *Antichriſt*, that extreme Contrary to Chriſt. So that the one Contrary compared and ſet near to the other, ſhould expreſly declare and ſet forth the other more evidently, plainly, and apparently.

*A Parliament.*

A Parliament (being the Fourth, aſſembled under this Queen) was begun and holden on the 21*ſt* of *October* this Year, and laſted to the 9*th* of *December* following, and then Diſſolved. The Queen rode to the Parliament-Houſe in a Horſe Litter open; ſo that they might behold her Grace very plainly. Who never looked more merrily to all Mens ſight; as was wrote in a Letter to the Earl of *Shrewsbury* in the *North*, from one that belonged to him in *London*.

*Firſt Fruits and Tenths.*

In this Parliament, that which was done about Religion was, that the King and Queen releaſed the *Firſt Fruits* to the Clergy, (which had been given to K. *Henry* VIII.) and that theſe Payments ſhould from henceforth ceaſe, and be clearly extinguiſhed for ever, their Honours and Conſciences them eſpecially hereunto moving. Tho' this Bill ſtuck and paſſed not above two or three Days before the breaking up. And touching the Order and Diſpoſition of the *Tenths* of Spiritual and Eccleſiaſtical Promotions; of theſe, being called a *perpetual Penſion* and *Annual Rent* to the King, the Clergy was to be exonerated and acquitted alſo; but yet to be ſo ordered and diſpoſed, as afterwards in the Act was expreſſed. And the Lord Legate ſhould, from time to time, name and appoint certain of the Clergy, and the Succeſſors of them, who ſhould take, perceive, and receive the Perpetual Penſions, Annual Rents of divers and Sundry Rectories, Parſonages, Benefices, Impropriеties, Glebe-land, Tithes, Oblations, Penſions, Proportions, &c. belonging to the King and Queen, and the Reverſion and Reverſions of them, ſince the 20*th* of K. *Henry* VIII. as alſo all and ſingular the Revenues, Rents, Profits and Commodities of the ſaid Rectories, Parſonages, &c. To this Uſe and Intent following, that the ſaid Clergy ſo appointed by the Lord Legate, ſhall therewith ſatisfy, Content and Pay to all Religious Perſons, late Abbots, Priors, Maſters of Colleges, Chauntry Prieſts their Penſions, Corrodies, Annuities, &c. for their Term of Years or Life. And to the Intent the poor Benefices and Cures of this Realm, might be furniſhed with good and able Curats, to inſtruct the People with good and ſincere Doctrin; and to be able to maintain Hoſpitality, and for

*A Truſt committed to the Legate.*

and to other godly Intents and Purpoſes, the ſaid L. Legate might Diſpoſe, Employ and Convert the ſaid Rectories, Parſonages, Benefices, Improprieties, Glebe-lands, Tithes, Oblations, Penſions, *&c.* to the Encreaſe and Augmenting of the Livings; and otherwiſe for the finding of Preachers, or the Exhibition of Scholars within this Realm, according to the godly Wiſdom and Diſcretion of the ſaid Legate. And upon the Death of any Perſons that received the ſaid Penſions, Annuities, *&c.* the ſaid Payment of perpetual Penſions, Annual Payments, or Tenths ſhall utterly ceaſe and be determined for ever. This may be noted as one great Reſpect given to the Cardinal, and a conſiderable Employ for him.

I find one *John Hooper*, Gent. related, 'tis probable, to Biſhop *John Hooper* lately Martyred, a Burgeſs in this Parliament for *New Sarum:* Who abſented from this Parliament, as not liking perhaps their Doings.

John Hoop *of this Parli-*
*ment.* Lord Coke's *Inſtitut.* P. iv. p. 20.

The Cardinal, hoping to bring his Matters to paſs the better by the Aſſembly of the Clergy, had now called a Synod ſhortly to appear before him at *Weſtminſter*, upon the Seſſion of the Parliament: But thought it not convenient to do it abſolutely, or found he could not, by vertue of his Legatine Power, without the Licenſe and Allowance of the Prince, as the Year before he obtained it for the Diſpenſing of his Graces and Faculties to the Subjects. Another Patent therefore was granted him from the King and Queen, dated *November* 2. for Celebrating this Synod. The Tenor whereof was as followeth.

*A Patent to the Cardinal for holding a Synod.*

*Regiſt. Card.* Poli.

‘*PHILIP* and *MARY*, &c. [then repeating their former Inſtru-
‘ment, allowing Cardinal *Pole's* Legatine Juriſdiction, they proceed]
‘Know, ye, that forſomuch as the ſaid Reverend Father, earneſtly
‘deſiring, that his Labour and Travail may take Fruit to the Honour
‘of God, and the Wealth of our Subjects, hath now called a Synod
‘of the Clergy of this Realm of *England*, to appear before him at
‘our Palace of *Weſtminſter*; We, to avoid all Danger, Doubt and Am-
‘biguity, which might ariſe in that Caſe, by Reaſon of any Laws,
‘Statutes, Cuſtoms or Prerogatives of Us, or of this our Realm of
‘*England*; and for the more ample Declaration of our ſaid Letters
‘Patents, have graunted, declared and ſignified, and by theſe Preſents
‘do graunt, declare and ſignify, That our Will, Pleaſure and Conſent is,
‘that as well the foreſaid Reverend Perſon may freely without Lets
‘of Us, or Daunger of any of our Laws, Statutes, *&c.* call and Ce-
‘lebrate the ſaid Synod, or any other Synod hereafter, at his Will
‘and Pleaſure: And in the ſame Synod Ordain and Decree any whol-
‘ſome Canons, for the good Life and Manners of the Clergy of our
‘Realm of *England*, or any other of our Realms and Dominions;
‘and to any other Thing for the better executing of their Office and
‘Duty. And alſo the ſaid Clergy may appear and be preſent at the
‘ſaid Synod or Synods, and Conſent to fulfil and obey all ſuch Ca-
‘nons as ſhall be Ordained in the ſame, or in any of them, without
‘Let or Impediment of us, and without incurring any Danger or Pe-
‘nalty, or Forfeiture of any of our Laws or Statutes; any Act,
‘Ordinance, or other Matter contrary to the ſame notwithſtanding.

'And hereto We have given full Power and Authority by theſe Pre'ſents. In Witneſs whereof, We have cauſed theſe our Letters to be 'made Patents, the 2d of *November*, in the Second and Third Years 'of Our Reign.

By which it ſeems to appear, that the Clergy was ſhy of Aſſembling in Synod, or doing any thing there, upon the Summons of the Cardinal, notwithſtanding his Legatine Vapour, for fear of running into a *Premunire* by vertue of ſome former Laws of the Realm. And ſo as yet they aſſembled not, tho' the Parliament began to ſit Twelve Days before the Date of the former Letters. Something was done by the Legate in this Convocation, which may be read in the *Hiſtory of the Reformation* by Biſhop *Burnet*.

Vol.ii. p.324.

*Church Lands Confirmed to* Petre *by the* Pope.

Notwithſtanding the Law that was made in the Parliament laſt Year, Confirming Church Lands to the preſent Owners, yet ſo cautious was Sir *William Petre*, one of the Principal Secretaries of State, that he thought it not ſure enough to rely upon it, and therefore obtained a Bull this Year from the Pope, for the Ratification of the Manors and Lands that he had purchaſed of K. *Henry* VIII, which had formerly belonged to Monaſteries; Abſolving him from all Excommunication for the ſame; and that he might continue his Poſſeſſion of them without Scruple of Conſcience: And commanded the Biſhop of *Cond.* to permit the ſaid *Petre* not to be vexed or diſturbed in relation to the ſaid Lands. This *Bull* is extant in *Dugdale's Monaſticon*, where it is ſpecified, that Sir *William Petre* was ready to Aſſign and Demiſe the ſaid Lands to Spiritual Uſes. The Original Bull was in the keeping of *William* L. *Petre*, deſcended from the ſaid Secretary, *Anno* 1672.

Vol.iii. *at the End.*

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## CHAP. XXXV.

### *The Death of Biſhop* Gardiner, *with ſome Remarks upon him. Biſhop* Gardiner *and Biſhop* Bonner *bloody.*

*Some Account of Biſhop* Gardiner.

AS this Year brought many Proteſtant Biſhops and Divines to their Deaths, ſo it brought their great Perſecutor, in the midſt of his Bloody Triumphs over them, to his End. For in *November*, the next Month after the burning of *Ridley* and *Latymer*, *Stephen Gardiner*, Biſhop of *Wincheſter*, and Lord high Chancellor of *England*, Deceaſed: A Man of good Learning and great Parts, but of infinite Pride, Ambition and Malice, and moſt fatally ſet againſt the Goſpel, and the Profeſſion of it. For the Prevention of which he ſhed abundance of innocent Blood. *Hollingſhed* is miſtaken both in the Day of his Death, and in the Place where he deceaſed: Making the former to be *November* the 9*th.* and the latter, his Houſe at *Wincheſter* Place by St. *Mary Overies*. To aſſign the Truth of which, we are enabled by a Letter dated *November* 14. 1555, wrote from *London* by *Crich* to the Earl of *Shrewsbury*, whoſe Servant he was; the ſaid Earl being then in the *North*. In which Letter he ſignified the News of the Departure of the Biſhop in theſe Words. 'My Lord of *Wincheſter*

Hollingſh. *p.* 1130.

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‘*ſter* (whoſe Soul God pardon) is departed; and his Bowels were buried at St. *Mary Overies* in *Southwark*: But his Body, (as the Saying is) ſhall be carried to *Wincheſter* to be buried there, [and ſo it was.] What time he departed is not yet certainly known; but moſt ſay, he died on *Thurſday* Night, being the 12th Day of this Inſtant, about Two of the Clock at after Midnight at *Weſtminſter*, and was brought in his Barge from thence to his Houſe in *Southwark*.

*His Pedigree*

As for his Pedigree, he is ſaid to be miſbegotten, and *Godwin* writes, as tho' he were Baſe-Son to *Woodvile*, Biſhop of *Saliſbury*, under K. *Edward* IV, as he credibly received it from a Relation of that Biſhop, (And ſo I have ſeen it recorded in the Heralds Office:) and that the ſaid Biſhop married his Mother to *Gardiner*, one of the meaneſt of his Followers; and committed the Child to ſome who were to take particular care of his Education. It is ſure, when *Gardiner* was Abroad in Embaſſies, he uſed to ſubſcribe himſelf *Stevens*, or *Stephens*, as tho' he cared not for his Surname; tho' yet it muſt not be denyed that he wrote himſelf by his Surname alſo ſometimes. And I have ſeen his Coat of Arms in an old Heralds Scrol, together with other Coats, painted, as I have Reaſon to believe, when it was firſt given him, being then only Dr. *Gardiner*, and a Dignitary. Which Coat reſembleth the Bearing of the Family of the *Gardyners* of *Glemsford*, near *Ipſwich* in *Suffolk*; but with an Abatement, *Viz.* Within a Bordure engrailed, Argent, a Field Azure, a Chevron of the Firſt charged with three Garlands Gules, between as many Griffins Heads Erazed of the Firſt. Yet I have ſeen a very good Picture of him when Biſhop of *Wincheſter*, belonging to Sir *Richard Gibbs*, of *Wheltham* in *Suffolk*, Kt. where his Coat of Arms varies, being within the Garter, the See of *Winton* Impaled with his own, which there, is Azure, a Croſs Or, charged with a Garland Gules, between four Griffins Heads Eraſed Argent, Languid of the Third. Which is the very Coat of the *Gardyners* of *Glemsford*. But I ſuppoſe this was the Error of the Painter. Upon the Frame is written *Vana ſalus Hominis*; which I take for his Motto. This Picture was drawn, when he was of the Age of Fifty three. He is repreſented with a ſquare Cap on his Head, his Complexion ſwarthy, a ſevere Face, ſhaved cloſe, his Eye lidds ſomewhat hanging over his Eyes; Stone Rings upon both his Fore-fingers, habited in a White Garment cloſe at the Wriſts, with a Tippet over it.

*His Armes.*

*His Picture.*

*Ponet's Character of him. Treat. of Politic Power.*

There was one, (namely he that ſucceeded him in his Biſhoprick under K. *Edward*) left this Character of him, concealing the Biſhop's Name under the Periphraſis of *the Doctor of Practices*: ‘Albeit this Doctor be now [under Q. *Mary*] but too late, thoroughly known, yet it ſhall be requiſite that our Poſterity know what he was, and by his Deſcription, ſee how Nature hath ſhaped the outward Parts, to declare, what was within. This Doctor hath a ſwart Colour, hanging Look, frowning Brows, Eyes an Inch within his Head, a Noſe hooked like a Buzzard, Noſtrils like a Horſe, ever ſnuffing into the Wind, a Sparrow Mouth, great Paws like the Devil, Talons on his Feet like a Gripe, two Inches longer than the natural Toes, and ſo tyed to with Sinews, that he cannot abide to be touched, ANNO. 1555. 'nor ſcarce ſuffer them to touch the Stones. And Nature having 'thus ſhaped the Form of an old Monſter, it gave him a vengeable 'Wit; which at *Cambridge*, by Labour and Diligence he had made a 'great deal worſe, and brought up many in that Faculty, *Wriotheſly*, '*Germain Gardiner*, (whom he cauſed ſpeedily to be hanged, leſt he 'ſhould have too much diſcloſed his Maſter's Art) and among ma'ny others, the Maſter or Proctor of Practiſes, *Paget*.

*His Study and Courſe to prefer himſelf.*

'This Doctor, to give ſome Signification of his Nature and Cun'ning to come aloſt, that he might do the more Miſchief, betrays his 'Maſter Cardinal *Wolſey*; and, more than any other, labours the Di'vorce between K. *Henry* and the Dowager. And by and by he ear'neſtly ſought to have rid in the King's Boots. Worſe could not 'content him. But when he ſaw that would not be, and conſidered 'it better to have Store than one only Perſon, (for ſo, perchance, he 'might have found them ſometime not all clean, when he ſhould have 'uſed them; and alſo it ſhould be a Let to bring to paſs that he 'purpoſed) he changeth his Purpoſe, and becauſe none ſhould re'member his Practices, nor ſuſpect the reſt to come, he ſhaveth his 'Crown as broad as a Sawcer, *&c.* [and takes holy Orders.]

**Gardiner's Craft.**

The ſame Author adds, That when *Gardiner* ſaw how ill affected the Nation ſtood toward the Match that he had the making of, between the Queen and *Philip*, he ordered it ſo, that it ſhould be given out, that the Lord *Paget* was the great Doer of it. 'He was ex'cellent in the Art of Practices, as it well appeared: For when he 'had wrought and made ſure the great Marriage, to avoid the Ha'tred of the People, he made his Scholar [*Paget*] to Father it, and to 'have the outward Thank.' The ſame Writer ſhewed how Obnoxious this Biſhop was to the extremeſt Capital Puniſhment by Reaſon of Treaſon; that is, in holding ſecret Correſpondence with the Pope. But he obliged liberally ſuch as knew his Doings, and might have accuſed him. For ſo he tells us: That he ſpent Yearly the half of his Biſhoprick in Bribing, or elſe he had loſt his Head long before; for the Treaſons were not altogether unknown, albeit they were covered and hid. A more particular Account of this, and other things before generally ſpoken, we ſhall have in what follows.

*Where Bred.*

He was firſt bred at the Univerſity of *Cambridge*, being of *Trinity-Hall* there, and after taken into Cardinal *Wolſey*'s Family, and was preferred to be his Secretary; and by him advanced to the King's Service; as many others of that Cardinal's Servants were. And being reſolved to puſh on his own Fortunes, he complied with the King in all his Will and Pleaſure; and particularly was a great Inſtrument in K. *Henry*'s Divorce from Q. *Katherine*, ſome Years before Archbiſhop *Cranmer* was concerned in it. For in the latter end of the Year 1527, he, with *Edward Fox*, Doctor of the Civil Law, and Provoſt of King's College in *Cambridge*, was ſent in Embaſſy to the Pope at *Orviet*, whence he had eſcaped out of Impriſonment at *Rome*, after the ſacking of it. Their Buſineſs was to procure from the Pope a larger Commiſſion than that which Dr. *Knight*, the King's Secretary, a little before had obtained. That which *Knight* had obtained was a Diſpenſation paſt by his Holineſs, and a Commiſſion for the Lord Legate of *York*, to ſet upon the King's great Buſineſs: Which Diſpenſation and

*His Embaſſy to the Pope.*

Commiſſion were brought to the King by *Cambara*, the Pope's Protonotary: *Cambara* then telling the King from the Pope, that if theſe were in any Point thought inſufficient, or any thing by Learned Men could be deviſed to be added thereunto, in order to the effectual Determination of the Matter, he would readily do it.

*The Effect thereof.*

*Gardiner* and *Fox* having firſt waited upon the *French* King in their Way, according to Inſtructions, for his forwarding the King's Buſineſs with the Pope, (from which King they obtained an earneſt Letter to the ſaid Pope in King *Henry*'s behalf, not without threatning) they travelled from *Paris* to *Orviet*. They carried with them Letters from the King and the Cardinal to the Pope. They carried alſo a Book of the King's compoſing relating to this Matter, (which the Pope read himſelf) beſides Letters to other Cardinals there, as *Sanctorum quatuor*, *De Ancona*, & *de Ravenna*. In fine, They obtained of the Pope the Commiſſion to two Legates, the Cardinal of *York* and *Campejus*, to Examine the King's great Cauſe, which was framed according to the King's Deſire. The Effect of all this Negotiation, with the Sum of the ſeveral Meetings of the King's Ambaſſadors with the Pope; and much of this Intrigue are contained in ſome Letters from *Gardiner*, and the other Ambaſſadors at the Pope's Court, to the King and Cardinal; which Letters are remaining among *Fox*'s Manuſcripts. But hence we ſee how active this Man was in the King's Divorce, before *Cranmer* came to the Court, or was heard of. But *Cranmer* had all the Blame, and *Gardiner* had every thing not only forgiven and forgotten, but not ſo much as laid to his Charge.

*Vid. Memor.* Henry VIII.

*His high Promotion.*

For before his Death, *Viz.* under Q. *Mary*, he was advanced to be of the Order of the Garter, Preſident of the King and Queen's Privy Council, and Lord High Chancellor of *England*. And he ſent forth Commiſſions by his own Authority, without any other of the Privy Counſellors, (as he did to the Church of *Wells*) and offered Pardon where he thought fit; as he did to *Latymer* and others. Which made Doctor *William Turner*, in his Book printed about this time, uſe theſe Words of him: 'One is now clome up ſo high, that beſides that he is a Knight 'of the Garter, [or rather Prelate of the Garter] and a great Lord, is 'alſo High Chancellor of *England*, and Preſident of the Council, 'and is above all the Lords, both Temporal and Spiritual, of the 'whole Council. And ſo Lordly behaveth himſelf, that without the 'Knowledge of the reſt of the Council, he ſendeth forth Commiſſions, as he did of late to *Wells*, by Dr. *Edgeworth*, and offereth 'Pardon alone, as he did to Mr. *Latymer*; as though he were either King of *England*, or elſe had the Queen, and all the Councils 'Heads under his Girdle.

*New Book of Spir. Phyſick.* fol. 89.

*Gardiner's Riſe.*

But to take ſome particular View of him under the Reign of King *Henry*. Being Secretary to Cardinal *Wolſey* at the time the *French* King was the Emperor's Priſoner, the Cardinal, and this his Secretary penned a League at the Treaty at *More* in *Hertfordſhire*, the Cardinal's Houſe: Which League was between the *French* King's Mother, then Regent, and King *Henry*, for payment of great Sums of Mony, owing to King *Henry* from *France*. Upon the Penning this League, chiefly done by *Gardiner*, the King was ſo well pleaſed with it, that he took him into his Service, and made him Secretary to himſelf; which happened before the Depoſing of the Cardinal; and when the Biſhoprick of *Winton* fell void, he gave it him. Somewhat before which he was taken by the King into his Council; and continued ſo for the moſt Part of the King's Life, eſpecially in Matters relating to *France*.

Gardiner *cauſed* Pole *to be expelled* France.

When Cardinal *Pole* came into *France*, to ſtir up that King to take Arms againſt King *Henry*, becauſe he had expelled the Pope out of *England*, *Gardiner* was then Ambaſſador there, and advertiſed the King thereof; and ſo procured the Cardinal to be turned out of *France*. And that might give the ground, that there was ſo little Underſtanding between *Pole* and *Gardiner* afterwards, when they were both flouriſhing in *England* together in Queen *Mary*'s Days.

*Effects a difficult Buſineſs between the King and Emperor.*

When *Wincheſter* came out of *France*, he was ſent Ambaſſador to the Emperor about certain Articles in the League, being in Debate. Dr. *Thirlby* and Dr. *Carne* were then Ambaſſadors at that Court, and joined in Commiſſion with him. Theſe two could not bring the Matter in Debate to any effect; but when *Winton* was ſent and tranſacted it, an End was put to it. And when any thing was in Conteſt and Diſpute about the *French* King, the Emperor and King *Henry* for Leagues, our Biſhop of *Wincheſter* was always called to make Anſwer; becauſe he had the *French* Tongue perfectly, and knew the Affairs that were between them and us.

*Not ſuffered to come to hear the Diſcourſe between the King and* Fr. *Ambaſſadors.*

A little before the King's Death, the Ambaſſadors of *France* came to the Court: Then the Biſhops of *Winton* and *Durham* accompanied them, and brought them up to the King's Attire Chamber; and they were brought in to the King where he lay, but the two Biſhops were not ſuffered to go in. No; becauſe, I ſuppoſe, Matters were then to be diſcourſed, which would not be to their Mind; namely, concerning making a Reformation of Religion, which both Kings, at that time, were reſolved upon. Theſe Matters I collect from Biſhop *Tonſtal*'s Depoſitions at *Gardiner*'s Tryal in King *Edward*'s Days. Who alſo then declared, that in King *Henry*'s time, he did allow all his Statutes, Articles, Injunctions, Proclamations, as were then Decreed; and did ſet forth the ſame accordingly: And made a Book againſt the uſurped Power of the Biſhop of *Rome*; which was that Intitled, *Concerning true Obedience*.

The Council *eſteemed him not.*

*Wincheſter* did much value himſelf, becauſe he was ſo often called for by the Council upon *French* Matters; and imagined it was done out of great deference to his Judgment and Wiſdom. But altho' the King's Counſellors did ſometimes make uſe of him for the Tongue's ſake, when others were abſent, yet they did not beſt like his Doings in Matters of Religion. Which the King himſelf did once diſcloſe to him at *Greenwich*.

*The King will not have him in his Will.*

More than three Weeks before the King dyed, being very Sick he made his Will: Sending for divers of his Council, *Viz.* The Earl of *Warwick*, the Earl of *Hertford*, the Lord Privy Seal, the Maſter of the Horſe, and Sir. *William Paget*, Secretary, to Conſult with them about it. And when ſome Body had named the Biſhop of *Wincheſter* to be one of his Executors, the King put him out, and would not have him in any wiſe named in his Will. And at that Time he gave them ſtrict Charge and Commandment, that he ſhould never be of his Son's Council. *For he is ſo Willful and Contentious,*

*tious*, ſaid the King, *that you ſhall never be quiet, if he be among you;* with ſuch like Words. This was Part of the Earl of *Warwick*'s Evidence before the Commiſſioners at *Wincheſter*'s Trial.

*King* Henry *often chid* Gardiner.

Whether it were *Wincheſter*'s rigid Temper, or his Miſcarriages in the Management of the Affairs the King employed him in, he was often ſeverely checked by the King. But yet ſuch was his Compliance with the King in all Things, that he maintained his Ground almoſt to the King's dying Day; tho' the King loved him not, yet eſteeming him a Man fit for his Service. The Earl of *Wiltſhire* and he, being then Secretary, were once ſent Abroad Ambaſſadors together, and at their Return, the King did diſlike ſomewhat of their Managery of his Buſineſs, and moſt ſeverely fell upon *Gardiner* in the Earl's Preſence. Whereat *Gardiner* being ſomewhat diſmayed, the King took him apart in his Bed-Chamber, and comforted him, and ſaid his Diſpleaſure was not ſo much to him, as he took it: But that he durſt more boldly direct his Speech to him, than to the Earl. And from that Day forward, *Gardiner*, (according to his own Relation in one of his Letters) was never put out of Courage; but if any Diſpleaſant Words paſſed from the King, *he folded them up in the Matter*, (I uſe his own Expreſſion). This the King did not like; for he would have ſuch as he chid, to ſhew great Sorrow and Subjection. *Gardiner* was reported unto him not to have ſtooped, and that he was ſtubborn. The King upon this would commend unto him the gentle relenting Nature of ſome other Gentlemen, that wept at every one of his Words. When the King gave him the Biſhoprick of *Wincheſter*, he told him, he had often ſquared with him, but he loved him never the worſe. And for a Token thereof, gave him the Biſhoprick.

*Letter to the L. Protector.*

*The King's Saying, when he gave him the Biſhoprick.*

*What the Biſhop thought of the King's angry Letters.*

The King alſo, would oftentimes write to him very angry Letters, (which the King uſed to call *Whetting*,) which, ſome that were privy to them, reckoned a Sign of the great Danger the Biſhop was in: Yet the Biſhop, (if you will believe himſelf) feared nothing at all. For he eſteemed him a Wiſe Prince, and whatſoever he wrote or ſaid for the preſent, he would after conſider the Matter as wiſely as any Man; and nothing hurt, nor inwardly diſfavour him, that had been bold with him.

Gardiner, *while Ambaſſador, holds Correſpondence with the Pope.*

About the Year 1538, A Diet was held at *Ratisbone*; whither King *Henry* ſent Biſhop *Gardiner* and Sir *Henry Knevit*, his joint Ambaſſadors: Where alſo was *Contarini*, a Legate from the Pope. This Legate brought Letters from the Pope to *Wincheſter*; and going away ſuddenly, deſired an *Italian* Merchant, named *Lodovico*, to go to *Wincheſter*, and to haſten his Anſwer to the Pope's Pacquet; for that the Carrier was ready to depart in a Day or two. This *Lodovico* ſoon after meeting one *Wolf*, Steward to Sir *H. Knevit*, prayed him that he would tell the *Engliſh* Ambaſſador what the Legate deſired. *Wolf* told him, there were two Ambaſſadors, and asked him, *Which*? He ſaid, *He knew not that*. But he ſaid, It was a Biſhop, whom he ſtiled *Reverendiſſimo*. This *Wolf* diſcovered to Mr. *Chaloner*, Sir *Henry Knevit*'s Secretary. And him *Wolf* carried to *Lodovico*, that there might be another Witneſs beſides himſelf, and then pumped him ſo in *Chaloner*'s Company, that he again ſpake of it. This whole Matter was fully related by theſe two Perſons to *Knevit*. And he ſent

*ANNO* 1555. ſecret Notice of it to the King. The King thought fit, at that time, to put it up; and ſent Word to *Knevit* and the Biſhop, (who had Words together about this) that they ſhould both Unite and mind his Buſineſs. But it ſeems *Lodovico* went the next Day unto the Biſhop; and he, by ſifting the Buſineſs, found out, that *Lodovico* had mentioned it to the Servants of the other Ambaſſador. So he ſent for Sir *Henry*, and made to him a great Exclamation againſt poor *Lodovico*; ſaying, that he had Poiſon in his Diſh, and a Knave was ſuborned to be his Deſtruction. He told *Knevit* alſo, That he had cauſed the Emperor's Miniſter *Granvela* to lay up *Lodovico* in Priſon, and examine him. *Knevit* would have had him before them both, under Examination: But the Biſhop would not; ſaying, *He had referred it to* Granvela. [who was a great Friend to the Pope] *Wolf* the firſt Diſcoverer, who had been long Sick of a Cough of the Lungs, and dyed within two Weeks after, on his Death-bed took the Maſs, (and that before *Knevit*) avowing that what he had before reported of the Biſhop was true: And it was writ down in *Wolf*'s Will; to which he ſet his Hand. This is the Effect of the Evidence of the Lord *Paget*, when he was produced a Witneſs againſt the Biſhop in King *Edward*'s Time.

*Ballads made upon him.*

He was little loved in King *Henry*'s Reign. For even Players and Minſtrels railed on him; and others made Ballads and Prints of him. Of which he took Notice and Complained in one of his Letters. He was once appointed to Victual the King's Navy. Then he procured *Wedneſday* to be obſerved by Abſtinence from Fleſh; which was therefore called, *the Biſhop*'s *Faſting Day.* And hence proceeded one of the Rhimes made upon him, with this Burden, Wincheſter, Wincheſter, *Grand Mercy for your Wine*, *beſhrew your Heart for your Water*.

*Left out in a Commiſſion for Religion.*

When the laſt Book of Religion was by the King's Order compoſed, and a Commiſſion was iſſued out to certain of the Biſhops and Learned Men, the King lift *Gardiner* out of that Commiſſion, as the Lord *Paget*, the King's Secretary teſtifyed at the great Trial of that Biſhop under King *Edward*. The Reaſon whereof was, *he ſaid*, becauſe the King thought him willful in Religion, and much bent to the Popiſh Part.

*How far he complied with the Reformation.*

In the beginning of the Reign of King *Edward* VI. great Labour was uſed with this Biſhop, to bring him into a Compliance with the Government and the Reformation intended: And that becauſe he had been an old Courtier, and Privy Counceſlor, much employed in Embaſſies and Affairs of State. And they trained him along a good Way. He took the Oath of Supremacy to King *Edward*. He declared his Approbation of the taking away of Ceremonies and Images abuſed. He agreed that Monaſteries and Religious Houſes, were juſtly diſſolved. When by King *Edward*'s Injunctions Images were taken away, he exhorted the People in his Sermons to be contented therewith. He referred it to the Arbitrement of Politic Rulers, the taking away, or tranſpoſing of Chauntries, Obits, &c. He liked well the Communion Book ſet out by K. *Edward*. The Book of Common-Prayer he was Content to keep himſelf, and to cauſe it to be kept by others. He yielded and granted to all the Injunctions, Statutes and Proclamations, put out by the King, and Superior Powers. This was the ſum of the Articles brought to him to ſubſcribe from the Privy Council: Which he did, but I doubt whether with his free Conſent; having been ſubſcribed by him after he had layen for ſome ſpace of Time a Priſoner in the *Tower*.

*His firſt Troubles.*

The firſt Occaſion of Trouble he met with was for Diſobedience to the King's Royal Viſitation, in the Year 1547. Refuſing then to receive Injunctions and Orders; and for Obſerving all the Popiſh Superſtitions in his Church. For which he was ſent for to the Council, and layd in the *Fleet*.

*Letters paſſed between the Archbiſhop and* Wincheſter.

During his being here, which was not long, there paſt ſome Letters between the Archbiſhop of *Canterbury* and him: He had urged to the Archbiſhop the State of Religion in King *Henry*'s Days; from which he, and the Clergy, and the Council did begin ſo much to vary. *Wincheſter* reminded him of the *King*'s *Book*, as he called it, eſtabliſhed by Parliament. But the Archbiſhop in his Anſwer told him, that he indeed called it ſo; and that the King was ſeduced; and that he, the Archbiſhop, knew by whom he was compaſſed in that Book. But *Wincheſter* ſharply replyed to him. 'That the Book was acknowledged by the Parliament as the King's Book; and that the Archbiſhop himſelf, commanded it to be Publiſhed in his Dioceſs, as the King's Book. And that if he thought it not True, he ought to think his Grace would not for all the Princes Chriſtned in the World have yielded unto. And he threatned the Archbiſhop, that if he made this Matter more Public, and Charged the late King with being *Seduced*, he would Vindicate his Maſter, as one of his old Servants.' And whereas the Archbiſhop had adviſed him, to bethink himſelf of his preſent Condition, lying now in Priſon, *Wincheſter* replied to this with ſeemingly much Satisfaction, 'How himſelf was arrived to that Haven of Quietneſs without loſs of any Notable Tackle, *as the Mariners ſay*, which, *he ſaid*, was a great Matter as the Winds had blown; and with a little Flea-biting conveyed to an eaſy State. He adviſed, that ſeeing King *Henry* dyed ſo Honourably, and ſo much lamented, and was concluded to be received to God's Mercy, the Realm ſhould not be troubled during the King's Minority, with Matters of Novelty, there being ſo many other Things for the King's Counſellors to regard.

*Concerning the King's Book.*

*Concerning the making of Homilies.*

The Archbiſhop had perſwaded *Wincheſter* to ſpend ſome of his Leiſure Thoughts in compoſing ſome good Homilies for the Uſe of the People; which the Archbiſhop ſignified he was intent upon. But *Wincheſter* knew he ſhould ſtop the Archbiſhop in his Demand, by giving him a *Specimen* after what manner he ſhould write Homilies, drawing into them ſuch Doctrine as the other would not approve off: And he gave him an Inſtance, how he would proceed, if he were to write *De Vita perfecta*: Suggeſting thereby it would be better for the Archbiſhop's Purpoſe, that *Wincheſter* ſhould be let alone writing Homilies. In fine *Wincheſter* wrote his Judgment to the Archbiſhop, 'That it were better to let the People alone without them altogether. For People went to Heaven before without them, and he truſted they ſhould follow after them, tho' they had no Homilies. And ſo after this Scoffing manner he diſapproved of the Pious Endea-

vours

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vours of Archbiſhop *Cranmer* for the bringing the People out of Ignorance, and the Inſtructing and Edifying them in true Religion.

*Conference between the Archbiſhop and* Wincheſter, *concerning the Homily of* Salvation.

And as he conferred with this Biſhop by Letter, ſo he did alſo by Speech; who, being at the Dean of St. *Paul's* Houſe, together with the Biſhops of *Rocheſter* and *Lincoln*, Dr. *Cox*, and ſome other Divines (in Commiſſion I ſuppoſe) conſulting together for the Compoſing ſome Homilies for the Uſe of the Church, ſent for the ſaid Biſhop of *Wincheſter*. There the Archbiſhop ſhewed him the Homily was then in Hand concerning *Salvation*, wherein was Handled the Matter of Juſtification; endeavouring to perſwade him to allow of it, by Reaſoning with him concerning it. But *Wincheſter* pretended, whatſoever they ſaid could not ſalve his Conſcience, and challenged them to ſhew any old Writer, that taught as that Homily did.

Wincheſter's *Letter to the Protector.*

Upon the Return of the Duke of *Somerſet*, Lord Protector of the King's Perſon, from his Victorious Expedition into *Scotland*, *Wincheſter* being ſtill in the *Fleet*, wrote Letters unto him. In one of them he Vindicated himſelf as to his Behaviour in the Royal Viſitation: Shewing that he could not in Conſcience obey ſeveral Injunctions: As the receiving of *Eraſmus* Paraphraſe *Engliſhed*; which was ſo falſly Tranſlated, and ſuch Errors alſo being in the Author himſelf. He objected alſo againſt the Book of Homilies, which was then finiſhed, and enjoyned to be received and uſed in all Churches. He ſignifyed to the Protector, that he, underſtanding ſuch a Viſitation to be in Hand, wrote to the Council to ſtay it, till the ſaid Protector's Return. Which he pretended was intended by him out of the Favour and Care he had of his Grace, who had haſtily allowed of this Viſitation before his Departure to *Scotland*; Whereby, as the Biſhop ſuggeſted to him, he might incur the Danger of breaking an Act of Parliament; againſt which, as *Wincheſter* would Inſinuate, this Viſitation went. He Pretended alſo theſe Proceedings were againſt the late King *Henry's* Honour, and the Safety of the preſent Sovereign. He acquainted alſo the Protector, that in his ſaid Letters to the Council, he touched Lively, but truly, ſome Acts of Parliament, which as he would pretend theſe Proceedings ran Counter to. Whereof he gave ſome Inſtances in a Part of the Letter which is publiſhed elſewhere. Theſe were ſome Tranſactions relating to him, while he lay in the *Fleet*.

*Acts and Mon. among* Gardiner's *Letters.*

*The Biſhops doings at* Wincheſter.

But he was diſcharged out of the *Fleet*, and had his Liberty to Repair to his Dioceſs upon his Promiſe of Conformity. When he was now come to *Wincheſter*, he was very buſy in ſetting forth Matters that bred greater Strife in that City and County, than almoſt in all the Nation beſide. It was reported alſo to the Protector, that he cauſed his Servants to be Harneſſed. And when certain Preachers were ſent down from the Council to Preach in the Cathedral and Dioceſs, he would keep the Pulpit and Preach himſelf; warning the People to fly from ſuch new Preachers, and to embrace only the Doctrine he Preached to them.

*Sent for and Sequeſtred from his Dioceſs.*

Upon this he was ſent for again, and upon a ſecond Promiſe the Council ſet him at Liberty; but to remain at *London*, Sequeſtring him from his Dioceſs for a Time. Now again he fell to meddling in Matters, wherein he had no Commiſſion, nor Authority; Part whereof touched the King's Majeſty. Whereupon he was again Admoniſhed by the King and the Lords. Then he offered before them to declare to the World his Conformity, and Promiſed to open his Mind in ſundry Articles agreed upon. And then, *he ſaid*, that as his own Conſcience was well ſatisfied with the King's Proceedings, ſo would he utter his Conſcience abroad to the Satisfaction of others. But when he came to Preach, (which he did on St. *Peter's* Day before the King) he ſpake Things contrary to expreſs Commandment. And when he came to Speak of the Articles which were enjoyned him to declare, he uſed ſuch a Manner of Utterance, that had like to have cauſed a great Tumult. And Speaking of certain great Matters, preſently touching the Policy of the Realm, ſhewed himſelf a very Seditious Man: As particularly, adviſing that nothing ſhould be altered during the King's Minority

Winchester *Preacheth.*

*The People enrage'd at* Winchester's *Sermon.*

The Reaſon the Council enjoyned him to Preach upon ſuch particular Subjects, and to forbear to ſpeak of others, was becauſe before the ſaid Sermon was Preached, and at the Time thereof, (and as it happened long after) there was ſuch Controverſy and Variance in *London*, and many other Places in the Realm, about thoſe Matters of Religion: And the Council was many times troubled with Complaints of that Nature. But *Wincheſter*, when he came to Preach, inſtead of Managing his Diſcourſe for the Quelling and Appeaſing theſe Popular Jarrings and Conteſts, the Contention at the very Time of his Speaking grew ſo great, that if the King's Majeſty, and the Lords of the Council had not been preſent, the People had plucked the Biſhop out of the Pulpit, they were ſo offended with him: As the Earl of *Warwick* then preſent teſtified.

*Sent to the* Tower.

Upon this Sermon he was Committed to the *Tower*, and Sir *Ralph Sadleir*, and *Hunnings* Clerk of the Council, ſealed up certain Doors of his Houſe, which they thought Convenient.

*Sir* William Peters *his wiſe reply to* Wincheſter.

The Council ſent ſeveral Meſſages to him, and the moſt Honourable Perſonages thereof often came themſelves in Perſon to perſwade him to Subſcribe, and to comply with the King's Proceedings. Once among the reſt, when the Biſhop had ſaid, thinking to enervate the King's Doings in his Minority, that if the King ſhould paſs away Things now, which he ſhould ſee Prejudicial afterwards, he might Reverſe what he had done, and uſe therein the Benefit of his Young Years: And added, that Mr. Secretary *Peters* would ſay as he did, being a Learned Civilian. *Peters* wiſely replyed, the Maſter of the Horſe, the Earl of *Warwick*, and others then preſent, 'My Lord, I 'muſt ſay, that your Saying in a common Perſon is true; but in 'the Perſon of a King, I never read any ſuch Law; and my Opini-'on is, *ſaid he*, that except a King in his tender and young Years 'be bound to his Doings as well as at full Mans Eſtate, it would be 'impoſſible to have that Realm and State well Governed.' Whereunto the Biſhop ſaid little.

These Troubles laſted with *Wincheſter* till the Year 1551, when he was ſolemnly Deprived by a Sentence of the Archbiſhop of *Canterbury*, together with the Conſent and Aſſent of the Biſhops of *London*, *Ely*, *Lincoln*, Sir *William Petre*, Sir *James Hale*, *Leyſon* and *Oliver*, Doctors of the Civil Law, *Goodrick* and *Goſnald* Eſquires, Deligates

*Deprived.*

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ligates and Judges, by a Commiſſion from the King. And ſo he continued a Priſoner in the *Tower*, (and ſo a ſtirring, buſy Man laid aſide) till the beginning of Queen *Mary*'s Reign: When his Sun aroſe again, and appeared brighter than ever it did before. And now he had his Opportunities of taking ſufficient Revenges upon the Men, and the Cauſe, which occaſioned his Sufferings. And indeed he ſpared them not.

*The Biſhop appoints Obſequies for the Pope deceaſed.*

Now this Biſhop was in his Meridian, and all Matters of the Church, and the State too, paſt through his Hands. The Pope dying the beginning of this Year 1555, to declare the Devotion of this Kindom now to that Chair of *Rome*; on the 10th of *April*, our Biſhop, now Lord Chancellor, ſignified the ſame by Letter to *Bonner*, Biſhop of *London*, and required that there ſhould be ſolemn Obſequies ſaid for him throughout the Realm; and alſo certain Prayers, three in number, encloſed in the ſaid Letter, to be uſed at Maſs-times, in all Places, during the Vacation of the Apoſtolical See: And that he ſhould ſee it done in his Dioceſs; and to ſend Word to the reſt of the Biſhops to have it done in theirs; and this by the King and Queen's Command. This Letter and the Prayers are extant in the Regiſter of the Church of *Canterbury*, but they are alſo Printed in *Fox*. And therefore I ſhall not here ſet them down: Only Biſhop *Bonner*'s Letters Miſſive to the Dean and Chapter of *Canterbury*, in purſuance of the Chancellor's Letter, I ſhall, as it is in the foreſaid Regiſter, being not yet made any where publick, as I know.

### *Litteræ Miſſivæ Epiſcopi* Londinenſis.

*The Biſhop of* London*'s Letter hereupon.*

‘AFTER my Right hartie Commendations; I have received of late from my Lord Chancellor, Letters of the Tenor here incloſed: and deſirous that you ſhould have Knowledge of the Contents of the ſame, as I was earneſtly and effectually requiried, I have ſent theſe with the Copy thereof unto you, to th'intent the Matter therein expreſſed, may take that good Effect in the Dioceſs of *Canterbury*, and the Peculiars of the ſame, the Archiepiſcopal See being vacant, which is required and looked for. And thus I commit you to God moſt well to fare.’ At my Houſe in *London*, this xi. of *April*. 1555.

*Your Loving Frende*, Edmond *London.*

*To my Loveing Frends, the Dean and Chapter of* Canterbury: *And in their Abſence to their Vicare general, and Deputies in this behalf, Yeve this with ſpede.*

*Biſhop* Gardiner *Bloudy.*

But the Greateſt Point of all wherein the Biſhop of *Winton* ſhewed his Zeal to the Pope and Popery, appeared in his furious Proſecution to Blood, of all ſuch as would not, or could not truckle to it: The Book of *Acts and Monuments*, is an eternal Monument of his Cruelties towards abundance of poor innocent Men. Nor is all his Severities there recorded. A certain Biſhop unnamed, was made mention of by *Robert Smith* the Martyr, in one of his Examinations before *Bonner*. ‘This Biſhop, *he ſaid*, had at that Time, an innocent Man, a Profeſſor of the Goſpel, in his Priſon, who, when he overcame the Biſhop by Scripture, made him privily to be tyed, and his Fleſh to be torn and plucked away with a pair of Pincers: And after bringing him out before the People, ſaid, *Whether in Jeſt or Earneſt, I cannot tell, that the Rats had eaten him.*’ What Biſhop this was is not mentioned, but I know none more likely to be this Tyrant than *Wincheſter*.

*Reported by Writers to be Mild and Merciful.*

*Watchword, p. 41.*

Indeed it is ſtrange to obſerve the brazen Foreheads of the Popiſh Writers concerning this Man: That notwithſtanding he was ſo notoriouſly known to be the great Inſtrument of Burning and Deſtroying ſo many Profeſſors, yet they repreſent him as a Mild and Merciful Man, and greatly averſe to ſhedding of Blood, and an earneſt Interceſſor with the Supreme Power, for ſaving the Lives of ſuch as the Law condemned. Theſe are *Robert Parſon*'s Words: ‘If a Man ſhould ask any good natured Proteſtant, [*and very good natured indeed he muſt be,*] that lived in Queen *Mary*'s time; and had both Wit to judge, and Indifference to ſpeak the Truth without Paſſion, he will confeſs, that no one great Man in that Government was further off from Bloud and Bloudineſs, or from Cruelty and Revenge, than Biſhop *Gardiner*. Who was known to be a moſt tender-hearted and mild Man in that behalf. Inſomuch that it was ſometimes, and by ſome great Perſonages, objected to him for no ſmall Fault, to be ever full of Compaſſion in the Office and Charge that he then bore. Yea, to him it was imputed, that none of the greateſt and moſt known Proteſtants in Queen *Mary*'s Reign were ever called to Account, or put to Trouble for Religion.’ Mark the marvellous Confidence of the Man, in endeavouring to face out a Thing, the contrary to which was moſt notoriouſly known and ſeverely felt. This indeed was one thing that rendred theſe Popiſh Biſhops ſo abominably hated by all; that they not only brought ſo many to the moſt cruel Death of Burning; but beſides that, exerciſed ſo many Tortures and Inventions of accurate Pains upon them. Some were whipped unmercifully, ſtretched upon the Wrack, their Hands burnt with Candles put under; ſome ſet in the Stocks Hands and Feet for many Days and Nights together; ſome thrown into dark and ſtinking Dungeons; ſome had their Bodies tortured by ſtrange Inventions; ſome pined away and ſtarved in Priſon: And thoſe that died in Priſon were denyed Chriſtian Burial, and thrown out into the Fields. And all theſe Cruelties exerciſed upon them with Mirth and Sport.

*His Diſeaſe and Death.*

The Biſhop, of whom we have ſaid ſo much, was cut off by Death in the midſt of all his Wordly Pomp and Splendor, being taken firſt ill at Dinner, the Duke of *Norfolk* then his Gueſt. The Diſeaſe, and the manner of his Death, take from a Letter wrote out of *England* to Mr. *Bale*, then an Exile abroad. ‘That his Diſeaſe was *Hydrops Acidus, & Prodigioſa Scabies*, (I leave it to Phyſicians to *Engliſh* it) Taken, as was commonly reported, by Drinking or Whoredom. For he had indulged much to both thoſe Vices in his Life time. In his Sickneſs he ſtunk like a Jakes; his Breath not to be endured; his Body diſtended, his Eyes diſtorted and turned inwards; during his Illneſs he ſpake little but Blaſphemy and Filthineſs, and gave up

*His Eyes diſtorted and turned inwards*

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‘the Ghoſt with Curſes in his Mouth in Terrible and Unexpreſ‘ſible Torments. He dyed very rich, worth 90000 Crowns. God gave him not his Deſire to out live *Cranmer* Archbiſhop of *Canterbury*, his great Antagoniſt, whoſe Death no Queſtion he would have been glad to have ſeen.

*He encouraged Learning in his Family.*

Yet let me ſubjoin one or two Things to his Commendation: He affected Learned Domeſticks, and countenanced Learning in his Family: He would take in young Univerſity-Men, ſuch as were of good Parts and great Hopes; ſeveral of theſe ſo entertained by him, were afterwards Biſhops, as *White* and *Brokes*, and two were Secretaries of State, and advanced to the Honour of Barons, and employed by the State in great Embaſſies. One of theſe was Sir *William Paget*; to whom *Leland* thus writ;

*Sir* W. Paget. Encomia.

> *Tu* Gardineri *petiiſti tecta diſerti,*
> *Eloquii ſedem, Pieriique chori.*

That is, that being young, *he went into Learned* Gardiner's *Family, which was the very Seat of Eloquence, and of the Muſes.* From his Family, as he had been of his College of *Trinity Hall* in *Cambridge*, ſo he went to ſtudy in the Univerſity of *Paris*. And after ſome ſtay, returned again into the Biſhop's Houſe: And ſoon after became Secretary of State. About this time he married a Gentlewoman, named *Preſton*, by whom he had ſeveral Children. Then he was ſent Embaſſador to *France*, then to the Emperor; and grew very Rich by being Chancellor of the Dutchy, and enjoying other Advantages under King *Edward*. The other was Sir *Thomas Wriotheſley*: Having his Grammar Learning in *London*, where he was born, he was removed to *Cambridge*. I can tell little of his Perſon or Features, only, by *Leland*, I learn he was red-haired; for he ſpeaks of his *Auricomus Vertex*. At firſt he was taken into ſome Office belonging to the Treaſury; and now Sir *Edmund Peckham*, a Privy Counſellor, took notice of him. And when *Gardiner* went Ambaſſador, he took him along with him. Afterwards he fell under the Obſervation of *Crumwel*, who was delighted with his Wit and Dexterity. Then he went Ambaſſador to *Holland* and *Flanders*, to the Emperor's Siſter, the Queen of *Hungary*, and after the Lord *Audley*'s Death, was advanced to be Lord Chancellor, and was the Root of the Noble Family of the Earls of *Southampton*, lately extinct.

*Sir* Thomas Wriotheſly.

Encomia.

And thus did this Biſhop ſhew his Favour to Learning, by encouraging it in his own Houſe. And long before, while he was a Member of the Univerſity of *Cambridge*, he did a good piece of Service to it. For being of ſome conſiderable Influence there, (perhaps Reader of the Civil-Law) he endeavoured to purge that Study; and turned the Minds of the Students thereof from ſome of the *Gloſſematarians*: Whereby he ran into the great Offence of ſome, and had great Contention about it; as *Cheke*, in one of his Letters to that Biſhop in the Conteſt about pronouncing *Greek*, remembred him; and *Leland* praiſed him for, in theſe Words,

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Encomia.

*Tu certe, innumeris Locis ad illum*
*Leges, vel veterem labore grato,*
*Splendorem revocas: Docens victa*
*Tot Gloſſemata, (Opus recentiorum*
*Scriptorum) ingeniis bonis obeſſe.*

Bonner bloody.

To this bloody Biſhop, I cannot but add here the mention of his Brother, in Cruelty, *Bonner*, Biſhop of *London*; who therefore was ordinarily called, *The Bloody Butcher*, and the *common Slaughterman*: And bringing ſo many very innocent Holy Men and Women in *London*, *Colcheſter*, and elſewhere in his Dioceſs unto their Ends, by Burning, Starving, and Impriſonment, was moſt mortally hated by all honeſt Men, as well as the Friends and Relations of the Slain. Theſe would ſometimes ſharpen their Pens, and pelt at him with Letters, wherein they freely expreſſed their Minds towards him, and laid him open to himſelf and to the World. One of theſe Letters, wherein he is not ſpared, is preſerved in *Fox*'s Book, being writ by a Woman upon his burning of *Philpot*. Another I have ſeen in *MS*. wrote this Year in as ſharp a Stile between the Condemnation and Burning of that holy Man.

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## CHAP. XXXVI.

### *Memorable Notes of Things occurring in the Church and State, in the Months of* December, January, February *and* March. *Cardinal* Pole *made Archbiſhop of* Canterbury.

BUT now, by way of Journal, we ſhall ſet down various Events happening from *December* Incluſive to the End of this Year.

Cardinal Pole at the Abbey of Weſtminſter

The Lord Cardinal *Pole*, on the firſt of *December*, was received with Proceſſion into *Weſtminſter Abbey*. Where Eighteen Biſhops met him; and the Archbiſhop of *York* miniſtred with his Mitre. And they went a Proceſſion about the Church and the Cloiſter. Perhaps it was now new Founded and made a Monaſtery again, and celebrated by this Venerable Preſence.

News at Court

The News now ſtirring at Court may be underſtood by a Clauſe or two of a Letter ſent *December* 4. to the Lord Preſident of the Council in the *North*, by *Gargreve*, a Parliament Man, and one of the Council.

Epiſt. Comit. Salop. in Offic. Armor.

'I Truſt the Parliament will end this Week. For now there the Bill for *Firſt Fruits* and *Tenths* is paſt the Commons Houſe, I truſt there is nothing elſe that will be any Stay. It is ſaid the King returns not until after *Chriſtmas*: Nor, as yet, I know not where the Queen's Grace will keep her *Chriſtmas*. But at the End of the Parliament, as I hear, ſhe removeth to *Greenwich*. My Lord Archbi-

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'ſhop of *York*, hath not yet received his Bulls from *Rome*: And he 'doth continue Preſident in *Wales*, and no other there appointed. 'It is not yet known who ſhall be Lord Chancellor, Lord Privy Seal, 'Biſhop of *Canterbury*, nor Biſhop of *Wincheſter*. My Lord Cardinal 'lyeth much at the Court. It is ſaid, That here are divers ill Books 'caſt by Night in the City, that ſhould be conveyed from beyond 'the Seas. But I have not ſeen any of them as yet. And thus truſting ſhortly to wait on your Lordſhip, I humbly take my Leave 'of the ſame; beſeeching our Lord God, long to preſerve your good 'Lordſhip in Health, with much encreaſe of Honour. At *Hogsdon* 'this iv. *Decemb.* 1555.

The Commiſſion for the Subſidy Bill comes forth immediately.

*Your good Lordſhips humbly to Command*, Tho. Gargreve.

*Parliament diſſolved.*

On the 9th Day was the Parliament diſſolved by the Queen at her Place at *Whitehall*: And ſo ſhe went back through the Park to Saint *James*'s.

*Sir* Anthony Kingſton *in the* Tower.

On the 10th, Sir *Anthony Kingſton*, Knight Marſhal, if I miſtake not, and a buſie Member of the late Parliament, was, upon ſome Suſpicion, had to the *Tower*. And ſeveral came after to the *Fleet*.

*One taken at* Paul's Croſs, *and carried away.*

On the 15th of this Month of *December*, before the Sermon at *Paul's Croſs* began, began an Old Man, a Shepherd, to ſpeak certain Things againſt the preſent Religion and Government. Which being looked upon as Railing, he was taken and carried to the *Counter* for a Time. For notwithſtanding all this Firing and Pillorizing, ſo diſguſted were the People with the preſent Affairs, that they would ſometimes utter their Minds.

Philpot *burnt*

The 18th of *December* was Mr. *Philpot*, Archdeacon of *Wincheſter*, carried to *Smithfield*, between 8 and 9 in the Morning to be burnt there for Hereſy.

*A new L. Chancellor and Lord Privy Seal.*

The News of filling two great Places in the State, that had been vacant ſome conſiderable time, was reſerved for Newyears Day; namely, that of Lord Chancellor, void by the Death of Biſhop *Gardiner*; and that of Lord Privy Seal by the Death of the Earl of *Bedford*. Both conferred by the King; to whom the Queen and Council had ſent to Nominate Perſons to ſucceed them. For nothing ſeemed now to be done in the *Engliſh* Court without him and his Direction, though he were beyond Sea. This News did the Earl of *Pembroke* ſend to the Earl of *Shrewsbury* his Brother in Law in theſe Words: 'Theſe ſhall be to let you underſtand ſome News that we have had 'this Morning: Which is, that the King's Majeſty hath appointed 'the Biſhop of *York* Lord Chancellor, and my Lord *Paget* Lord Privy Seal. Other News here is none, ſaving we truſt to ſee the 'King's Majeſty here ſhortly. From the Court, this Newyears day.

*Number of Officers to be at the Execution of thoſe that were burned.*

*Jan.* 14. Came a Letter from the Queen and Council to the Lord Major and Sheriffs of *London*, to give ſubſtantial Order, that when any be delivered to be burned, there be a good number of Officers and others appointed to be at the Execution. Who may be charged to apprehend and commit to Ward, all ſuch as ſhall comfort, aid or praiſe thoſe that are executed. And to charge all Houſholders, not to ſuffer any their Servants to be abroad then, other than ſuch as they will anſwer for.

*Seven burnt.*

On the 27th Day, between 7 and 8 in the Morning, five Men and two Women went out of *Newgate* into *Smithfield* to be burnt for Hereſy; for now they began to burn them in Companies: Of the Men, one was named *Whittle*, a Prieſt, formerly living in *Eſſex*; and another was named *Bartlet Green*, a Gentleman of the *Inner Temple*. One of the Women was *Joan Laiſhford* or *Warne*, Daughter to a Man and a Woman formerly burnt. They were all burnt by Nine of the Clock at Three Poſts. And tho' there was a Commandment given through *London* over Night, in Obedience to the late Order of Council, that no young Folks ſhould come there, yet there appeared at this Execution, the greateſt Numbers as had been ſeen upon ſuch an Occaſion.

*Theſe Perſecutions beget Proteſtants.*

And indeed by the ſight of theſe Burnings, many who came only out of Curioſity to behold, were ſo wrought upon, by obſerving how chearfully and Chriſtianly they took their Deaths, and that they were generally the beſt ſort of People, that they began to conſider more narrowly their Tenets and Doctrines. And hence, at laſt, it came to paſs, that they not only abhorred ſuch Bloodineſs, but diſliked the Religion that practiſed it, and became better reconciled unto the Profeſſion of the Goſpel. So that many who in the beginning of Queen *Mary*'s Days were Papiſts, died for the Proteſtant Religion afterwards. Of this ſort was *Tankerfield*, who was burnt the laſt Summer. And it was thought, that many Thouſands became Embracers of the Goſpel, ſince the beginning of the Perſecution, which was not above a Year ago. So much out were the Queen's *Politicians*; reckoning, by theſe Courſes, to ſuppreſs the Religion. According to what an unknown Perſon wrote to the Biſhop of *London* ſoon after the Execution of *Philpot* the laſt Month. "That as for the obtaining of his Popiſh Purpoſe in ſuppreſſing of the Truth, he put him out of Doubt he ſhould not obtain it ſo long as he went this Way to work. And that he verily believed they had loſt the Hearts of Twenty Thouſand that were rank Papiſts within this Twelve-Month.

*A Prieſt does Penance.*

*February* the 8th, Mr. *Peryn*, a Black Friar, preached at *Paul*'s Croſs. At whoſe Sermon, a Prieſt named Sir *Thomas Sampſon* did Penance, ſtanding before the Preacher with a Sheet about him, and a Taper in his Hand burning; the Lord Major, the Aldermen, and many other worſhipful Perſons, preſent. This Man's Crime was, that he had two Wives, and one was enough to make him do Penance.

*Biſhop of* Winchester*'s Corps carried to* Wincheſter.

On the 24th of this Month were the Obſequies of the Biſhop of *Wincheſter* lately deceaſed. Which were celebrated after this manner. In the Afternoon began the Knell at St. *Mary Overyes*, and Ringing. After that began the *Dirge*. A Pall of Cloth of Gold, and two white Branches, and two Dozen of Staff-Torches burning, and four great Tapers. The Lord *Mountague* the Chief Mourner, and the Lord Biſhop of *Lincoln*, Sir *Robert Rocheſter* Comptroller, and divers others Attendants

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Attendants in Black; and many black Gowns and Coats. And the Morrow Maſs of *Requiem* and Offering done, began the Sermon. And ſo Maſs being done, all repaired to a Dinner at the Lord *Mountagues*. At the Gate the Corps was put into a Wagon with four Horſes, all covered with Black. Over the Corps his Picture made, with his Mitre on his Head with his Arms, and five Gentlemen bearing his five Banners: An Hundred in Gowns and Hoods. Then two Heralds in their Coat Armour, Mr. *Garter* and *Rouge Croſs*. Then came the Men riding, carrying of Torches burning, in number Sixty about the Corps all the Way. Then came the Mourners in Gowns and Coats to the Number of two Hundred, afore and behind, and Cenſing. And there they had a great Torch given them. And ſo through every Pariſh till they came to *Wincheſter*. And as many as came to meet them, had Mony given them. And a *Dirge*, and Maſs at every Lodging.

*The pretended* K. Edward *Executed.*

*March* the 4th, Execution was had upon a young Man, whoſe Name, indeed was *Fetherſtone*, of whom we heard before, giving himſelf out to be K. *Edward* VI. whoſe Sayings and Pretences had occaſioned many Men and Women to be puniſhed. He was hanged, Drawn and Quartered. His Head was ſet upon *London* Bridge the Fifth Day, and his Quarters buried.

*Biſhop of* Peterborough, *his Obſequies.*

On the 5th Day of *March*, were Celebrated the Obſequies of the Biſhop of *Peterborough*. There buried with a goodly Herſe, adorned with Arms and Penſils; two White Branches, and eight Dozen of Staves; with an Herald of Arms and five Banners: And an Hundred in black Gowns and Coats, and a great many poor Men in Gowns: Together with the Morow-Maſs: And after, a great Dinner. His Name was *John Chambers*, the laſt Abbot of *Peterborough*, and the firſt Biſhop there.

*A Blazing Star.*

On the 7th a blazing Star at Night appeared. It ſhot out Fire to the great Wonder and Aſtoniſhment of the People, and continued certain Nights. Whatſoever it imported, a great Mortality by burning *Feavers* followed, and took off a great number of Perſons of the beſt Quality in the City and other Places: And alſo a great Dearth of Proviſions, eſpecially of Corn; inſomuch that many dyed by Famine.

*A Man doth Penance.*

On the 8th Day, while a Doctor preached at the Croſs, a Man did Penance for tranſgreſſing *Lent*, holding two Pigs ready dreſt, whereof one was upon his Head, having brought them to ſell.

*One in the Pillory.*

On the 14th, One was ſet in the Pillory for ſeditious Words and Rumors, and Counſels againſt the Queen's Majeſty.

*Many ſent to the* Tower.

On the 18th, Were divers Gentlemen carried to the *Tower*, by certain of the Guard, *Viz. John Throgmorton*, *Harry Peckham*, *Bethel*, *Turner*, *Hygins*, *Daniel*, *Smith* a Merchant, *Heneage*, of the Chappel, *George* the Searcher of *Graves-End*, *Hodges*, *Spencer*, the two *Rawlins*'s, and *Roſey*, Keeper of the *Star-Chamber*, *Dethyck*, and divers others of Quality: Being taken up upon a Plot of riſing againſt the Queen, which one of the Party named *White*, had diſcovered.

On the 22*d.* of this Month of *March*, at the *Grey Friars* of *Greenwich*, was the Lord Cardinal *Pole* Conſecrated Archbiſhop of *Canterbury*, by ſeven Biſhops Mitred. The Ceremony performed here to faſten the greater Honour upon this new Founded Religious Houſe, which in *Henry*, VIII. his Time had ſhewed itſelf ſo ſtaunch for the Pope, and Q. *Cathærine*, the Queen's Mother.

Pole *Conſecrated Archbiſhop of* Canterbury.

For as this Year had carried off the great Popiſh Prelate *Gardiner*, ſo a few Months after it raiſed another, greater than he. For in the Concluſion of the Year was *Pole* the Legate and Cardinal, Conſecrated as before was ſaid. For tho' he lived at the Palace of *Lambeth*, and managed, in the Supremeſt Station, the Matters of the Church, yet was he not Archbiſhop of *Canterbury*, till the Day after Archbiſhop *Cranmer* was Dead. The firſt Inſtrument exemplified in his Regiſter is Pope *Paul's*, but of Proviſion, for Allowance of the Cardinal to be Archbiſhop. The next Inſtrument is his Conſecration. Which on Sunday, commonly called *Paſſion Sunday*, March the 22*d.* 1555. in the ſecond and third Years of *Philip* and *Mary*, was performed in the Conventual Church of the Friars Minors of the *Obſervance* of the Order of St. *Francis* of *Greenwich*, by *Nicolas* Archbiſhop of *York*, Primate of *England*, and Legate of the Apoſtolic See, and Lord Chancellor of *England*, aſſiſted with theſe Biſhops following,

*Regiſtr. Card.* Poli.

| | | | | | |
|---|---|---|---|---|---|
| *Edm. Bonner,* | Bp. of | *London.* | *John White* | Bp. of | *Lincoln.* |
| *Tho. Thurleby,* | | *Ely.* | *Maurice Griffith* | | *Roff.* |
| *Rich. Pates,* | | *Wigorn.* | *Tho. Goldwel* | | *St. Aſaph.* |

'By the Authority of the Apoſtolic Brief under the Seal of the '*Fiſher*, to the moſt Reverend Father in Chriſt, and Lord *Reginald* 'by the Divine Miſeration Prieſt Cardinal of St. *Mary* in *Coſmedin*, &c.' as the Popes Letter ran. This was read openly by *David Pole*, LL.D. Archdeacon of *Darby*. The ſaid Archbiſhop took his Oath to the Pope in the Parlour, Queen *Mary* being preſent, and looking on. The Archbiſhop of *York* ſaid Maſs in the ſaid Conventual Church at the high Altar, the Queen hearing: Theſe Perſons alſo preſent, *William* Marquis of *Wincheſter*, Lord Treaſurer, *Henry* Earl of *Arundel*, Lord high Steward of the Houſhold, *William* Lord *Paget*, Lord Privy Seal, *William* Earl of *Pembroke*, *William* [*Henry*] Earl of *Suſſex*, *Robert Rocheſter* Knt. Comptroler of the Houſhold, Privy Counſellors; *Thomas* Lord *Fitzwaters*, *William Cook*, LL.D. Keeper or Commiſſary of the Prerogative Court of *Canterbury*; and in the preſence of *Anthony Huſe*, Principal Regiſter, and other Publick Notaries.

*Robert Collins* his Commiſſary, and Canon of *Chriſt Church Canterbury*, was his Proxy, and enſtalled for him.

*Inſtalled.*

*March*, 25. Being the *Annunciation* of our Bleſſed Lady, Bow-Church in *London* was hanged with Cloth of Gold and with rich Arras, and laid with Cuſhions, for the coming of the Lord Cardinal *Pole*. There did the Biſhop of *Worceſter* ſing the Maſs Mitred: Divers Biſhops preſent, as the Biſhops of *Ely*, of *London*, and *Lincoln*; alſo the Earl of *Pembroke*, Sir *Edward Haſtings*, the Maſter of the Horſe, and

*The Cardinal goes to* Bow-*Church.*

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and divers other Nobles. And after Maſs done, they went to Dinner together, as it ſeems to the Biſhop of *London*.

*The Queens Bounty to the Cardinal.*

To qualify the Cardinal the better to live in the Port of a Cardinal, as well as of an Archbiſhop, beſides the Revenues of the Archbiſhoprick, the Queen gave him theſe ſeveral Eſtates, being her Manors and Principal Farms in *Kent*, *Viz.*

| | | *per Annum.* | |
|---|---|---|---|
| The Scite and Manor of *Charing*, which with the Farms and Rents of Aſſize was worth | 60 | 14 | 02 *q.* |
| *Shoram.* | 20 | 19 | 03 |
| *Wald* alias *Penſhurſt.* | 18 | 08 | 04 |
| *Chevening.* | 13 | 09 | 10 *obq.* |
| Fee-Farm of *Wrotham.* | 46 | 10 | 06*di.q.* |
| The Scite of the Manor of *Bexley*; divers Woods there, &c. | 58 | 08 | 06 |
| Divers Lands in the Iſle *De Greyne* [an Iſle lying on the Weſt-end of the Iſle of *Shepey*] and certain Lands in the Marſhes there. | 22 | 06 | 11 |
| *Otford*, Lands there.<br>Fee Farm of *Sonrige* [*Sundridge*]<br>Certain Lands in *Shoreham*, a Mill, a Park. | 86 | 10 | 03 *ob.* |
| Foreſt of *South Frith* [which Foreſt lyeth a Mile South of *Tunbridge*] with the Woods growing as well in the Foreſt, as in the Poſtern, *North-Frith*, *Redmore*, and *Le Trench* Lands; the Rents in all | 500 | 00 | 00 |
| The Rectory of *Kemſing* and *Seal.* | 09 | 13 | 04 |

All theſe in *Kent*, beſides many other Lands and Lordſhips in other Counties, given him to uphold his Eſtate; but all theſe Revenues came into the Crown under Queen *Elizabeth*.

*He is made Chancellor of* Oxford.

And that I may here mention together the Favours and Honours done the Cardinal, in *November* he became Chancellor of the Univerſity of *Oxford*. For by the Direction, as it ſeems of the Queen (who Studied to heap upon him all the Reſpects ſhe could) Sir *John Maſon* in *October* reſigned that Office, to make way for *Pole* to be choſen in his Room: Who accordingly was ſo, the Inſtrument thereof being dated *November* 2. in the Houſe of the Congregation of that Univerſity. And by his Means, now *Oxford*'s Chancellor, I make no doubt it was, that *Petrus a Soto* a *Spaniard*, was Nominated to be one of the Publick Profeſſors of Divinity, together with another *Spaniard* called *Johannes a Garcia*. The Papiſts made this Obſervation from his Name *Peter*, that he Succeeded another *Peter*, namely *Peter Martyr*, (tho' there was one between them, Dr. *Rich. Smith*, who ſucceeded immediately to *Martyr*.) and that the Univerſity was reſtored to what it had been by *Peter a Soto*'s Readings: Who was, *they ſaid*, in the Opinion of all much preferable to his Names ſake *Peter Martyr*. This *Peter* had been Confeſſor to the Emperor *Charles* V. Afterward was placed at *Diling*, whether he retired, and was there ſet over the College

Petrus a Soto *Profeſſor there.*

lege of the Cardinal of *Ausburgh*, to inſtruct the *German* Youth in Learning and Piety. *Peter* was well known to Cardinal *Pole*, and by him, (when the Pope had ſent the ſaid Cardinal into *England* upon Queen *Mary*'s Acceſs to the Crown) had been ſent to the Emperor, to Exhort, and deſire him that he would not let the ſaid Cardinal's Meſſage, (by ſtaying him) lie any longer neglected, which was undertaken by him for the ſake of Religion and Peace.

*Life of Card.* Pole p. 48.

## CHAP. XXXVII.

### *Commiſſions Eccleſiaſtical: And Viſitations by the New Archbiſhop's Order. Preſentments. Rectories and Vicarages vacant.*

AND now we ſhall take ſome View of the Eccleſiaſtical Proceedings, chiefly under the Influence and Direction of the new Archbiſhop.

*Commiſſions for ſearch of Hereticks.* Regiſt. Card. Poli.

Commiſſions went out this Year from King *Philip* and Queen *Mary*, throughout moſt of the Dioceſſes, if not all, for a diligent Search and Diſcovery of Hereticks. The Firſt Commiſſion of this Sort, ſeemeth to have been that for the Dioceſs of *Canterbury*, dated *April* 26, in the Second and Third Years of the King and Queen. The Commiſſion begins with theſe Words, *Foraſmuch as divers Deviliſh and Clamorous*, &c. The Commiſſioners were *Henry* Lord *Aburgavenny*, *George* L. *Cobham*, *Tho. Cheny* Knight, Warden of the five Ports, and Treaſurer of the Houſhold; *John Baker* Kt. Chancellor of the Exchequer; *Richard Thornden*, Suffragan of *Dover*; *David Pole* Clerk, Chancellor for the moſt Reverend Father *Pole*; *Nicolas Harpsfeld*, Archdeacon of *Canterbury*; *Robert Collins*, Commiſſary of the Dioceſs of *Canterbury*; *Richard Fawcet*, *John Warren*, Clerks; *Robert Southwel*, Knight; *Tho. Moyl*, *Henry Chriſpe*, Knts. *William Roper*, *John Tuck*, *George Clark*, *William Oxenden*, *Cyriac Pettit*, *John Web*, *John Driland*, Eſquires: To them, or any three of them. But leſt any Exception might be taken at theſe Commiſſions, as tho' the King and Queen uſurped upon the Eccleſiaſtical Power, therefore in the Concluſion thereof, were theſe Words added.

'And furthermore, We will, and our Intent, and meaning is, 'That the Trial, Judgment and Determination of Hereſy, and of all 'other Things, which as well in reſpect of Perſons, as of the Matters herein expreſſed, being mere Spiritual, and determinable by the 'Eccleſiaſtical Laws, ſhall be referred unto the Determination of 'ſuch, to whom in that Caſe it ſhall of Right appertain. For We 'do hereby declare, That it is not our Intent, or Meaning, that this 'our Commiſſion, or ſuch other like, heretofore graunted and addreſſed into all other Dioceſſes of this our ſaid Realm, ſhould in any 'wiſe be Prejudicial to any Laws or Perſons Eccleſiaſtical, or to the 'Liberties or Juriſdictions of the ſame: But that We will, as we are 'bound, and chiefly being thereunto required, extend and impart our 'Kingly Aid, Help and Favour in the Advancement and Execution

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‘ of the ſame, in all things, which to the Office and Duty of Catho‑
‘ lic Princes appertain. *In Witneſs whereof*, &c.

Such a Commiſſion was alſo granted to the Biſhop of *London*, and the Biſhop of *Ely*; and to divers other Dioceſſes, *Feb.* 8, in the third and fourth Years of *Philip* and *Mary*. Which Commiſſion may be found at full length, in the *Hiſtory* of the *Reformation*; but it wants thoſe Words juſt above cited, extant in the Commiſſion for *Canterbury* Dioceſs.

Collect. p. 311.

*The Archbiſhop's Commiſſions and Viſitations.*

The new Archbiſhop ſoon fell upon his Work of conſtituting Officers, and exerciſing Viſitations. *March* 27, he gave Commiſſion to *David Pole*, LL. D. to be his Vicar General in Spirituals. And another of the ſame Date to the ſame Perſon, to be Auditor of the Audience of *Canterbury*. And another yet of the ſame Date, to the ſame Perſon, to be Official of his Court of *Canterbury*. And another, to be Dean of the Arches, dated *March* 17, 1557. The Date I ſuſpect miſtaken, for he was Biſhop before *March* 17. 1557. And beſides all this Favour to his Nameſake, (but not his Relation, unleſs baſely) reſolving upon an Ordinary Viſitation of his Dioceſs, he appointed him, being his Vicar General, to execute it: Having by Mandate, dated *April* 27. inhibited the Archdeacon *Harpsfeld* to Viſit, rendring him the Reaſon, becauſe he intended to Viſit himſelf. He began with his Cathedral Church, ſummoning the Members thereof to appear on the 18th of *May*; The Archbiſhop's Citation for this Appearance being dated *April* 27.

*Viſits his Church.*

The Names of the Dean and Prebendaries at this Viſitation were (according as they are ſet down in the Regiſter.)

*Egregius Vir* D. *Nic. Wotton*, Decanus.
*Reverendus Pater* D. *Ric. Thorneden*, *Dov.* Epus. Vice Decanus.
*Arthur Sentleger.*
*Ric. Parkhurſt.*
*Hugh Glazier.*
*John Mills.*
*Ric. Fawcet.*
*Tho. Wood.*
*Hugh Turnbul.*
*Ro. Collins.*
*Joh. Warren.*
*W. Darrel*
*Ralph Jackſon.*

The Six Preachers were,

*Robert Serles*
*Robert Hill*
*Richard Turnbul.*
*Thomas Burnel.*
*Ni. Morton.*
*Robert Willanton.*

*May* 28, (the Viſitation being, as it ſeems, adjourned to that Day) Biſhop *Thornden* ſaid the Maſs of the Holy Ghoſt in the Choire of the Cathedral Church, having on his Pontificals, and Mitre. Then *Wood*, the Canon, preached upon this apt Text, *Vade & vide, ſi cuncta ſint proſpera inter pecora, & Renuntia mihi*: ‘ Go and ſee ‘ if all be well with the Flocks, and bring me Word again.

*And Dioceſs.*

The Cardinal alſo prepared Articles for his Dioceſs, to be inquired of in this his Viſitation, both for the Clergy and the Laity; and they were theſe.

### *For the Prieſts.*

Reg. Card. Pole.

*For the Prieſts.*

Whether they obſerve the Divine Offices in the Churches in the fitting Hours, Days and Times. *Item*, Enquiry to be made concerning the Life and Manners of the Rectors, Vicars, and Curates. Alſo whether they diligently, Reverently, and duly Miniſter the Sacraments, and Sacramentals. Alſo whether any Pariſhioner depart this Life without them, by the Fault of their Negligence or Abſence. *Item*, Whether they frequent Taverns, or other Places, whence Infamy or Scandal may ariſe. Alſo, whether they teach Midwives the manner of Baptizing in caſes of Neceſſity, according to the Canons, and expound to them what the Canons mean in ſuch Caſes. Alſo, they ſhall expound the Laws, which declare what, and what kind of Things ought to be done, when it happens a Woman to die in Childbed; who ought not to be buried before the Birth be cut off. And the Counſel is, that when it happens thus, the Womans Mouth be kept open; otherwiſe it ſeems *Prohibitum eſſe ſpem animantis.* Alſo, Whether they have not kept a Book, wherein are writ the Names and Surnames of the Pariſhioners, that are Reconciled. Alſo, Whether there be any Clarks, which formerly were naughtily joyned with Women, which as yet are not Reconciled: Who they are, declaring their Names and their Surnames, and the Places of their Habitations. Alſo, Whether the Ten Commandments and Articles of Faith are recited to the People and Youth by the Paſtors. Alſo, Whether the Prieſts Exhibit Letters of their Orders, and thoſe that are Beneficed, their Titles of their Benefices; and if they obtain more Benefices, their Patents obtained. Alſo, Whether the Sacred Canons be in all Things obſerved, in Matters belonging to Divine Worſhip, and to the living well, Godly, Happily, and Chriſtianly. Alſo, Whether the Name of St. *Thomas* the Martyr, and our Lord the Pope, formerly aboliſhed, erazed and blotted out, be reſtored to their Antient Volumes and Places. And if they are not, that they may be done. Alſo, Whether the whole Clergy and People in the Churches in Divine Service, devoutly pray for the happy State of the King and Queen, with Commemoration of the former Judgments. Whether they ſaid the Divine Service in the *Latin* Tongue? Whether they went with their Crowns and Beards ſhaven? Whether they uſed unlawful Games, as Cards and Dice? Whether they kept Reſidency and Hoſpitality, &c.

### *For the Lay-Men.*

*For the Laity.*

*Imprimis*, Whether they believe the Articles of the Chriſtian Faith, and as far as Humane frailty ſuffereth, keep the Commandments of God, and bewailing their Faults, open and declare them to the Prieſt. Whether they maintain any Hereſy or Error contrary to the Laws Eccleſiaſtical? Whether they refuſe to do Reverence to the Sacrament of the Altar, and affirm that there is not the real, ſubſtantial Body of Chriſt preſent therein? Whether they abſented from Church. Concerning Fornicators, Blaſphemers, Common Swearers, Perjured,

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Simoniacs? Whether they had a Rood in their Churches of decent Stature, with *Mary* and *John*, and the Image of the Patron of the Church. Concerning Necromancers. Concerning ſuch as Marry within the Degrees of Affinity. Whether in the time of *Eaſter* they were not Confeſſed, nor received the Body of Chriſt? Whether they kept any ſecret Conventicles or Lectures? Whether Schools be well kept, and the School-Maſters be Catholic Men, and diligent in teaching? Whether any depraved the Authority of the Biſhop of *Rome*? Whether Taverns and Ale-houſes be kept open upon Sundays and Holy Days; or whether any prophaned thoſe Days, and the like.

**Eaſtbridge** ***Hoſpital Viſited.***

The Antient Hoſpital of *Eaſtbridge*, or *Kingsbridge* in *Canterbury*, ſeems now to have been viſited. It was founded by *Thomas Becket*, Archbiſhop of *Canterbury*, and called, *The Hoſpital of St.* Thomas *the Martyr of* Eaſtbridge. An Hundred an Thirty or Forty Years after it fell into that Decay, or was ſo much abuſed, that *John Stratford*, another Archbiſhop of *Canterbury*, made a Novel Ordination thereof, and a new Charter: Conſtituting certain Laws, and a Form of Government for it, to ſupply the former, which were loſt. The Charter is ſet down by *Sumner*. The ſaid Hoſpital being, it ſeems, gone into Diſorder again (beſides what Notice the intervening Archbiſhops had taken of it) Archbiſhop *Pole* took Cognizance of it's State, and appointed for it theſe Orders among others: 'That they 'ſhould be bound to receive Way-faring, or hurt People, and to have 'eight Beds for Men, and four for Women, to remain there for 'one Night, or more, if they were not able to depart. The Maſter 'of the Hoſpitals was charged with the Burials: And was to have 'twenty Loads of Wood yearly allowed, and 26 Shillings a Year 'for Drink.' This from the Diligent and Learned Antiquarian Mr. *Sumner*, who had *Eaſtbridge* Book, being an old Book of that Hoſpital.

*Antiq.* Cant. p. 111.

***Books taken of this Viſitation.***

The Matters of the whole Viſitation were contained in two Paper Books: One wherein the Acts of Viſitation were writ; and the other, what Things were found and detected. This laſt mentioned, when the Viſitation was over, was delivered to *Harpsfeld* and *Collins*, by the Commandment of *Pole*, with a Commiſſion to reform and correct them.

*Other Commiſſions.*

Other Commiſſions for Viſitation, beſides that to Dr. *Pole*, did the Cardinal now give forth: As one bearing Date *May* 20, to *Nicolas Harpsfeld*, LL. D. and *Robert Collins*, LL. B. to viſit the Deanry of *Charing*, *Sutton* and *Limme*. Another bearing date *June* 1, to *John Nowel*, [or *Newal*] Th. B. to Viſit the Deanry of *Bocking*. And another of the ſame Date to *Thomas Packard*. LL. B. to Viſit the Deanry of *South Malling*, *Pagham*, and *Terring*. Theſe were Peculiars to the Archbiſhop: But beſides theſe Commiſſions, he iſſued out others for other Dioceſſes. A Commiſſion dated *April* 15, was given forth to *Edmund Stuard*, LL. D. Dean of the Church of *Winton*; and *Thomas Stympe*, LL. D. to Viſit the Dioceſs of *Winton*, being now void by the Death of Bp. *Gardiner*. A Commiſſion, *April* 18, to *William Binſley*, LL. B. Canon of the Church of *Peterborough*, to Viſit the ſaid Church, upon the Death of *Chambers*, late Biſhop thereof. A Commiſſion dated *September* 23, to *John Pope*, LL. B. upon the Removal of ***John White*** Biſhop of *Lincoln*, from thence to *Wincheſter*. And, *Laſtly*, A Commiſſion dated *October* 18, to *William Geffrey*, LL.D. and ſome others, to be Officials for the Dioceſs of *Sarum*, Void by the Death of *Capon*, late Biſhop thereof. Theſe were Viſiting Commiſſions:

There were yet other Commiſſions proceeding from *Pole* the Archbiſhop. One for making *Robert Collins*, LL. B. and Canon of *Canterbury*, his Commiſſary General for *Calais*, and the Parts adjacent, dated *September* 2. And *February* 27, a Commiſſion was ſigned to *Richard Thorneden*, Biſhop of *Dover*, *Ad Chriſmandum Pueros in fronte quorumcunque ſubditorum, utriuſque Sexus noſtrarum Civitatis, & Dioceſios*, &c. *Nec non Altaria fixa & portatilia, ſive Viatica, Calices, Campanas, Veſtimenta, & talia Eccleſiaſtica Ornamenta, quæcunque Benedicend*, &c. A Commiſſion for Admiſſion of *William Mowſe*, LL.D. for Advocate of the Court of *Canterbury*. Therein he is commended for his Knowledge of Letters, Probity of Manners, Honeſty of Life, and many other Gifts of Virtue; but not, I dare ſay, for his Conſtancy, turning with all Winds.

*Dr.* **Mowſe.**

**Lincoln** *Dioceſs Viſited.*

It is well, if the People of the Dioceſs of *Lincoln* eſcaped a double Viſitation this Year. For as there was a Commiſſion for it upon the Tranſlation of Biſhop *White*, as was ſaid above; So about *Eaſter*, before he parted with them, he viſited his Dioceſs roundly by Authority and Commiſſion from the Cardinal: When the Kings and Queens Commiſſioners for Hereſy were alſo abroad in the Dioceſs, as I find mention'd in the MS. of this Viſitation.

When this Viſitation was finiſhed, a large Particular thereof was ſent to the Cardinal. I will extract a few of the Preſentments; whereby may be underſtood in what State the Nation ſtood as to their Morals and Religion, and as to their Inclinations to the Goſpel.

*Preſentments in* **Lincoln** *Dioceſs.*

*One preſented for dealing with Wizzards.*

One *Waller* was informed againſt for dealing with thoſe that uſed Magical Arts; having conſulted with one *Atkinſon* of *Tardwel* in *Lincolnſhire*, and one *Toſſel* of *Baltiſham*, in *Cambridgeſhire*, who were Wizzards. He confeſſed, that one of them told him that he ſhould be near hanging the next Aſſizes at ***Northampton***. The other told him that he ſhould eſcape, but much ado, and with great difficulty. And while this Cauſe was depending at this Viſitation, *Waller* was indeed Convicted at ***Northampton*** Aſſizes of Sacrilege, and had hanged for it, but that he made an eſcape.

*A Prieſt Divorced.*

One *Nix* of *Caiſho*, a Prieſt, was preſented, who having been Married and Divorced, conſorted with his Wife after Divorce. For which Penance was enjoined him, both at *Caiſho* and *Bedford*; and Petitioning to be reſtored to his Miniſtring, he was admitted.

Some were preſented for not receiving the Sacrament at *Eaſter*; and being cited to appear at the Viſitation, fled beyond Seas: As namely, *Anthony Meres* Eſq; and one Mrs. *Grantham*, who was fled to the Dutcheſs of *Suffolk* beyond the Seas. The Lady *Anne*, Wife of Sir *Henry Grey*, having ſtood excommunicate a Year, they intended now to take up by a *Capias*.

*One* **Thomas More** *burnt.*

***Thomas More***, being cited before the Viſitor at *Leiceſter*, did ſay, ***This is my Faith, that in the Sacrament of the Altar is not the Body of Chriſt, no more than if I myſelf ſhould give one a piece of Bread, and ſay, Take, eat, this is my Body, meaning mine own Body within my Doublet.***

*Doublet*. Againſt this Man they pronounced Sentence, and got the Writ from the King and Queen *De Hæretico comburendo*. And ſo he was burnt in *Leiceſter* in the Month of *June*. See more of this Man's Condemnation in *Fox*'s *Martyrology*.

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*Thomas Armſtrong*, Eſquire, and his Wife, Convicted of Hereſies, recanted and did their Penances, bearing Fagots in the Cathedral of *Lincoln* in a Proceſſion on a *Wedneſday* in *Eaſter* Week, and the next *Sunday* in the Church of *Grantham*.

*One ſhaves the Crown of a Child.*

One in *Bedford*, in mockery of the Raſure of Prieſts, did ſhave the Crown of a Child under two Years old. The Mayor ſent to the Biſhop of *Lincoln*, being in his Viſitation, to know what was to be done to that Perſon who did this Thing. And he was ordered Publick Penance in the Market at *Bedford*.

*One gives the Sacrament without Auricular Confeſſion.*

One *Hulcock*, Curate of *All-Saints* in *Huntington*, adminiſtred the Sacrament to ſeveral Perſons without Auricular Confeſſion, uſing only a general Confeſſion in the *Engliſh* Tongue, ſuch as was accuſtomed in the time of the Schiſm. He was caſt into *Goal*. Then enjoyned publick Penance; and that being performed he was diſcharged from miniſtring any more in the Dioceſs of *Lincoln*, and ſo he departed.

*A Prieſt lives with his Wfie.*

Sir *Oſwald Butler*, late Rector of *Woodſall*, ſtill lived with his Wife. He was never Ordained Prieſt, yet miniſtred all the Sacraments in the late Schiſm. He did his Penance.

*One ſpake againſt the Bells.*

One *Troughton* was Preſented and Convicted, to have ſaid, *The Bells of the Church be the Devils Trumpets*: And again, *The Evil Church did ever perſecute the good Church, as they do now*. For which Words he was enjoined publick Recantation.

*Several eat Fleſh in* Lent.

Several in *Huntington*, for eating Fleſh in *Lent* without a Diſpenſation, were caſt into Priſon, and enjoyned to carry Fagots two ſeveral Days.

*One ſports at the Prieſt on* Palm Sunday.

One *Burneby*, of *Brampton*, when the Vicar of the Church on *Palm Sunday*, opened the Doors of the Church with the Staff of the Croſs, ſaid in ſport, *What a Sport have we towards? Will our Vicar run at the Quintine with God Almighty?* He ſubmitted himſelf, and was enjoined publick Penance.

*A Vicar carries his Child in his Arms.*

The Vicar of *Spaldwick* was preſented for carrying in his Arms his Child, which he had in Wedlock in the time of the Schiſm, to the Scandal of others. He was enjoined to carry it no more, and to make a Recantation in the Church.

*Some that fled recant.*

Three of St. *Ives*, who had fled becauſe of Religion, now appearing, ſubmitted themſelves, and recanted the Hereſies which they held: And being abſolved from their Excommunication, were put into Priſon, and afterwards carried Fagots.

*A Vicar gives the Sacrament to ſome not Confeſt.*

The Vicar of *Steukley* gave the Sacrament to ſome not confeſſed, and to ſome that deſired Auricular Confeſſion he denyed it. He was caſt into Priſon, and made a Recantation before his Pariſhioners.

*Churches to be furniſhed with Altars and Rood-lofts.*

It was enjoined to the Pariſhioners of St. *Neots*, to rebuild all the Altars that were before the Schiſm in the Church; and that they ſhould ſet up a Rood-loft with the Images. And this to be done by a Pariſh Rate.

Enjoyned to the Pariſh of *Brampton*, to re-edify a Rood-loft, and four Stone Croſſes within that Pariſh.

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*Churches belonging to the Cardinal, wanting Curats or Reparations.*

The Church-Wardens of *Dunſtable* preſented, That their Town was Populous, and that there was neither Rector nor Vicar perpetual among them; and that he that was hired could not preach. And that the Rectory was in the Diſpoſal of the Cardinal. This the Viſitor ſignified to the Cardinal.

The Church-Wardens of *Harlington* preſented the Chancel of the Church to be very ruinous, and that the Rectory pertained to the Cardinal.

The Chancel of *Salford* Church likewiſe, in great need of Repair; the Rectory belonging to the Cardinal.

Several Vicarages, the Rectories whereof belonged to the Cardinal, were ſo ſmall, that they remained void for ſome Years; as *Litlington*, *Dunton*, *Bedford Pauls*, *Newport Panel*.

The Chancels of *Potton* and *Eyworth*, *Dorney*, *Riſley* and *Wutton*, ruinous; the Churches belonging to the Cardinal. So theſe Matters were referred to him. I ſuppoſe theſe Churches aboveſaid in *Bedfordſhire*, with their Endowments, were given by the Queen, to the Cardinal for the maintenance of his Dignity.

*The Chancel and Rectory of* Ampthil.

The Chancel and Rectory of *Ampthil* almoſt down to the Ground. The Rector thereof appeared and ſaid, *That the Tithes of the greater part of the Pariſh, and the beſt Land thereof were taken away from the Rector. Namely, The Tithes of thoſe Lands which were encloſed into K.* Henry*'s Parks; as they were from the other Rectors and Vicars of the Neighbour Pariſhes; and that hereby they were ſo impoveriſhed, that the Curates could ſcarcely live upon them.* This was again thought fit to be referred to the Cardinal.

*Vicarages void.*

Many Vicarages void, and that for ſome Years, becauſe of the ſmallneſs of the Livelyhood.

*Hoſpitals preſented.*

The Hoſpital of St. *Leonards* in *Bedford*, and an Hoſpital in the Pariſh of *Todington* preſented. The former of the Yearly value of 16 *l.* 6 *s.* 8 *d.* And the Latter of 8 *l.* 3 *s.* 4 *d.* Theſe were violated, and the Fruits thereof occupied by Lay-men for a great while, in the time of the Schiſm.

*More Churches void, and Chancels ruinous, belonging to the Cardinal.*

*Newport Paynel* in *Buckinghamſhire*, was preſented for having no Vicar, becauſe the Stipend was ſo ſmall. The Chancels of *Bradwel*, *Olney*, *Irnegho*, *Swanbury* in the ſame County, ruinous. All belonging to the Cardinal.

*Preſtwold*, *Kirby-Bellers*, *Lodington*, *Ulveſtone* in *Leiceſterſhire*, if I miſtake not, had neither Vicars nor Rectors; and of the Cardinal's Patronage.

In *Lincolnſhire* were one and Fifty Rectories appropriate, belonging to the Cardinal, whereof the Chancels and Manſion-Houſes were ruinous. And Four and Twenty more belonging to the Biſhop of *Lincoln*, the Chancels and Manſion-Houſes whereof wanted Reparations: And four and Twenty more Rectories, belonging to other Perſons in the ſame Condition. So that there were a Matter of an Hundred Chancels and Rectors Houſes, beſides Vicarages and their Chancels, in *Lincolnſhire*, now in ruinous Caſes.

*Some marry Nuns.*

One *Otby* married *Jane Miſſenden* a Nun. She was ſeparated and divorced by the Biſhop, *A Menſa & a Thoro*, *From his Bed and his Board*. Two others of *Gainsborough* married two other Nuns; and theſe were divorced alſo by the Biſhop.

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*Some eat Fleſh in Lent.* Two at *Boſton* ate Fleſh againſt the Law of the Catholic Church, and were put to Penance of carrying a Quarter of Lamb about the Market of *Boſton*, bare-legged and bare-headed.

*Fornication preſented.* A Man and a Woman of *Lincoln* were preſented for Fornication. The Biſhop ſet her this Puniſhment, that the ſaid Woman ſhould ride through the City and Market in a Cart, and be rung out with Baſins.

*Injunctions and Articles.* Many other Preſentments and Detections there were, too long to be here inſerted. The whole Sum of them, together with the Biſhop of *Lincoln*'s Injunctions to the Dean and Chapter of *Lincoln*, and certain Articles of Enquiry to be Adminiſtred this Viſitation, are caſt into the *Catalogue*, which will have this Benefit, that whoſo peruſeth them may ſee, what extraordinary Diligence was uſed to ſuppreſs the Religion, that had ſpread in theſe Parts: How roundly they exerciſed Diſcipline, even upon Perſons of the beſt Rank and Quality: How grateful to the Clergy the Liberty of Marriage was, which was granted in the laſt Reign; appearing hence, that ſo many married Prieſts were every where met with in this Viſitation, and how loth they were, even after their forced Divorces, to relinquiſh their Wives: Alſo in what miſerable State the Church was, and in what deplorable Ignorance the poor People lay, while ſuch abundance of Pariſh-Churches were wholly void of Miniſters, and ſo many Chancels and Houſes for them ready to drop down; and not a few of theſe Churches whoſe Emoluments accrued to the Cardinal, and were under his Patronage; a thing that reflected ſurely not a little Blame upon him: How extraordinary rife Adulteries and Fornications were, ſo many Men and Women doing Penance therefore; and other Matters may here be obſerved, not unworthy the Obſervation of ſuch as would take cognizance of theſe Times. No. LI.

*P Paul's Bull. Regiſt. Car. Pol.* The Archbiſhop and Cardinal, *April* 28. ſent to *Bonner* Biſhop of *London*, to give Notice, through the Province, of a Bull of *P. Paul*, dated the 11th of *March*, in the firſt Year of his Pontiff. Exhorting all Chriſtians to pray for Peace between Chriſtian Princes; and granting all Penitents, that confeſſed their Sins and took the Sacrament, the full Remiſſion of them.

CHAP.

## CHAP. XXXVIII.

### *Occurrences in the State in the Months of* April, May, June *and* July, *briefly Noted. A Conſpiracy.* Scotch *Matters.*

APRIL.

WHAT occurred in the Beginning of this Fourth Year of the Queen, we may learn by this Diary following:

*A Proclamation againſt certain Traytors.*

A Plot being now in Hand, and ſeveral concerned in it ſeized and taken into Cuſtody, the reſt were ſcattered and fled. Therefore, *April* 4. a Proclamation was made through *London* againſt certain Gentlemen as Traytors, that were fled over the Sea. The firſt was *Harry Dudley*, and theſe Perſons following, *Chriſtopher Aſhton* the Elder, and *Chriſtopher Aſhton* the Younger, *Francis Horſey* and *Edward Horſey*, *Edward Cornwal*, alias *Corewel*, *Richard* and *Nicolas Tremain*, *Richard Rith*, and *Roger Reynolds*, *John Dale*, *John Caltham*, *Hammond*, *Meverel*, and divers others.

*New Biſhops.*

*April* 15. At *Greenwich* was a Nomination of certain new Biſhops: As Dr. *White*, Biſhop of *Lincoln* to ſucceed at *Wincheſter*, Dr. *Weſton*, Dean of *Weſtminſter*, to be Biſhop of *Lincoln*, (For now there was, or was to be, an Abbot there inſtead of a Dean; and ſo the Dean was to be provided for otherwiſe) and the Dean of *Durham*, to be Biſhop of *Carliſle*. But *Oglethorp*, the Dean of *Winſor*, was, at laſt, put into the See, and the ſaid Deanry of *Winſor* fell unto Dr. *Weſton*. And the Dean of *Durham*, Dr. *Thomas Watſon* was preferred to *Lincoln*; but not before *Auguſt* the next Year. The Temporalities of that See being beſtowed, as it ſeems, upon *Pole*.

*Two caſt for Treaſon.*

*April* 21. Were *Throgmorton* and *Woodall*, or *Udal*, Captain of the Iſle of *Wight*, Arraigned at the Seſſions-Houſe in *Southwark*, for a Conſpiracy againſt the Queen and other Matters, and Caſt to be Drawn and Quartered. The Accuſers were *Roſſe*, *Bedyl* and *Dethick*, who were of the Party. And on the 28th Day they were Executed. The Accuſation was a Purpoſe of Robbing the Exchequer, and making a Rebellion.

*Twelve Perſons to be burnt*

The 24th. Six Perſons were carried, betimes in the Morning, to *Smithfield* to be burnt; all *Eſſex* Men, and two of them, *Drakes* and *Tims*, Miniſters; and ſix more into the Country to be burnt there: Moſt of theſe of *Colcheſter*, where they were burnt.

*L. Chamberlain buried.*

On the 25th Day, Sir *John Gage*, L. Chamberlain to the Queen, was buried.

On the 29th. Were brought to the *Tower* ſeveral Gentlemen of the *Weſt* for Treaſon, *Viz.* Sir *William Courtnay*, Sir *John Perrot*, Sir *John Pollard*, Sir *Nic. Arnold*, (who was in *Wyat*'s Plot and pardoned) Sir *John Chitheſter*, and divers others.

*Abuſive Enterludes.*

In this Month of *April* alſo, came a Letter from the Privy Council, dated the 30th Day, to the L. Preſident of the *North*, to forbid Interludes played in thoſe Parts, expoſing the King and Queen and *Roman* Religion. Some of theſe Players were the Servants of Sir *Francis Leke*, and wore his Badge: Who was therefore required to ſeek for them, and ſend them unto the Council in the *North*. And

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all Juſtices in thoſe Quarters were required to take up ſuch Perſons, and to puniſh them as Vagabonds. The Council's Letter may be read in the *Catalogue*.

No. LII.

*Two Men Executed.*

MAY.

*May* the 7th. *Harry Peckham*, a Son of Sir *Edm. Peckam*, and *John Daniel* were Arraigned at *Guildhall*, and caſt, and ſentenced to die the Death of Traytors, by Hanging, Drawing and Quartering. But not Executed till *July* the 7th, when they were hanged on a Gallows on *Tower-Hill*, then cut down and Headed, and their Heads carried to *London-Bridge*, and ſet up there, and their Bodies buried at *All-Hollows Barkin*.

*A Servant of the Queen's ſet on the Pillory.*

*May* the 9th. One *Leyke*, an Auditor of the Queen's, wore a Paper round about *Weſtminſter Hall*: And after was ſet on the Pillory. His Crime was for deceiving the Queen of her Receipts. For this Man had received certain Sums of Mony from the Queen's Tenants, (for which the Tenants had their Acquittances under his Hand) and afterwards he avowed he had received none.

*L.* Paget.

*May* the 11th. The L. *Paget* having been ſent to the King, had his Paſport Signed by him, to return into *England*.

*Captain* Stanton *Executed.*

On the 12th Day was Captain *William Staunton* Arraigned at *Guild-Hall*, caſt, and ſentenced to be drawn from the *Tower* unto *Tyburn*, and there Hanged and Quartered, for a Conſpiracy againſt the King and Queen, and for other Matters. And, accordingly, on the 19th Day, Execution paſſed upon him: And his Head was ſet on *London-Bridge* the Morrow after.

*Sir* Richard Dobbs *buried.*

On the 13th, Sir *Richard Dobbs*, Skinner, Late L. Major and Alderman of *London* died, between Four and Five in the Morning. And on the 18th Day following, was buried very magnificently after the old Popiſh Faſhion, with *Dirge*, and the Morrow-Mas of *Requiem*, and a great Dinner.

*Two burnt at* Bow:

On the 15th Day, Two tall Men were carried in a Cart from *Newgate* unto *Stratford Bow* to be burnt; the one Blind and the other Lame; the one named *Hugh Leveroke* a Painter, dwelling in S. *Swithins* Lane; and the other, that is the blind Man, dwelling in St. *Thomas* Apoſtle. And,

*And Three at* Smithfield.

On the 16th, between nine and ten of the Clock Aforenoon, were Three Women, who were of *Eſſex*, carried unto *Smithfield*, to end their Lives by Fire.

*The Lord Dacres Sons commit a Murder.*

On the 25th of this Month of *May* *Weſt*, Eſquire, with ſix or eight Men in his Company, was met beſide *Redegund*, in *Yorkſhire*, by the L. *Dacres* Sons, and Forty Men with them, and by them ſlain. A Barbarous Practice, too common in thoſe Days.

Now to look a little into the Affairs of theſe *Northern* Parts, as they ſtood about this Time.

*Captain* Drury *raiſes Forces in the* North.

About Plowing time in *April* and *May*, the State were raiſing Men for Service, either againſt the *Scots*, or upon Fears at Home. And one Captain *Drury* had Commiſſion to raiſe certain numbers of Men in *Yorkſhire*, to ſerve under him. But the Court procured hereby many Enemies in thoſe Parts, by granting this Commiſſion to one that was a Stranger, and withal proceeded in this Work ſo roughly and unjuſtly. When as, if the Queen had but ſent an Order to the Council in the *North*, for the raiſing ſuch a Number of Men, according, as it ſeems, was wont to be done, all would have paſſed with more Eaſe and Quiet to the Country. But this Man took Men away from the Market, and the Plow, and preſt them for his Soldiers; and charged many wealthy Merchants, and divers good Freeholders, and other Husband-men, to ſerve him to their undoing. And hereby it came to paſs, that Men refrained the Markets, and neglected their Tillage. And the whole Country was diſquieted.

*Concerning whoſe Abuſes, the L. Preſident wrote to the Chancellor.*
Ex Offic. Armor.

This the careful and prudent Earl of *Shrewsbury* the L. Preſident, ſignified privately with his own Hand, to the Archbiſhop of *York*, L. Chancellor; Advertiſing him, 'That this Captain *Drury* had more troubled the Country for thoſe few Men he was to Raiſe, then it had been for the whole former Service againſt *Scotland*. *Adding*, how he had no reſpect for the Town of *Hull*, being the Sea-Coaſt, but took Men thence, that ought to have been reſerved for the Strength and Safety of that important Place, and for the Supply of the Shipping there. But that beſide Twenty Men taken from that Town, he had alſo taken good Merchants and others. That he had alſo Preſted in the Shire above three or four Hundred Men more than his Number. And that whereas, if he would have made the Juſtices and Officers privy to his Doings, he might aſſuredly been well furniſhed of his Number. He ſent forth light Men into every Part of the Shire, who much abuſed the Inhabitants: And that by Bills which he took upon him to write, he commanded Conſtables and Officers to ſend forth ſuch Men as he named in his Bill. And that he had oppreſſed three or four poor Men in a Village, who before had been much charged to the Furniture of the preſent Service, with Soldiers and Carriages, as their Abilities would ſerve. And Laſtly, That by other Bills of his own Hand, he Licenſed Men to depart after he had preſted them, and taken of ſome Twenty Shillings, and of others Fifteen Shillings, the Man.

*The Diſorder of the* Northern *People.*

Theſe *Northern* People, eſpecially the moſt *Northern* of them, were at this Time too barbarous and rude, and wanted the Diſcipline of good Laws. For the *Marches* on both the Realms, as the L. *Wharton* wrote to the L. Preſident of the *North*, were much given to do Evil. And the Gentlemen in *Northumberland* addicted themſelves to the making Parties one againſt another, and appeared in great Bands. Which created the ſaid L. *Wharton* much Pains to make an Accord between them. There were many Coiners here. Who found Friends and Receivers in theſe Quarters. Such were the Family of the *Pottes* of *Riddeſdale*; who therefore were under Sureties, taken of them by Sir *Tho. Darcy*: But they ſoon after fled into *Scotland*.

*Apprehenſions from the* Scots

The Harbouring of theſe and the like Malefactors, and the being furniſhed with *French* Soldiers that were at *Jedburgh*, a Place upon the very Borders, made the *Engliſh* now very jealous of the *Scots*: Eſpecially conſidering the *French* were in open Hoſtility with the *Spaniard*, ſo nearly Allied to *England*. The *Scotch* Queen on the 6th of *May*, (for what intent was not known) ſent for theſe Soldiers. And ſo they departed for a Time from *Jedburgh*. This the L. *Wharton* thought fit to impart to the L. Preſident, who acquainted the Court therewith; and ſoon after by Letters from the King and

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*The Order for watching the Beacons in the* North.

Queen, the Council in the *North* had Command to order Watch of Beacons for the Sea. The Council ſpeedily ſent theſe Letters to the L. *Wharton*, Warden of thoſe *Marches*: Who accordingly ſent for the Juſtices of the Peace of the County of *Northumberland*, to him at the Caſtle of *Alnwic*, and gave them Order in that behalf.

*A Meeting of* Scots *and* Engliſh *upon the Borders.*

*May* the 12th, being *Thurſday*, was a meeting of the *Scots* and *Engliſh* at *Redingburn*, for the making Satisfaction of either ſide, for Wrongs done on the Borders. For the *Scots* was the Earl *Bothwel*, and for the *Engliſh* the Lord *Wharton*. Who ſent his Deputy with Inſtructions ſigned with his Hand for their Order that Day, which they ſhewed to the *Scots*. Whereupon they continued together for two Days, until they had Filed for the Subjects of either Realm one and Twenty Attemptates. Then the Deputies appointed to meet at the ſame Place, and to make Deliverance the *Thurſday* in *Whitſon* Week next approaching, and ſo to continue, until the One and Twenty Attemptates were delivered for on either ſide. It was there alſo appointed and agreed, upon the L. *Wharton*'s ſaid Inſtructions, That a Day of March ſhould alſo be kept at *Heppeth-Gait-Head* on the ſecond of *June*. This Concluſion that Meeting had, tho' at the Beginning Things lookt angry. The *Scots* laboured to ſend more Men than the *Engliſh*. For which Purpoſe the Queen ſent from her the L. *Ceſforth* and other Gentlemen, to furniſh their Power. Yet they that attended the Lord *Whartons* Deputy, made a greater Power than they. And ſo they met, with ſome Ceremonies: And the *Scots* had ſtrange Talk in their Beginning; but after they proceeded to the Premiſſes.

*Friendly Letters from the Lord* Hume.

And on the 14th of this *May*, the L. *Wharton* received Letters from the L. *Hume*, tending to the good Execution of the Treaty with the Wardenry. And *Monday* the 18th, the L. *Wharton*'s Deputies were appointed to meet him or his Deputies at *Coldſtream*; ſhewing themſelves now more inclinable to a good Underſtanding, than they had ſhewn two Months before, notwithſtanding their late Brags; wherein they had been ſomewhat met withal. But now to come nearer home, and to look into the Tranſactions and Events of the Month of *June*.

JUNE.

*Judge* Morgan *buried.*

*June* the 2d. Was Sir *Richard Morgan*, a Judge, and one of the Privy Council to Q. *Mary*, buried at St. *Magnus* at *Bridge Foot*, with an Herald at Arms bearing his Coat Armour, and other Funeral Decencies. And Mr. Chancellor of *London*, Dr. *Darbiſhire*, preached.

*Three Traytors condemned and executed.*

The ſame Day were Arraigned at *Weſtminſter-Hall*, three Gentlemen, Mr. *Roſey*, Mr. *Bedyl*, and Mr. *Dethick*, for conſpiring the King and Queen's Death. And were all three caſt and ſentenced to be Drawn, Hanged and Quartered. And on the 9th Day they were drawn from the *Tower* unto *Tyburn*, and there hanged and quartered. Their Members buried, but their Heads exalted; *Roſey*'s on *London* Bridge, *Bedyl*'s over *Ludgate*, and *Dethicks* over *Alderſgate*.

*A Proceſſion by* Spaniards.

On the 8th, was a goodly Proceſſion at *Whitehall* by the *Spaniards*: The Hall being hung with rich Cloth. And at the Skreen there was an Altar made richly hanged with a Canopy, adorned with great Baſins and Candleſticks clean gilt. In the Court at the four Corners, were alſo ſet up as many goodly Altars hanged with Cloth of Gold, and each had a Canopy embroidered. There was in the Court alſo a Proceſſion-way made, with an Hundred young Oaks ſet in the Ground; and on every ſide ſet hard by the Wall with green Boughs (Reſembling, methinks, the Groves where the Antient Idolatry uſed to be committed.) Then came the Proceſſion out of the Chapel, ſinging and playing with the Regals; and after, the Sacrament born, and over it the richeſt Canopy the Queen had, with ſix Staves Silver, born by ſix goodly Men. And about the Sacrament an Hundred Torches burning, ſome whereof of white Wax. And at every Altar was ſinging and Cenſing with ſweet Odours: All the King's Guard carrying Partizans gilt, and after to Maſs in the Chapel, ſung by *Spaniards*.

*A Fryer of* Greenwich *preaches.*

On the 14th, Father *Sydnam*, a Grey Frier of *Greenwich*, preached at *Trinity* Church; and after dined with Sir *Robert Oxenbridge*, Kt. now, or ſoon after, Lieutenant of the *Tower*.

*Another condemned for Treaſon.*

On the 15th, Mr. *Leckner*, or *Lewknor*, Groom Porter unto King *Edward* VI. and Q. *Mary*, was Arraigned at *Guild-Hall* for a new Conſpiracy againſt the King and Queen, and caſt to ſuffer Death. He dyed a Priſoner within the *Tower* of *London*, and was buried there the 7th of *September*.

*L.* Sands *Son Executed.*

On the 18th Day was a Son of the L. *Sands*, hanged at S. *Thomas* of *Watering*, for robbing of a Cart, in which were great Riches, to the value of ſome Thouſands, coming from a Fair at *Beverlay*.

*Two more caſt for Treaſon.*

The ſame Day was Mr. *Francis Wray*, together with Captain *Turner*, Arraigned at *Guild-Hall*, for the ſame Conſpiracy as was mentioned before, and caſt, and ſentenced to be Hanged, Drawn and Quartered.

*Thirteen burnt.*

The 27th of this *June*, Eleven Men and Two Women, Thirteen in all, moſt of them of *Eſſex*, rode from *Newgate* unto *Stratford Bow*, in three Carts, and there at four Poſts were all burnt for Hereſy. There were preſent near Twenty Thouſand People, as was thought, to ſee the Execution. Whoſe Ends generally in coming there, and to ſuch like Executions, were to ſtrengthen themſelves in the Profeſſion of the Goſpel, and to exhort and comfort thoſe that were to die.

*A Meeting of* Scotch *and* Engliſh *Commiſſioners.*

*June* 28, being *Sunday*, was a notable Meeting of Commiſſioners, both for *England* and *Scotland*, at *Ryddingburn*, a Place accuſtomed. The *Engliſh* practiſed as much as they could, to have the *Scots* come to a Town within the *Engliſh* Pale, but it would not be. A great Company appeared on both ſides, but the *Engliſh* were the greater Number, being above Two Thouſand Perſons. The Commiſſions of both Realms were read. Then it was agreed to meet at *Norham*-Church the Morrow after. And ſo they did. The Reſult of which Meeting was, That to *Beckwith*, one of the Chief Commiſſioners on the *Engliſh* ſide, the *Scots* offered, That they were fully minded to make Redreſs of all Attemptates done by any *Scotch*-Man to *England*; and they required the ſame of the *Engliſh*; and ſaid, That they had ſuch Commandment of their Queen. This was like to prove a long Work. For there were above a Thouſand Bills of Attemptates within one of the Marches of *England*, done by the *Scots*. So that if the Proceeding ſhould have been as the *Scots* propoſed to do, it would

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would have taken up till *Mithaelmas* before all were ended. But all this ſeemed but ſubtil Play to amuſe the *Engliſh*. They agreed to meet one Day at *Norham* Church in *England*, and another Day at the *Lady* Church in *Scotland*, half a Mile from *Norham*.

L. De la Ware *condemned.*

The Laſt Day of *June*, *William Weſt*, Eſquire, otherwiſe called the Lord *De la Ware*, was led from the *Tower* unto *Guild-Hall*, and there caſt for Treaſon, and ſentenced to be Drawn and Quartered. But he was pardoned, and was afterwards in the Royal Expedition againſt St. *Quintins*.

K. Philip *defers his coming over.*

This Laſt of *June* had been ſet as the utmoſt Date of expecting K. *Philip*, here in *England*, ſince he came not with the Lord Privy Seal, who returned from him ſome Time before. But one Mr. *Kemp* came from him about the 19th or 20th of this Month of *June*, with the News, that he had deferred his coming for Two Months longer. Whereat the Queen was much caſt down, and for ſeveral Days after *Kemp*'s coming, ſhe was not in caſe to hear any Suitors. And this put her upon writing more that Day, as it was thought, than ſhe had done ſince ſhe was Queen. The Subſtance of which Writing, 'tis likely, was to acquaint the King with the more private State of Matters in *England*, and to give him Content. Whoſe Delay aroſe from ſome Diſſatisfaction; tho' it was pretended to be the Cares of the *Low Countries*, having been reſigned now to him by the Emperor his Father ſome time ſince, and now the ſaid Emperor being about to reſign his Kingdom of *Spain*.

*The Emperor writes to the Queen, excuſing* K. Philip's *Abſence.*

Titus *B.* ii.

But the Queen being very deſirous of the Company of K. *Philip* her Husband, who had tarried in the *Low Countries* a deal longer than was expected, the Emperor, to ſatisfy her Impatience in ſome Meaſure, wrote her a kind Letter with his own Pen, beginning, *Il y a bien long Temps, qui l'eſtat des Affaires eut requis que Moy & le Roy mon Fils*, &c. 'That it was a long Time that the ſtate of Affairs had required the Preſence of him and the King his Son: So that neither could yet be ſpared. That he deſired to haſten his coming over as much as poſſible: But that the whole was in ſuch Terms, that without their Affairs ſhould fall into notable Inconvenience, his coming was neceſſarily thus deferred for ſome longer time. He prayed her Majeſty therefore, moſt affectionately, that the Cauſe of the King's tarrying might be agreeable to her, and that ſhe would believe that he would haſten her Enjoyment of her Husband's Company; and the rather ſince he ſaw the Contentment which ſhe took in it. But he hoped that in the mean time ſhe would ſatisfy herſelf, ſince this ſhould be, if it pleaſe God, but for a little Time, and all for the beſt. For all Things otherwiſe were like to be left in Diſorder. And ſo concluded, aſſuring her, that he deſired her Contentment more than his own, *As he who was and would be ever, Her good Father, Brother, Couſin and Ally.*

*Falſifying puniſh'd.*

One *Will. Teſmond*, Servant to *Dockwray*, Proctor, for razing and falſifying of certain Diſpenſations made by the Cardinal, was this Month adjudged by the *Star Chamber*, to have a dozen Stripes at the Standard in *Chepe*.

*Earl of* Pembroke *made General.*

In this Month of *June*, a Commiſſion was granted to the Earl of *Pembroke*: Whereby he was made Lieutenant and Captain General of an Army beyond the Sea for the Defence of *Calais*, which ſeemed now to be in Danger.

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*A Skirmiſh between the Earl of* Bothwel, *and the Out-Law* Scots.

JULY.

There were certain Out-lawed *Scots*, called the *Armſtrongs*, and others, who lived upon pillaging and ſpoiling upon the Borders, with whom the *Grimes* upon the *Engliſh* Border, were ſecret Confederates. It was reſolved in *Scotland* to deſtroy theſe Out-laws and Rebels, in purſuit perhaps of the Treaty now going on Foot with *England*. So *July* the 7th, the Earl of *Bothwel*, Lieutenant of *Scotland*, and *Dunlanrick* Warden of the *Weſt* Marches of the ſame, with a great Power, did ride upon the Rebels of the ſaid *Weſt* Marches; And beginning at *Sandy Armſtrong*'s Houſes, ſet the ſame, with all other the Rebels Houſes thereabouts on Fire. But the Rebels being together to wait on their Doings, procured the Lieutenants and Wardens Company to a Charge: and thereby trained them the Space of three Quarters of a Mile, and upon the Advantage eſpied, returned upon them. In the which was ſlain one *Chriſtopher Urwen* of *Bonſhaw*, a Principal of the Rebels, and his two Sons, with divers others in peril of Death. And yet nevertheleſs the Thing ſo chanced in the End, that the Rebels had the better: For in the ſame Encounter they killed Fourteen, and took Thirty Priſoners. Among whom were taken the Lairds of *Lowgheuver*, and *Hempsfield*, the Tutor of *Pencurer*, and the Captain of *Dunbar*, the Warden himſelf being in much Danger, not only unhorſed, but alſo after on Foot ſtricken down, and hardly eſcaped.

*The* Grimes *aſſiſt the Out-Laws.*

*William* Lord *Dacre*, Warden of the *Marches*, bordering upon them, having Intelligence before of their Aſſembly, cauſed the Gentlemen of thoſe *Weſt* Marches with a Part of their Powers, to repair to him to *Carliſle*, and underſtandin gwhat Hour the ſaid Lieutenant, with his Power, intended to burn the Rebels Habitations, he ſent his Son *Leonard Dacre* very early in the Morning, with a Company of the beſt Borderers, to the Waters of *Eske*; as well to attend that no Harm ſhould be done to the Subjects of this Realm, as alſo to ſtop any the ſaid Rebels to be received or relieved here. Where he tarried all the time of the Skirmiſh, even in the ſight of the ſame. And none of the ſaid Rebels entred, nor attempted to ſeek any Relief within the *Engliſh* Marſhes. But the *Greyms* of *Eske*, altho' they were ſtrictly commanded by the Lord *Dacres*, both to give their Attendance upon his Son, and that they ſhould not by any Ways relieve, nor take Part with the ſaid Rebels of *Scotland*, yet they came not to give their Attendance according to the Commandment, but the greateſt Part of them were in Company, aiding and aſſiſting the ſame Out-Laws in the Skirmiſh: Yea, and took the greateſt Part of the Priſoners: A Thing that would be ſorely complained upon by the *Scots*.

*The Out-Laws Victors a ſecond Time.*

The Rebels, for Revenge of the burning of their Houſes (for they had not, it ſeems, taken ſufficient Revenge yet, on the 22d of *July* in the Morning, got together to the number of Two hundred, purpoſing ſome Exploit of Annoyance to be done to the Earl of *Bothwel*, Lieutenant, now returned again, and lying at *Annon* Town. Theſe ſent ſixteen Horſemen, and ſeized twelve Horſes about that Town. Whereupon aroſe a Fray; and the Lieutenant and his Soldiers purſuing to have reſcued the Horſe, followed too far, while they came to the Rebels Ambuſh: Who ſet upon them, and ſlew one Captain of the *French* Men, and two others, and alſo hurt divers to the Peril of their Lives, the ſaid Rebels eſcaping without any Hurt or Danger, and winning Divers Horſes, returned Home.

*The Queen removes to* Eltham.

*July* the 21ſt, the Queen removed from St. *James* in the *Fields*, unto *Eltham*, paſſing through the Park and *Whitehall*, and took her Barge, croſſing over to *Lambeth*, unto my Lord Cardinal's Place. And there ſhe took her Chariot, and ſo rid through St. *George*'s Fields unto *Newington*, and ſo over the Fields towards *Eltham* at five of the Clock Afternoon. She was attended on Horſeback with the Cardinal, the Earl of *Pembroke*, L. *Montague*, and divers other Lords and Knights, Ladies and Gentlewomen. And a Conflux of People to ſee her Grace, above Ten Thouſand.

*A White Monk buried.*

The 26th of *July*, A White Monk of the *Charter Houſe*, was buried at the *Savoy* in his Monks Weed, with great Light made with Tapers.

*Two ſet on the Pillory.*

On the 31ſt, A Man and a Woman ſtood on the Pillory in *Cheap*, who were Officers of *Bridewel*; for favouring the Harlots that were brought thither, and conveying away ſundry thence: Divers of which were afterwards taken again, and brought back thither.

*Several Ladies die this Month.*

Infectious burning *Feavers* raged this Summer, and took away many Perſons of Quality, as well as others; and particularly in the City of *London*. And in this Month of *July*, died three Ladies of Note there, *Viz.* The Lady *Seymer*, Wife of Sir *Tho. Seymer*, Knight, late L. Major; the Lady *Norwich*, Wife to the Lord *Norwich* a Judge, which Lady was buried in *Eſſex*: And the Lady *Broke*, Wife to the Lord *Broke*, Chief Baron; who was brought from *Canbury* to *Iſlington* Church to burial, with ſix long Torches, and ſix Tapers of three Pounds a piece for ſix Women, and other Lights, and a Herald of Arms and other Solemnities. To theſe I add Sir *William Laxton*, Kt. of the Corporation of Grocers, late L. Major, living in St. *Mary Aldermary* Pariſh, a Man of great Eminence in the City, who dyed the 29th of *July*: And was very ſplendidly buried the 9th of the next Month in the ſaid Pariſh Church. There was a goodly Herſe with five Principals, and the Majeſty and the Vallans guilded. Eight Dozen of Pencils, and thirteen Dozen of Eſcotcheons and an half; and a Standard and four Penons, and two Banners of Images: The Houſe, Church and Street hanged with Black and Arms; and a Coat-Armour and Helmet, Target and Sword, Mantle and Creſt, being a Tyger's Head with a Columbine and the Slipe. There were two great and goodly white Branches, and 34 Staff-Torches, and as many Mantle-freeze Gowns to poor Men; an Hundred black Gowns, Mourners, Mr. *Lodge*, Alderman, Chief Mourner, Mr. *Machyl*, [the ſame that was Sheriff laſt Year] Second Mourner, Mr. *Wanton* Third Mourner, and divers others: The Lord Major, Mr. *White*, and all the other Aldermen in Violet. Then came the Women Mourners and Ladies, and many Aldermens Wives and Gentlewomen. And after *Dirge*, they retired from Church to the Place, [that is Sir *William Laxton*'s Houſe] to drink. Thither went alſo the Company of Grocers, and after the Prieſts and Clarks, and the Heralds and the Wax-Chandlers, and the Painters, (all which had aſſiſted in adorning

*Sir Will. Laxton's Burial.*

dorning the Funeral) alſo to drink, with many others. And on the Morrow three Maſſes were ſung in Prick-Song, and three *Requiems*. At the Maſs Mr. Archdeacon *Harpsfield* preached. After all was done at Church, the Company went to the Place to Dinner. Where there was a moſt ſplendid Entertainment, and there dined many Worſhipful Men and Women.

This *Laxton* built a Free-School at *Oundle* in *Northamptonſhire*, and an Alms-Houſe.

# CHAP. XXXIX.

## *Various Matters falling out in the Months of* Auguſt, September, October, November, December, January, February, and Part of *March. The lamentable Fall and End of Sir* John Cheek.

AUGUST.

*Two Biſhops die in one Day, Bp.* Day, *and Bp.* Bell.

THESE Sickly dying Times carried off two Biſhops in one Day, *Viz.* the 2d. of *Auguſt*, that is to ſay, Dr. *Day*, Biſhop of *Chicheſter*, who was carried down honourably into the Country to be buried there; and Dr. *Bell*, ſometime Biſhop of *Worceſter*, who was buried with due Reſpect, *Aug.* 13. at *Clerkenwell*, with a Sermon preached by Dr. *Harpsfield*. He was put into his Coffin like a Biſhop, with the Mitre and other *Pontificalibus*. His Funeral was illuminated with 2 White Branches, 2 Dozen of Staff-Torches, and 4 great Tapers.

*Two Women Pillorized.*

*Aug.* 13. A Woman and her Child both ſet on the Pillory: The Daughter for Whoredom, and the Mother for procuring her own Child, and bringing her to Uncleanneſs. A juſt Puniſhment to the Mother, but it wanted ſome further Severity.

*Months Mind for Sir* Will. Laxton.

*Aug.* 30. Was the Months Mind of Sir *William Laxton*, who died the laſt Month; his Herſe burning with Wax, and the Morrow-Mas celebrated, and a Sermon preached; and after that a great Dinner; and after Dinner the Herſe was taken down.

SEPTEMB.

Phil. Denys *Eſq; dies;*

*Sept.* 6. Was *Philip Denys* Eſquire, buried at *Barking* Church in *London*, a goodly Man of Arms, and a great Juſter; who was with K. *Henry* VIII. at *Tourney* in *France*.

*And* Lucas *Eſquire.*

And on the 15th Day, another of King *Henry* VIII. his Servants, was buried at St. *Peters* the *Poor*, named      *Lucas*, Eſquire, one of the Maſters of his Requeſts.

*The Queen removes to St.* James's.

On the 19th. The Queen having been ſometime at *Croydon*, the Archbiſhop's Place, removed unto St. *James's* her own Place, with the L. Cardinal and others attending.

Roſe Pence *cry'd down.*

A certain ſort of coarſe ſmall Money called *Roſe-pence*, coined for the Uſe of *Ireland*, in the Exigence of Money in *England*, paſſed in *London* and other Parts of the Realm; whereby the Realm of *Ireland* was the more disfurniſhed, and other Inconveniences accrued to *England*: Which cauſed the Queen to have this Money cryed down in *England*: Which ſhe did, by a Proclamation made in *London*, *September* 19, the Cryer having the Queen's Seal, that *Roſe-pence*

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ſhould not be taken after the City was made, but in *Ireland* only to be taken for Pence. But yet notwithſtanding in the *North* Parts, theſe Pieces of Money ſtill paſſed about. Wherefore, *Octob.* 8, the Queen's Council wrote to the Preſident and Council in the *North*, to forbid the ſame, and to cauſe the Proclamation to be Publiſhed there. The Letter was in theſe Words.

*The Council's Letter hereupon.* *Ex. Epiſtol. Com. Salop. in Offic. Armor. Vol. C.*

‘After our harty Commendations to your good Lordſhip. The ſame ſhall underſtand, That the Queen's Majeſty conſidering, that the *Roſe-Pence* that went lately abroad here, were coined only for the Realm of *Ireland*, and never allowed to be current within the Realm; and underſtanding nevertheleſs, that certain greedy Perſons minding more their own private Lucre than the common Wealth of their Country, have uttered divers Sums of the ſaid *Roſe-Pence* here within the Realm, whereby the ſaid Realm of *Ireland* is preſently disfurniſhed of Exchange of Mony: Her Highneſs, being loth her loving Subjects either be driven to Want in *Ireland*, or be any longer abuſed in *England* with that Coin, thought it good to give them Warning thereof in Time. And therefore cauſed on *Saturday* the 19th of the laſt Month, Proclamation to be made at *London*, for the calling down of the ſaid *Roſe-Pence:* And albeit it was then thought, that this Proclamation being made in *London*, ſhould have been a ſufficient Warning to the reſt of the Realm; and therefore it ſhould not need to ſend the ſame to any other Place; yet underſtanding now, that the Common People in ſundry Parts, ſeem to ſtand in Doubt of the Truth of this Matter, We have thought meet to ſend the ſaid Proclamation preſently unto you; praying your Lordſhip, in caſe you ſhall perceive, that the People ſtand not yet clear of Doubt of this Matter, to cauſe the ſame to be Proclaimed within ſuch Places of the Country, within the Limits of your Commiſſion, as you ſhall think moſt convenient. And ſo we bid your Lordſhip right hartily well to fare. From Saint *James*'s 8. *Octob.* 1556.

*Your Lordſhips aſſured loving Friends,*

*Nico. Ebor. Canc.* *Arundel.*
*Tho. Wharton.* *Tho. Ely.*
*Jo. Bourn.*

Foraſmuch as this Proclamation that is now ſent you, was Proclaimed here ſo long agone, we think it ſhall ſuffice, that you do cauſe the ſame to be ſet in the Market Places of ſuch Towns as you ſhall think convenient, without any further Proclaiming it.

*An Uproar in* London, *about the Dearth.*

*Sept.* 21. There happened a great Uproar in *London* about the exceſſive Prices of Victuals, as in *Cheapſide*, *Billingsgate*, *Leaden-Hall*, *Newgate* Market, among the Market-Folks and Meal-men. So that the Maior and the two Sheriffs were fain to go into the Markets, to ſet People at a Stay, and ſo to mitigate Matters, and there cauſed Meal and other Proviſions to be ſold at more reaſonable Prizes.

The

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*The Emperor upon the Coaſt of* England, *writeth to the Queen.*

The Emperor being Diſpirited, and broke much with the Cares of Government, and with the *Gout*, which was extreme upon him, was ready to reſign all his Dominions unto his Son K. *Philip*, and ſo intended for *Spain*, to ſpend the Remainder of his Days in Peace and Retirement. In this Month of *September*, I find him on the Sea, bending his Courſe for *Spain*, but put in with his Fleet in a Port in *England*. Whence he wrote another kind Letter to the Queen. The Subſtance whereof was, to ſignify his great Deſire to ſee her, being ſo near her, if it could poſſibly have been, and to excuſe his Son King *Philip*'s Abſence, who was not yet come into *England*.

The Emperor's Letter began, *Je ne vous ſcaurois dire la Paine*, &c. ‘That he could not expreſs the Pain he felt to paſs along the Coaſts of her Realm, as he was at preſent arrived in one of her Ports, without being able to ſee her. That there could have been nothing ſhould have hindred it, had not his own Indiſpoſition, and the Inability of his Limbs been the Cauſe; and that he could not have given her a Viſit without much Trouble and Inconvenience to herſelf: *Adding*, That the Seaſon alſo was ſo far ſpent, that he might have loſt the Benefit of the Time. That nothing would have been a greater Pleaſure to him than to have ſeen his Son the King and Her together. He feared much that ſhe might lay on him the Blame of his ſo great Delay of his Return, and ſo long Abſence: But, in Truth, that his Affairs were ſuch, that it could not poſſibly be otherwiſe. And he truſted, that the Underſtanding of theſe juſt Cauſes thereof, would make it a reaſonable Fault; and that the Pain which he endured, *S'envira pour Satisfaction de celle que vous donnons, & que vous nous tiendres pour de ſcoulpe de celle ſi longue Demoure*; ſhould ſerve to ſatisfy for that which he had given her, and which he offered her for the Fault of ſo long Abſence. But that by the Content which ſhe ſhould have in the King's joyful Return towards her, (which he knew his Son would take care ſhould be ſoon) ſhe ſhould forget all that was paſt.’ This Letter he ſent by the Queen's Admiral, (who, it ſeems, waited upon him while he was upon the *Engliſh* Coaſts) whom he had inſtructed to acquaint her with the Cauſe more particularly. It was dated *September* 20, and ſubſcribed *De la Main de Vôtre bon Pere, Frere & Couſin* CHARLES.

*Sir* Humfrey Forſter *and* Mr. Harris *die.*

In this Month, beſides thoſe mentioned before, died two other Men of Note, *Viz. Sir Humphrey Forſter*, buried at St. *Martins* beſides *Charing-Croſs*, and Mr. *William Harris*, a Perſon notably rich in Lands and Farms, buried at *Maldon*, [or *Southminſter*] in *Eſſex*.

OCTOB.

LX *Condemned at* Oxford

In the next Month, *Viz. Octob.* 3. being the Day of the Seſſions at *Oxford*, were 60 Perſons condemned to die, perhaps moſt for Treaſonable Practices.

Paul's *Croſs Sermon preached by the Biſhop of* Winton.

*Octob.* 18. Being St. *Luke*'s Day, Dr. *White*, Biſhop of *Wincheſter*, preached a notable Sermon at *Paul*'s *Croſs*.

*A general delivery out of* Lollard's Tower.

On the 20th Day were all the Heretics delivered out of *Lollard*'s *Tower*, which had come out of *Eſſex* and other Places: Subſcribing and promiſing in general, to keep themſelves good and true to God, and

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and to the King and Queen. This looks as though the State began now to be weary of Burning.

*Perſons of Note deceaſing this* Month.

In this Month the *Feaver* ſwept away theſe Perſons of Note; Sir *John Champney*, Kt. Alderman and Skinner, and late Lord Maior of *London*, honourably carried down into *Kent*, and there buried: The Lord *Vaux* of *Northamptonſhire*: Sir *Richard Cotton*, Kt. Comptroller of the Houſhold to the late K. *Edward* VI. Sir *Henry Hoblethorn*, Kt. Merchant Taylor of *London*, and Merchant of the Staple of *Calais*, and late L. *Maior*, Buried at St. *Peter*'s in *Cornhil*: Sir *John Oliff* Kt. ſometime Chirurgeon unto K. *Henry* VIII. and after Sheriff of *London*; and had he lived till the next Year, he had been Maior, having already for that Purpoſe, turned from the Company of *Chirurgeons* to that of the *Grocers*; buried at St. *Michael* at *Baſinghall*: Dr. *Man*, Biſhop of *Man*, who dying at Mr. *Witherly*'s, Merchant Taylor, was buried at St. *Andrew Underſhaft*. He was firſt Prior of the *Charter Houſe* at *Shene*; and afterward in King *Edward*'s Time made Biſhop of *Man*, and was Married: Sir *Bartholomew Fawl*, ſometime Prior of S. *Mary Overies* in *Southwark*, a Man much lamented; and his Funeral honoured with the Fellowſhip of the *Drapers*, and among the reſt, Mr. *Cheſter*, Alderman and late Sheriff, attending him to Church: Sir *John Greſham*, Kt Mercer, and Merchant of the Staple of *Calais*, and Merchant Adventurer, late Maior and Alderman of *London*, buried with a very Pompous and expenſive Funeral. He gave two Hundred Black Gowns of fine Cloth: The Sermon was preached by *Harpsfield*; and an Extraordinary Fiſh Dinner, it being a Fiſh Day; at which were admitted all that came. *Laſtly*, Mr. *Lock*, Son of Sir *William Lock*, dying at his Father's Place in *Walbroke*, was honourably buried at St. *Thomas* of *Acres*; and Doctor *Pendleton* preached.

*L.* Dacres *of the* North *ſick.*

Theſe burning *Agues* ſo fatal in *London*, and the Parts adjoining, ran as far as the *North*: For with it was the Lord *Dacre* ſeized at the Caſtle of *Carliſle*, being one of the Wardens of the Marches againſt *Scotland*: The Effect of the Diſtemper had in ſome meaſure crazed him, and made him unable for the Queen's Buſineſs, his natural Reſt and Sleep taken away from him: In the mean Time he buſied himſelf much with Devices and Practices of ſmall Purpoſe, as once he had done before in a like *Ague* at *London*: And yet he had a good Memory and convenient Conſideration of Things needful. This, his Son *Tho. Dacre*, ſignified to the L. Preſident of the *North*, truſting, however, that his Father would ſoon amend, and not doubting, that his Office and Charge ſhould be well regarded to the Honour of the Realm, and the Diſcharge of his Duty. But whether the L. *Dacre* died in this Fit, or recovered, I cannot tell.

*Dr.* Martin *carries Letters from the Council to K.* Philip.

The Privy Council, in this Month of *October*, ſent a Letter and Meſſage to the King then at *Gaunt*, by the Hands of Dr. *Martin*. The Import whereof was two fold, partly relating to the Duke of *Savoy*, perhaps about his Matching with the Lady *Elizabeth*, who was not inclinable thereto: The other concerning Trade with the *States* of the *Low Countries*. Dr. *Martin* having delivered his Meſſage to the King, he ſent him to the ſaid States to Treat with them; and with Command, that the whole Buſineſs might, with all Expedition be decided according to the faireſt Equity; and that diſpatched; to return Home to the Privy Council. The King alſo ſent a Letter, at this Time to the Council, Pleading therein for the Merchants of the ſaid States: That whereas an Order was made in *England,* that they ſhould not buy Cloaths in this Realm above 4 *l.* Price, *Philip* perſuaded, that conſidering the Times, in which the Price of all Commodities was grown greater, and Money become worſe, that therefore the ſaid Merchants might buy Cloth as high as the Value of 6 *l.* Which Privilege, ſince it was not, (as he ſaid) denyed to other Strangers, *the Queen his deareſt Wife, would not deny to his Subjects, upon his Interceſſion.* And ſurely this was a ſort of Command.

NOVEMB.
*Horſes paſs through* London, *from the King.*

We proceed to the Month of *November.* On the 5th Day whereof, as tho' K. *Philip* were now coming, came through *London* from the ſaid King, Forty Gennets, and Sixteen great Horſes. The Gennets were mounted by the Pages of Honour, otherwiſe called *The King's Henchmen.*

*Condemn'd to perpetual Impriſonment,* Walker,

On the 16th Day of *November,* one *Walker,* Servant to the Lord *Denſhire,* came out of the *Tower* to be Arraigned at *Weſtminſter,* for carrying of Letters, and for keeping Counſel with them that had died before for Treaſon; and was condemned to perpetual Impriſonment.

*And* Smith.

And on the 21ſt was Arraigned at *Guild Hall* for the ſame Fault, Mr. *Smith* a Merchant, that is, for keeping their Counſel that were put to Death; and was Condemned to perpetual Priſon.

Fecknam *made Dean of* Weſtminſter

On the ſame 21ſt Day was Dr. *Feckenham,* late Dean of St. *Paul's,* put into the Abby of *Weſtminſter,* as Abbot there, and Fourteen Monks more ſhorn. And the Morrow after, the L. Abbot with his Convent, went a Proceſſion after the old Faſhion in their Monks Weeds, in Coats of Black Say, with two Vergers carrying two Silver Rods in their Hands; and Even-Song Time, the Vergers went through the Cloyſters to the Abbot, and ſo went into the Church afore the high Altar, and there my Lord kneeled down and his Convent. And after his Prayer made, was brought to the Choire with the Vergers, and ſo into his Place; and preſently he began the Even-Song, being St. *Clement's* Even.

S. Katharine's *Proceſſion.*

The 24th being St. *Katharine's* Day [or rather Eve] at ſix of the Clock at Night, S. *Katharine* went about the Battlements of St. *Paul's* Church, accompanied with fine Singing and great Lights. This was St. *Katharine's* Proceſſion.

Pembroke *goes to* Calais.

On the 25th Day, the Earl of *Pembroke* took his Barge for *Calais.*

*The Abbot Conſecrated.*

On the 29th Day, At *Weſtminſter* Abby, was the L. Abbot Stalled, and did wear a Mitre. The L. Cardinal was there and many Biſhops, and the L. Treaſurer, and a great Company; the L. Chancellor ſang Mas, and the Abbot made the Sermon.

*Lady* Elizabeth *comes to* Somerſet *Place.*

The Day before, *Viz.* the 28th, the Lady *Elizabeth* came riding through *Smithfield,* the *Old Baily* and *Fleetſtreet,* unto *Somerſet* Place, with a great Company of Velvet Coats and Chains, being her Graces Gentlemen; and after, a great Company of her Men alſo in Red Coats, guarded with a cloſe Guard of Black Velvet and Cutts.

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And there at her ſaid Place, ſhe lodged till the 3d of *December*; and then removed, and took her Way through *Smithfield*, attended as before, towards *Biſhops Hatfield* Place.

*Such as this Month deceaſed.*

This Month was buried in the Pariſh of S. *Olaves* in *Southwark*, Mr. *Goodyere*, Alderman of *London*, and *Leather Seller* and Merchant of the Staple of *Calais*: Alſo now was the Lady *Williams* of *Thame*, her Funeral, and the Wife of Mr. *Heys*, a Mercer, in *Aldermanbury*, buried honourably; and at her Mas preached Dr. *Peryn*, a Black Friar.

DECEM.

S. Nicolas.

In the Month of *December* I make theſe Remarks. On the 5th Day, being S. *Nicolas* Even, S. *Nicolas*, that is a Boy habited like a Biſhop in *Pontificalibus*, went abroad in moſt Parts of *London*, ſinging after the Old Faſhion; and was received with many ignorant, but well-diſpoſed People into their Houſes, (thinking, as it ſeems, that it was Lucky, as well as Pious) and had as much good Cheer, as ever was wont to be had before, at leaſt in many Places.

*The Abbot of* Weſtminſter's *Proceſſion.*

On the 6th of *December*, the Abbot of *Weſtminſter* went a Proceſſion with his Convent; before him went all the Sanctuary Men with Croſs Keys upon their Garments; and after went three for Murther, one whereof was the L. *Dacres* Son of the *North*, who was whipt, with a Sheet about him, for killing of one *Weſt* Eſq; dwelling beſide the L. *Darcy*; of which Murther mention was made before. The Second was a Thief, that belonged to Mr. Comptroler's Servants, who killed one *Richard Eggleſton* the Comptroler's Taylor, at the *Long-Acre*, on the back ſide of *Charing Croſs*. The Third was a Boy who had killed a young Fellow that ſold Papers, and printed Books in *Weſtminſter Hall*, with hurling of a Stone, which hit him under the Eye. And thus was the Abby reſtored to its priſtin Privileges.

*A Malefactor ſtabs the Evidence in the Court.*

*Decemb.* 16. At the Seſſions at *Newgate*, among others, were Arraigned one *John Boneard* and *Gregory* a Smith, a *Spaniard*, (or as *Hollingſhed* ſaith, a *Frenchman*] for a Robbery that they would have done upon *Alexander* the Keeper of *Newgate*; which was, by certain Keys *Gregory* had made, to open the Goal and let out the Priſoners. This *Gregory* had a Knife then about him, which he thruſt into the Man that gave Evidence againſt them in the ſight of the Judges. He was afterwards caſt, and immediately a Gibbet was ſet up at the *Seſſions Hall*, where his Right Hand was ſtricken off, and nailed upon the Gibbet, and then he was hanged up, hanging all Night naked: And *Boneard*, his Fellow, was burnt in the Hand.

*The Queen goes to the Abby to Even Song.*

*Decemb.* 20. Queen *Mary* rid in her Chariot through the Park from S. *James*'s unto the Gallery; and ſo ſhe took her Barge unto *Weſtminſter*, and Landed at the Palace, and ſo into the Abby. Where ſhe heard Even Song, together with the Lord Cardinal, the L. *Mountague*, and the L. *Darcy* of *Eſſex*: which laſt bore the Sword before her Grace, and the other Lord bore up her Train.

*Removes to* Greenwich.

On the 22d, She removed from S. *James*'s through the Park, and took her Barge at *Lambeth* unto the L. Cardinal's Place, and there her Grace dined with him, and divers of the Council: And after Dinner, ſhe took her Journey unto *Greenwich*, to keep her Chriſtmas there.

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*Teſterns.*

On the 23d, A Proclamation was made through *London*, (and ſo was after to be through the Realm) for raiſing the Value of Teſterns in the preſent Dearth: It imported that whatever Man he were that did refuſe Teſterns, or would not take them at the Value of Six Pence a piece, [tho' according to the Intrinſick Value they were not worth ſo much] for Corn or Victuals, or Wares, or any other Thing; he ſhould be taken and brought before the Maior or Sheriff, Bailiſt, Juſtice of Peace, Conſtable or other Officer; and they to lay him in Priſon, there to remain during the Queen's and Council's Pleaſure, and to ſtand, both Body and Goods, at her Graces Diſpoſition.

*The great Dearth.*

The ſame Day was Malt ſold in *Grace Church ſtreet* Market for 40 Shillings a Quarter. And the 31ſt Day, it was ſold in the ſame Market for 44 Shillings a Quarter, and after at 46 Shillings. And a Buſhel of Wheat-Meal for 6 Shillings; and ſo it continued along the next Year till Harveſt, when, within eight Weeks, it fell from 6 Shillings to 16 Pence.

*Buried.*

This Month of *December* were, with State, buried the L. *Morley* in *Eſſex*; Mr. *Robert Downes*, Maſter of the Company of *Ironmongers*; buried in St. *Mary Cole* Church in *Cheap*: He had a Tomb made, and in the Tomb a Coffin of Lead; and when he was brought to the Grave, his Corps was taken out of the Coffin of Wood, in which he was carried, and put into that of Lead: Sir *Richard Bruton*, ſometime of the Privy Chamber to K. *Henry* VIII. buried at *Iſlington*. And the Siſter of Mr. *Clarentieux*, who ſeemed to be a great Woman about the Queen; ſhe was buried at the *Savoy*, with an Herſe made with two Stories, and an Hundred white Candleſticks, and in every Candleſtick a great Quern of half a Pound of Wax, together with her Arms upon the Herſe, and other Appendages of Magnificence.

JANUARY.

*Strange Appearances of Fire.*

*Jan.* 4. At Night, were certain ſtrange Fires ſeen by many Perſons in many Places, near the City of *London*; as in *Finſbury* Fields, in *Moor Fields*, at the *Wind Mill*, and at the Dog Houſe, at *Dame Annis Clere*, and in certain Gardens, and other Places. Some perhaps might interpret theſe prodigious Appearances of Fire, to import God's upbraiding the preſent Cruelties of burning to Death ſo many innocent Perſons.

*Lady Chaloner buried.*

*Jan.* 11. The Lady *Chaloner*, Wife of Sir *Thomas Chaloner*, one of the Clarks of the Council to K. *Edward* VI. and formerly the Wife of Sir *Thomas Lee* of *Hogſton*, was buried honourably in *Shoreditch* Church.

*The Bell man.*

On the 13th, In Alderman *Draper*'s Ward, commonly called *Cordwainer-ſtreet* Ward, began a Bell Man to go about all Night from Place to Place ringing a Bell, at every Lane's End, and at the Ward End; whoſe Office was to give Warning of Fire and Candle Light, and to help the Poor, and pray for the Dead. And this ſeems to be the Original of the Cuſtom of Bell men in *London*.

*Penſioners muſter before the Queen.*

On the 20th, At *Greenwich* Park, the Queen's Penſioners muſtered in bright Harneſs, and many barbed Horſes. Every Penſioner had three Men in Green Coats, guarded with White; ſo they rode about the Park, three in rank, upon Horſes with Spears in their Hands, *ANNO* 1556. the Colours White and Green. Afore rode Trumpeters blowing; next a Man of Arms, bearing a Standard of Red and Yellow; in the Standard a White Heart, and on the one ſide a Black Eagle with gilded Legs: Between two or three of the Clock they came down, and muſtered before the Queen at the Park Gate. For there ſtood the Queen's Grace on high, and the Lord Cardinal, the L. Admiral, and L. *Mountague*, and divers other Lords and Ladies. Before the Penſioners rode many Gentlemen on Gennets and light Horſes; one whereof rode upon the fineſt Mule that ever was ſeen: And ſo they rode to and fro before her Majeſty. Then came a Tumbler and played many pretty Feats, the Queen and L. Cardinal looking on; whereat ſhe was obſerved to laugh heartily. At length the Queen thanked them all for their Pains, and ſo they departed: There were of the Penſioners Fifty and more, beſides their Men of Arms; and of People above Ten Thouſand.

Martin Bucer, *and P.* Fagius *Bodies burnt.*

*Jan.* 26, Commiſſioners from the Cardinal, *Viz. Watſon*, Bp. Elect of *Lincoln*, *Scot*, Biſhop of *Cheſter*, and *Chriſtoperſon* Biſhop elect of *Chicheſter*, came to *Cambridge*; and after a formal Proceſs, cauſed the Body of *Martin Bucer*, late the King's Profeſſor of Divinity, buried in St. *Maries*, to be taken up and burnt: And ſo alſo was ſerved the Body of *Paul Fagius* late the King's Profeſſor of *Hebrew*, buried in St. *Michael*'s Church. Which was lookt upon as barbarous.

L. Sturton *had to the* Tower.

On the 28th, Was the L. *Sturton* had to the *Tower*, for the Death of two Gentlemen, Father and Son, baſely, by him and his men, murdered.

FEBRUAR. *The L. Major and Aldermen wait on the Queen.*

*February* the 7th, Mr. *Offley*, the Lord Maior, and divers Aldermen, taking their Barge, went unto the Queen to *Greenwich*. Where after a certain Time waiting, they were brought before the Queen. Then ſhe Knighted the L. Maior, and Mr. *William Cheſter*, Draper, one of the Aldermen.

*A Sanctuary-man whipt.*

The ſame Day was a Sanctuary-man whipt afore the Croſs for murder.

*The Ruſſian Ambaſſador departs* Scotland.

The Emperor of *Ruſſia*, his Ambaſſador took his Journey from *Etonbrug* [*Edenburgh*] towards *England*, the 8th of *February*; and left behind him in *Scotland* one *Lewis*, to ſolicite for the Goods which he had brought with him in the *Engliſh* Ship in which he came, which the *Scots* moſt inhumanly had purloined, being put in there by ſtreſs of Weather. But being gone, a great Number in that Realm were ſorry they ſuffered him to depart, as the L. *Wharton* wrote to the Lord Preſident, adding, that he might thank God he was eſcaped from their cruel Covetiſe with his Life.

Sir William Portman, *Chief Juſtice, buried.*

On the 10th Day, Sir *William Portman*, Chief Juſtice of *England*, was buried at St. *Dunſtans* in the *Weſt*, with an Herald of Arms, and a Standard of Arms and Penon, a Coat Armour, a Target, a Shield, and a Creſt, being a Libbert's Head, Gold, with two Snakes coming out of the Mouth, with a Croſs Fitche Gules: A Herſe with Four great gilt Candleſticks, with four Principals garniſhed with Angels, Arms and Penſils; many Mourners: And after came ſix Judges and ſeven Serjeants of the Coif, and then all the Inns of Court, two and two together. And on the Morrow three goodly Maſſes ſung, and a Sermon made.

On

*L.* Stourton *brought to* Weſtminſter

*His Servants examined.*

On the 17th, The L. *Stourton* came from the *Tower* with one of his Men unto *Weſtminſter*, before the Council and Judges; where the Evidence was declared before his own Face, and he could not deny it.

And on the next Day, Four of his Servants came from the *Tower*, unto the L. *Privy Seals* before certain of the Council: and were there examined of the Death of Mr. *Argyl* and his Son; and after carried back again.

*And he and they condemned.*

On the 26th, The L. *Stourton* was Arraigned at *Weſtminſter-Hall*, before the Judges and divers of the Council: As the Lord Chief Juſtice *Brokes*, the L. Steward, L. Treaſurer, and divers others Lords and Knights. It was long e're he would Anſwer, till at laſt the L. Chief Juſtice ſtood up, and declared to him, That if he would not Anſwer to the Charge laid againſt him, that he was to be preſt to Death by the Laws of the Land. After which, he made his Anſwer, and was caſt by his own Words, and condemned to be hanged, together with his four Men: And ſo to be carried to the *Tower* again, till they had a further Commandment from the Council.

*Earl of* Suſſex *buried.*

On the ſame 26th Day, *Henry* Earl of *Suſſex* (who on the 17th died in *Chanon-Row,*) at Afternoon, was buried at S. *Laurence Fountney*, with a goodly Herſe, and other Appendages of Funeral Magnificence. He was Knight of the Noble Order of the Garter, Viſcount *Fitzwater*, Lord *Egremont* and *Burnel*, Chief Juſtice, and Juſtice in Oyer of all the King and Queen's Majeſty's Foreſts, Parks, Chaſes and Warrens on this ſide *Trent*.

*The* Ruſſe *Ambaſſador enters* London

The 27th Day, The Duke of *Moſcovy*'s Ambaſſador entred the City of *London*, accompanied with divers of the Merchants of *London*, *Engliſh* as well as Strangers of all Nations; who met him beyond *Shoreditch* in Coats of Velvet, and of fine Cloth, garded with Velvet, and with Fringe of Silk, and Chains of Gold: After, met him the Lord *Mountacute*, and divers other Lords, Knights and Gentlemen, gorgeouſly apparelled. Then, at *Smithfield*, the Lord Maior and the Aldermen in Scarlet: The Ambaſſador's Garment was of Tiſſue, embroidered with Pearls and Stones; his Cap and his Night Cap ſet with the ſame: And his Men in coarſe Cloth of Gold, down to the Calf of the Leg like Gowns, and on their Heads high Coping Caps. He was conducted to Mr. *Dymock*'s the Merchant, his Place in *Fanchurch-ſtreet*.

MARCH.

*L.* Stourton *conveyed to* Salisbury.

On the 2d of *March*, the L. *Stourton* rode from the *Tower* with Sir *Robert Oxenbridge* the Lieutenant, and four of his Servants, with certain of the Guard, through *London* towards *Salisbury*, where he was to be executed. The firſt Night they lay at *Hounſlow*, the Morrow after they came to *Stains*, thence to *Baſingſtoke*, and ſo to *Salisbury*, where he ſuffered the Death he well deſerved. For his and his Mens Crimes were hainous, as ſhall be ſhewed hereafter. Execution was done upon him *March* the 6th, in the Marketplace; and them in the Country near the Place where the Murder was done: This Lord made great Lamentation at his Death for his wilful and impious Deed.

Sir Edward Mountague *buried;* *And Sir* Oliver Leader.

*March* 5. Sir *Edward Mountague*, late L. Chief Juſtice of *England*, was buried in *Northamptonſhire*, with an Herſe of Wax, and other Decencies ſuitable to his Quality.

And on the 6th, Sir *Oliver Leader*, Kt. was buried in *Huntingdonſhire*, with an Herſe of Wax.

*L.* Rob. Dudley *comes from K.* Philip.

On the 17th, the L. *Robert Duddley*, having been beyond Sea with K. *Philip*, came riding unto the Queen at the Court at *Greenwich* with Letters: And after him Mr. *Kemp*, of the Privy Chamber, importing, that the King would be at *Calais* the 17th Day Inſtant.

*Bp. of* Lincoln *preaches before the Queen.*

The ſame Day Dr. *Watſon*, the new Biſhop Elect of *Lincoln*, preached before the Queen.

*Earl of* Suſſex *Month's Mind.*

On the 18th was celebrated the Month's Mind of the Earl of *Suſſex*, and his Herſe burning with Tapers, and ſtanding 'till *Dirge* and Mas done. On the Morrow after it was taken down, Mr. *Garter* being preſent to ſee the Standard, the Helmet, Target, Coat and Banner ſet up over him, with all Things belonging thereunto.

King Philip *comes to* Greenwich.

On the 20th of *March*, the King came to *Greenwich* at Five at Night. At the ſame Time came a Ship up by the Tide, and coming againſt the Court Gates, diſcharged ſixteen Pieces thrice, being very great Guns, with a loud Cry, *God ſave the King and Queen*; and the next Day the King and Queen went through the Gallery unto their Cloſet, where they heard Mas; there were two Swords born afore them; the one born by the Lord *Cobham*, the other by the Lord Admiral: From their Cloſet they went both to Dinner together; there were preſent the Lord Chancellor, and divers other Lords.

*Commandment for* Te Deum.

The ſame 21ſt Day in the Afternoon, came down a Commandment to the Biſhop of *London*, that every Church in *London* ſhould ſing, *Te Deum Laudamus*; and to have Ringing all the while, with great Praiſe to God for the King's ſafe Return.

*L. Maior and Aldermen meet the King and Queen.*

Two Days after, *viz.* the 23d, a Commandment came to the City, that the King and Queen intending to ride from the *Tower*-Wharf thro' *London*, with the Nobles of the Realm, both Lords and Ladies, Preparation ſhould be made accordingly. Therefore at *Tower* Wharf the Lord Maior met them with the Sheriffs and Aldermen, the Maior bearing the Sword before the King and Queen; all the Corporations in their Liveries, ſtanding orderly along the Streets, Trumpets blowing, and other Inſtruments playing, great ſhooting off of Guns at the *Tower*, and the Waits playing on the Leads of St. *Peters* in *Cheap*.

Edward *the Confeſſor taken up.*

On the ſame Day the King came to *Greenwich*, viz. the 20th, (whether for a good *Omen*, or accidentally) the Body of K. *Edward* the *Confeſſor* was, with the Ceremony of an Hundred Lights, taken up in the ſame Place where his Shrine was, and where he laid when the Abby was ſpoiled and robbed. It was a goodly Sight, ſaith my Diariſt, to have ſeen how reverendly he was carried from that Place, with goodly Singing, and Cenſing, and Mas ſung: It was the Abbot's Intent to ſet up the Shrine again, as ſoon as he could have it done, expecting, no Queſtion, great Devotions to be paid there, and good Preſents made.

Many Things yet remain to be related, to take a full Proſpect of this Fourth Year of the Queen.

*Cheke Recants.*

In this Year the Ingenious, Learned and Pious Sir *John Cheke*, Schoolmaſter to the late King *Edward*, and a Privy Counſellor to him, and all along a moſt earneſt Profeſſor of the Goſpel, partly by the unceſſant Importunity of others, partly by his own Fear, made a ſhameful Recantation, once before Cardinal *Pole*, and again before the Queen and the Court at S. *James's*.

*His Preferment to Court.*

He was firſt brought to Court in King *Henry* VIII. his Time, by Dr. *Butts*, that King's Phyſician (who was his great Patron, and whom *Cheke* called *his Father*, and ſtiled himſelf *his Son*) to be Tutor to the young Prince. He was one of the greateſt Lights of Learning and true Goodneſs in the Univerſity of *Cambridge:* Where he, by his Influence, did extraordinarily promote ſolid Learning and Piety; and being tranſplanted to Court, was a great Inſtrument of vindicating and encouraging Truth and Sobriety, and all Human Learning there, eſpecially to the young Nobility, as well as to the young Prince; to whom he was an happy Schoolmaſter, by informing his tender Youth in excellent Manners, and furniſhing him with Learning beyond his Years. He was pardoned with the reſt for his tampering in Q. *Jane's* Buſineſs, in which he was earneſt, as were many other good People, out of fear of the ſad Times that were like to enſue, if the Lady *Mary* ſhould obtain the Crown of this Realm: But when ſhe came to Reign, he found that this Land, under a Papal Government, would not be for him, and therefore travelled Abroad (but with Leave) for the Safety of his Conſcience. He took this Opportunity to ſee *Rome*, and took *Baſil* in his Way, and ſaw the Learned Men there.

*How taken, brought to the Tower, and dealt with there.*

In the latter End of the Year 1555, I find him at *Strasburgh*; for I have ſeen a Letter of his, writ thence in the Month of *February*, to Sir *Will. Cecyl:* From hence taking a Journey in the Spring, to give a Viſit to two of his old learned Friends, the Lord *Paget*, and Sir *John Maſon*, who came into thoſe Parts upon Public Buſineſs, in his Return from *Bruſſels* towards *Antwerp*, he, with Sir *Peter Carew*, his Companion, by King *Philip's* ſecret Commandment, was ſuddenly apprehended in the Way by the Provoſt Marſhal, bound and thrown into a Cart, with his Legs, Arms and Body tyed to it, and ſo conveyed on Shipboard, brought a Priſoner into *England*, and clapt up, as ſome great Malefactor, in the *Tower* of *London:* And at length was forced to acknowledge and ſubſcribe to the Popiſh Doctrines, and recant publickly his former good Profeſſion of the Goſpel, there being no other Way to ſave himſelf from Burning. His Allegations of ſome Church Writers, with his Subſcription to the Carnal Preſence in the Sacrament, a Letter dated *July* 15th, to Cardinal *Pole* upon that Subſcription; and another of the ſame Date to the Queen, mentioning his preſent Mind in Religion, with which the Dean of *Pauls* had acquainted her, with Suit to her for his Liberty, I have preſerved in the *Catalogue*, as I tranſcribed them from the Originals.

No. liii, liv, lv.

After two long Recantations were ſpoken by him (ſo much againſt his Conſcience and Will) one before the Queen, and another before the Cardinal, he was not yet done with, but was to perform certain Penances and Satisfactions, which the ſaid Cardinal, Lord Legate, put upon him, and which he promiſed publicly, in his Re-

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cantation, to ſubmit to, how ſore ſoever they were; ſueing to be abſolved and received into the Church; and ſo at laſt he was graciouſly admitted a Member of the Catholic Church.

ke's Tears.

This pretended Converſion was accompanied, in this miſerable Gentleman, with abundance of bitter Tears ſecretly by himſelf, as well as before Dr. *Fecknam*, the Dean of St. *Pauls*, his Ghoſtly Father: And that becauſe, as he told him, he had with *Peter* denied Chriſt, and therefore wept bitterly with *Peter*, as the ſaid Doctor hinted in his Speech to the Queen: But in whatever Senſe he and the Auditors took it, it was ſurely his true Meaning, that he had ſo fouly denied Chriſt, by denying that holy and good Profeſſion which he had ſo long, and ſo earneſtly ſtuck unto.

*Liberty*
*Death.*

*Cheke*, after all this hard Drudgery which they had made him paſs through (and yet he muſt publickly applaud the Mercifulneſs of his Enemies) he was ſtill kept in Priſon, and afterward forced to Conſort with them, and ſometimes Dined among them, and ſat upon the Bench with *Boner*, when he was Trying ſome of the Profeſſors; whereby they ſtill made a farther Triumph of him. But at length having his Liberty, he retired to the Houſe of his old Learned Friend, Mr. *Peter Osborn*, living in the Pariſh of St. *Albans Woodſtreet*, where he fell into exceeding Melancholy and trouble of Mind, and in great Repentances, ended his miſerable Life within leſs than a Year after, and lyes buried in the Church of the ſaid Pariſh: In the North Chapel of the Choire of which Church there was, before the Fire of *London*, a fair plated Grave-Stone, which lay upon him, with the Date of his Death. *viz. Sept.* 13. 1557, and a Copy of Verſes: For the preſerving the Memory of which Monument and Epitaph, we are beholding to Mr. *Stow*. The Verſes were;

*Survey of*
London.

*Doctrinæ Lumen* Checus, *Morumq; Magiſter,*
*Aurea Naturæ Fabrica, morte* jacet.
*Non erat è multis unus, ſed is omnibus unus*
*Profuit, & Patriæ Lux erat ille ſuæ.*
*Gemma* Britanna *fuit, tam magnum nulla tulerunt*
*Tempora Theſaurum, Tempora nulla ferent.*

which Verſes were Compoſed by his great Friend and Acquaintance, the Elegant Dr. *Walt. Haddon*.

I ſhall make only one Remark more on this Gentleman; and that is this, that it was but a little before his Captivity, that he wrote a Letter from *Strasburgh* to one, who was thought to have made ſome kind of Compliance with the Times. It was Sir *William Cecyl*, his dear Friend and Brother; wherein he did moſt earneſtly require him to hold faſt his Religion, and to take heed, how he did in the leaſt warp and ſtrain his Conſcience, by any Compliance for his worldly Security. And yet when it came to the Pinch, how unable was he to take his own Counſil: ſo that he might ſay truly with the Poet,

*Et monitis ſum minor ipſe meis.*

ſo weak are the moſt reſolved and beſt Men to withſtand violent

Temptations, when they aſſault them, without the mighty Grace of God. This was the Contemplation of Archbiſhop *Parker*, when he thought of Sir *John Cheke*'s Fall: We Writing on the Margin of his Recantation, and Letter of Submiſſion to the Queen, *HOMINES SUMUS. We are but Men.*

*A N*
*155*

Thoſe that are minded to know more of this worthy Man, may read his Life, written in the Year 1705.

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## CHAP. XL.

### *A Match intended for the Lady* Elizabeth. *The Queen writes to King* Philip *about it. The Beginning of the Traffic into* Ruſſia. *A Dearth.* Ponet*'s Apology.*

IN this Year, as near as I can lay it, King *Philip* being Abroad, propounded, to his Wife Queen *Mary*, the Duke of *Savoy* for an Husband to the Lady *Elizabeth*, her Siſter. It ſeemed to be done upon ſome Conſideration of Policy; perhaps to gain the ſaid Duke, or keep him faſt on his Side againſt *France*, with whoſe King, *Philip* was now in Hoſtility. This Duke the enſuing Year was the King's General at the Siege of St. *Quintin*. The King of *Sueden* had lately been a Suitor to this Lady, by his Ambaſſador, without acquainting the Queen firſt with it. The ſaid Lady took hold of this abſolutely to give an Anſwer of Denial, for attempting to move ſuch a Thing in ſuch a diſorderly Manner. Which the Queen, when ſhe was made acquainted with it, did much approve of in her Siſter, and ſignified as much to her by her Keeper Sir *Thomas Pope*; who at that Time took Occaſion, by ſome Intimation, as it ſeems, from the Queen, to make another Motion, to feel, how ſhe ſtood affected to the Duke of *Savoy*, by ſaying to her, that he thought few or none would believe, but that her Grace could be right well contented to Marry, ſo it were ſome honourable Marriage offered her by the Queen's Highneſs, or by her Majeſty's Aſſent. To whom ſhe replied, 'Aſſuring him upon 'her Truth and Fidelity, and as God ſhould be merciful unto her, that 'ſhe would not change her Condition, though ſhe were offered the 'greateſt Prince in all *Europe*. Which Anſwer *Pope* ſignified unto the 'Queen.

*King* Ph
*proposes*
*Match f*
*Lady* E
beth

This I ſuppoſe was the Cauſe the Queen was backward to preſs to her the King's Deſire of her Matching with the ſaid Duke. The King had employed ſome of his Friars, and particularly *Alphonſus*, a *Franciſcan*, and his Confeſſor, to diſcourſe with her about this Marriage; But ſhe let them know, that her Conſcience was not well ſatisfied in it, and deſired it might be deferred for a little while, and thought it proper to be done by Parliament; for ſhe feared, without the Conſent of a Parliament, in the End neither his Highneſs, nor the Realm, would be well ſerved. Her Diſſatisfaction in Point of Conſcience doth not appear, whether it were, that her Siſter having declared ſo reſolutely her preſent Averſion to Marriage, ſhe could not in Conſcience force her now upon it; or that ſhe could not anſwer

*The Qu*
*backwa*

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ſwer it to her Conſcience, to undervalue her Siſter, in matching her to any under the Quality of a Crowned Head. But *Alphonſus* (whoſe Office it ſeems it was to reſolve the Queen's Conſcience in her Scruple) asked her ſeveral odd Queſtions, as, Who was King in *Adam*'s Time? And ſaid, She was bound to make this Marriage by an Article of her Creed. Which were ſuch obſcure Reaſonings, that ſhe underſtood them not; much leſs could receive Satisfaction to her Conſcience thence, as ſhe ſignified to the King in a Letter, in anſwer to one from him. Who in a grave, haughty, and not very obliging manner, 'Bad her examine her own Conſcience, if it were conformable 'to Truth; and that it might be Obſtinacy, rather than Conſcience; 'adding, that if any Parliament went contrary to this Requeſt of his, 'he would lay the Fault upon her.'

*Her Letter to the King thereupon.*

She in her Anſwer, right humbly beſeeched him to appoint ſome Perſon, whomſoever he pleaſed, to Confer with her, and ſhe would hear them withal her Heart, and proteſted, upon her Fidelity to him, that they ſhould not find her Obſtinate, nor, ſhe hoped, without Reaſon. But ſhe, in all Lowlineſs, prayed him to defer this Matter till his Return into *England*, and then he ſhould judge, whether ſhe were Blame-worthy or no: That otherwiſe, ſhe ſhould live in jealouſy of his Highneſs Affection, which would be worſe to her than Death; of which, as ſhe wrote, ſhe had begun to taſte already, to her great Regret; and that, in her ſimple Judgment under his Highneſs Correction, ſince the Duke of *Savoy* would be preſently in Arms, and that ſome of her Counſel and Nobility were Abroad with his Highneſs, the Thing could not come to the Concluſion he deſired, without his own Preſence, however well her Conſcience ſhould be ſatisfied: Therefore ſhe prayed him, in as humble manner as was poſſible, for one who was his moſt loyal and moſt obedient Wife, (which ſhe acknowledged herſelf moſt obliged to be, and that above all other Women, having ſuch an Husband as his Highneſs was, not to ſpeak of the multitude of his Kingdoms, for that was not her principal Foundation; that they both might make their Prayers to God, and put their Confidence in him, that they ſhould live and meet together; and that the ſame God, who had the Hearts of Kings in his Hands, would, ſhe hoped without fail, enlighten them in ſuch ſort, that the End would tend to God's Glory and his Content. And in this ſubmiſſive Strain did the Queen's Letter run, which may be read in the *Catalogue*. Where it may be obſerved in what Haughtineſs King *Philip* carried himſelf towards Queen *Mary*, and with what profound Reſpect and Obſervance ſhe behaved herſelf towards him; and from both one may conclude, that ſhe had no great matter of Joy in her Marriage.

**No. lvi.**

*A Conjecture concerning the ſaid Letter.*

But while I weigh well the Queen's Letter, it may ſeem to relate to ſome more weighty Affair than that Propoſition of Marriage for the Lady *Elizabeth*? And if we may allow the Word *Marriage* in the Letter to be a *Jargon*, one might underſtand it to be a ſecret Phraſe uſed between the King and her for the War, which he laboured to induce her to enter into with *France*, with which Realm, as yet ſhe was in League, and againſt her breaking with that mighty Crown, tended one of the Articles of Marriage with the King. Which probably

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bably was the Cauſe that ſhe in her Letter ſo much urged her Conſcience, and ſo earneſtly deſired the Buſineſs might be deferred, and referred to a Parliament. But this muſt be left to Conjecture. 'Tis ſure by this Means it came about, that the Queen to her Coſt proclaimed War with *France*.

*The* Ruſſia *Company Incorporated.*

The Merchant-Adventurers to *Moſcovy* were the laſt Year incorporated by the Queen into a Company, conſiſting of Four Conſuls and Twenty Four Aſſiſtants. And *Sebaſtian Cabota*, born in *Briſtow* of *Genoeze* Parents, who was the chief Setterforth of the firſt Voyage into thoſe Parts, was conſtituted the firſt Governor thereof, during his Life: For in the Year 1553, under King *Edward*, many of the Nobility, as namely, *William* Marqueſs of *Wincheſter*, L. High Treaſurer, *Henry* Earl of *Arundel*, L. Steward of the Houſhold, *John* Earl of *Bedford*, L. Keeper of the Privy Seal, *William* Earl of *Pembroke*, *William* L. *Howard* of *Effingham*, with many Aldermen and Merchants of *London*, as Sir *George Barnes*, Sir *John Greſham*, Sir *Andrew Judd*, Sir *Thomas White*, Sir *John York*, *William Garret*, *Anthony Huſie*, *John Southcote*, and divers others, (the King alſo having made them a Corporation) did at their own Adventures, Coſts and Charges, provide, rig and tackle three Ships; one named the *Edward Bonadventure*, of 160 Tun, *Richard Chancellor* Captain and Pilot General, a Man of a great Wit, brought up under Sir *Henry Sydney*, to diſcover, diſcry and find Iſles, Lands, Territories, and Dominions unknown, Northwards, North-Eaſtwards and North-Weſtwards: But Sir *Hugh Willoughby*, a moſt accompliſhed Gentleman and brave Soldier, was the General of the Voyage, with Command and Authority over the reſt. He went in the *Bona Eſperanza*, the Admiral of 120 Tun. The third Ship was called the *Confidentia*, of 90 Tun; a Pinneſſe and a Boat belonging to each. In this Voyage Sir *Hugh Willoughby* was Froze to Death ſitting in his Cabbin. *Chancellor* alone arrived ſafe at S. *Nicholas* Port in *Ruſſia*; and Travelling to the Emperor's Court, delivered the King's Letters to him. He returned ſafe Home, bringing along with him the Emperor's Letters, dated in *Febr.* 1554, to King *Edward*, granting free Leave of Traffic in any Parts of his Dominions. In the Year 1555, Queen *Mary* ſent Letters dated *April* 1, to the ſaid Emperor or Great Duke, in anſwer to his writ the Year before; and *Richard Chancellor* was diſpatched with them upon a ſecond Voyage to *Ruſſia*.

*The Emperor of* Moſco *ſends an Embaſſador into* England.

In this Year 1556, the ſaid Emperor ſent his Embaſſador for *England*, named *Oſep* (or *Joſeph*) *Napea Gregoriwich*, the Emperor's high Officer in the Town and Country of *Vologda*. He came on Board the *Edward Bonadventure*, the ſaid *Chancellor* Captain, in Company with three other Ships, *viz.* The *Bona Eſperanza*, the *Philip* and *Mary*, and the *Confidentia*, But the *Bonadventure* was forced into a Bay in *Scotland*, and there loſt; the Embaſſador, and a few of his Men, were narrowly ſaved; *Chancellor* himſelf moſt unhappily drowned. The Queen ſent Dr. *Laurence Huſſy* a Civilian, and *George Gilpin* into *Scotland*, to wait upon the Embaſſador in his Diſtreſs, and to ſupply him with what he needed: And by them he was conducted into *England*, and brought to *London*, with all the State that could be, and thence to the Queen with great Honor. Soon after ſhe ſent

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the Biſhop of *Ely* and Sir *William Petre*, her Secretary, to treat and confer with him. The *Engliſh* Merchants found that he was not ſo conformable to Reaſon, as at firſt they thought he ſhould have been; being very miſtruſtful, and thinking every Man would beguile him: Which made them afterwards to adviſe their Factors there, that they ſhould take heed how they had to do with the *Ruſſes*; to make their Bargains plain, and to ſet them down in Writing: For that they were ſubtil People, and did not always ſpeak the Truth, and thought other Men to be like themſelves. But finally, a League was concluded, and Articles of Amity agreed upon. And *Oſep* being ready to depart, *May* 1. next Year, 1557. the Biſhop of *Ely* and Sir *William Petre*, on the behalf of the King and Queen, repaired to him, and with the Queen's Letters, delivered him noble Preſents for the Emperor, and Gifts to himſelf: And ſo he went aboard an *Engliſh* Ship called the *Primroſe*, *Anthony Jenkinſon* Commander, then Admiral of the Fleet going for *Ruſſia*, the *John Evangeliſt*, the *Ann* and *Trinity*, being the other.

These Tranſactions and Navigations into theſe *Northern* Parts, may be ſeen more at large in *Hackluit*'s Navigations, *Volume* I.

*Some die by Famine.* Stores *Annal.*

The laſt Year and this, the Realm was afflicted with a pinching Dearth of all manner of Things, eſpecially of Corn, by unſeaſonable Weather. Wheat was ſold for four Marks the Quarter, Malt for Forty four Shillings the Quarter, and Peaſe at Forty ſix Shillings and eight Pence the Quarter, and Beans and Rye at Forty Shillings the Quarter: Inſomuch that the People were fain to eat Acorns for their Bread, and a great number of poor People died for Hunger in many Places. Now alſo began the hot burning *Fevers*, and other ſtrange Diſeaſes, that encreaſed more the two Years following. Theſe Miſeries one of the Exiles, namely *Pilkington*, afterwards Biſhop of *Durham*, made to be the Effect of God's Anger, for the preſent Perſecution of good Men, and putting out the Light of the Goſpel. For thus he writes in a Book made about theſe Times, comparing the Dearth in King *Edward*'s Days, and in Queen *Mary*'s together.

Coop. *Chron.*

*Burning Fevers.*

*The Famine in K.* Edward'*s Days and Qu.* Mary'*s compared. Expoſit. upon* Aggee.

‘ *England* hath had many great Droughts and Dearths, both in
‘ the Time of Popery and the Goſpel; but if ye mark it well, you
‘ ſhall find great Diverſity between them. In the Dearths under the
‘ Goſpel, it was not for want of Things, that God did not ſend
‘ them plenteouſly, but through the Wickedneſs of Men, which in
‘ ſo great Plenty and Bleſſings of God, made a needleſs Dearth:
‘ For Farms were raiſed, that Farmers might not foorthe [afford]
‘ to Sell as they were wont. Many Things were gotten into few
‘ Mens Hands, and they would ſell as they liſt, and not as Things
‘ were worth according to Charity, being content with reaſonable
‘ Gains. Corn was carried out of the Realm, or ſold through ma-
‘ ny Mens Hands or it came to the Markets; and every one
‘ would raiſe the Price, and have ſome part of Gains. Some would
‘ feed their Hogs with it, or elſe let it be foiſt in their Barns, and
‘ eaten with Mice, rather than they would bring it to the Market,
‘ to pull down the Price. Men of Honour and Worſhip were be-
‘ come Sheep-maſters and Graziers: Tillage was turned into Paſture,
‘ and Towns into Graunges. And all not to make Things cheaper,

‘which might have been ſuffered, but dearer, which was and is Deviliſh.

‘But ſince the *Pope* was reſtored, *as he proceeded*, ye have had unſeaſonable Weather: The Earth hath not brought forth her Fruit, and Strangers have devoured much of that which ye had. All your *Latin* Proceſſions and ſinging of Goſpels under Buſhes, nor yet your *Ora pro nobis*, can get you God's Bleſſing, but rather encreaſe his Anger. When were ye compelled to eat Acorns for Bread, but in your Popery and falling from God? When was *London* full of Gallows to bring in Strangers but in Popery? When was *Calais* loſt but in Popery? When was *Boloign* gotten, and the *Scots* vanquiſhed ſo manfully as under the Goſpel? But this was the greateſt Plague of all, and leaſt regarded of you, that the Heavenly Comfort of God's Word was locked up from you, and the comfortable Dew of God's Favour did not fall upon you; nor your earthly Hearts could bring forth good Fruits and Works of Repentance. And ſo the Curſe was fulfilled on you: As it is written, *I will ſend an Hunger into the Earth; not an Hunger of Bread, but an Hunger to hear the Word of God: That you ſhall go from the* Eaſt *unto the* Weſt *to hear it, and ſhall not find it.*’

Ponet*'s Book in Anſwer to* Martin.

Dr. *Martin* having ſet forth a Book againſt Prieſts Marriage, (mentioned under the Year 1554.) and taking upon him, in ſeveral Chapters thereof, to anſwer to a Book, Publiſhed by Dr. *Ponet*, or *Poinet*, about ſeven Years ago, in Favour of Prieſts Marriage; the ſame *Ponet* this Year Publiſhed a Treatiſe, wherein he learnedly confuted his Adverſary. This was only the firſt Part of his Anſwer, intending ſhortly to Publiſh the Second. It was Intitled, *An Apology, fully anſwering by Scriptures and antient Doctors, a Blaſphemous Book, Gathered by Dr.* Stephen Gardiner, *of late Lord Chancellor, Dr.* Smith *of* Oxford, Pighius *and other Papiſts, as by their Books appeareth; and of late ſet forth under the Name of* Tho. Martin, *Doctor of the Civil Laws, (as of himſelf he ſaith) Againſt the godly Marriage of Prieſts. Wherein divers other Matters, which the Papiſts defend, be ſo confuted, that in* Martin*'s Overthrow, they may ſee their own Impudence and Confuſion. By* John Ponet, D D. *and Biſhop of* Wincheſter. Then is added, That the Author deſired the Reader would content himſelf with this firſt Book, until he might have leiſure to ſet forth the next; which ſhould be, by God's Grace, ſhortly: But he ſhortly after died, and ſo that Book remained in *MS.* till the beginning of Q. *Elizabeth*'s Reign, when having fallen into the Hands of Archbiſhop *Parker*, he printed it, concealing the Name, with certain large Additions of his own.

*Some Account of it.*

The Preface to this Book now ſet forth, began thus, ‘The Lord *Jeſus* help and aſſiſt us with his holy Spirit. Where ſhall I firſt begin? or rather, Where may I not begin? Both theſe Queſtions have ſome little Doubt, good Reader. The Number of Matters, which *Martin* in his Book, (as one that would ſeem to know all Things) taketh upon him to Determin and Diſcuſs, cauſeth my Doubting of the one; and the multitude of his Slights, Shifts and ſhameful Lies of the other, *&c.*’ I think it not amiſs to ſet down ſome Extracts out of this Learned Book, being now. in effect, after ſo long a Time, loſt to the World.

*He reproves* Martin *for dedicating his Book to the Queen.*

And *Firſt*, Whereas *Martin* has Dedicated his Book to Q. *Mary*, then a Virgin, *Ponet* ſhewed his uncivil rude Language, unbeſeeming the Modeſty of a Virgin to ſee or hear; reproving him for offending her Ears with ſuch ungodly and unchaſte Beaſtlineſs and railing as was in that Epiſtle: As, where he uſed the Terms of *deteſtable Bawdery*, of *ſtinking Letchery*, *Beaſtly Letchery*, *Common Concubins*, and *common Strumpets*, *Letcherous* and *Filthy Beaſts*; his Heatheniſh and Ruffian-like, and abominable Talk in abuſing the Word *Carnis Reſurrectionem*, being an Article of every Chriſtian's Faith; with a number of ſuch like, or more wicked Terms. 'O! Lord, *added he*, is Honeſty ſo much decayed, that any Man dare be ſo bold to occupy the chaſte Ears of a Chriſtian Creature, but chiefly of a Queen, with ſuch Whoriſh and Ethnical Talk? *Martin* had been the Lord of Miſrules Buffoon, one Chriſtmas in *Oxon*. *Ponet* took Advantage hence to tell him ſharply, 'That in playing the Chriſtmas Lords Minion in *New College* in *Oxford*, in his Fools Coat, he did learn his Boldneſs and loſt his Wit, and began to put off all Shame, and to put on all Impudence.' He told him moreover; 'That tho' the Queen's Pleaſure were, that this Evil Argument againſt the holy Matrimony of Prieſts ſhould go abroad under her Defence, that ſo the ſame, tho' it were an ill Matter, ſhould have as good a Viſor put upon it as might be, and that in ſuch ſort as the World that now is, might perceive, how by Zeal ſhe was carried to favour Superſtition; yet that the Poſterity which ſhould follow this Age, might underſtand ſhe rejoyced not in ſuch vile and beaſtly Spirits; tho' Lying [of which that Book abounded] were allowed by reaſon of her Ignorance.' And for this Cauſe he blamed thoſe that were about the Queen, ſaying, That this Book of *Martins* ſhould not have been allowed, for avoiding Rebuke, that might redound to her Grace hereafter.

*Confutes his calling Prieſts Marriage no Marriage.*

And whereas the Title of *Martin's* Book was, *A Treatiſe declaring and plainly proving, That the Pretended Marriage of Prieſts and Profeſſed Perſons, is no Marriage, but altogether unlawful*, &c. *Ponet* firſt Confuted the Aſſertion, That it was, *No Marriage*. And here he called him to anſwer him by his Law, if he had any, to this Reaſon, where there is no Marriage there needs no Divorce; but the Proceedings of the Queen and the Biſhops, and of all the Lawyers in *England* declared, that a Divorce is needful of Prieſts Marriage, before they be again admitted to the Miniſtry, or that the Wife may marry again. *Ergo*, the Queen, the Biſhops, and all the Lawyers in *England*, conclude the Prieſts Marriage is a Marriage. My Reaſon, *ſaid he*, ſtands upon this Ground, *Privatio ante requirit Habitum.* The taking away of a Thing, preſuppoſeth that ſuch a Thing there was. And the breaking of a Knot, proveth that there was a Knot in all Mens Judgments. And that ſuch a Divorce was needful, the Lawyers themſelves declare, granting that ſuch a ſolemn Act as Matrimony is, cannot without another ſolemn Act be undone again. Whereof the Learned Lawyers were not ignorant. *Secondly*, If the

Marriage of the Prieſts in *England* were no Marriage, then is their Divorce no Divorce: For Divorce ſuppoſeth a Marriage, and if it be a Marriage and a Divorce, it followeth, that they be all God's Enemies, who either move or ſuffer in *England* Prieſts Wives to marry again other Huſbands, ſeeing the Divorce is not for Adultery. *Thirdly.* 'If Popiſh Hereticks ſay, that Marriage is a Sacrament of the '*New Teſtament*, (tho' indeed it were inſtituted in *Paradiſe* before *A*-'*dam*'s Tranſgreſſion) and therewith alſo you maintain and defend, 'that *Sacramenta conferunt Gratiam ex Opere operato*, The *Sacraments* '*confer Grace by Virtue of the Work wrought*: And upon that Ground 'ye Chriſten Bells and Churches, *&c.* But if this, being as ye term 'it, a Sacrament of the *New Teſtament*, and miniſtred by a Miniſter 'to a Prieſt and a Maiden, be not able to make a Marriage, then 'ſhould not Sacraments confer Grace *ex Opere operato*; which among 'the Papiſts is a great Abſurdity and Inconvenience. And *Optatus* 'the great, learned, Antient and holy Writer, whom ye alledge as 'one that maketh for your Purpoſe, (and therefore can you not with 'Honeſty refuſe him) ſaith in his Sixth Book againſt the *Donatiſts*, '*ſi ſit Invocatio Nominis Dei, ſanctificat & quod pollutum eſſe videbatur.* 'Which Words of *Optatus* by you, (tho' in other Matters) approved, 'ſhew plainly, that if the Marriage of Prieſts were a Thing unclean, 'yet is the ſame, by means of the Invocation of God's holy Name, 'made clean, pure and holy. And *Clemens Alexandrinus writes*, 'Αγιάζεται γὰρ οὖν καὶ γάμος κατὰ λόγον τελούμενος. *Marriage is made holy, that* '*is concluded by the Miniſtry of God's* Word. *Fourthly*, It appears by the 'Pope's own Decrees, that Pope *Syricius*, being our extreme Ene-'my, and one of the firſt that forbad the marriage of Prieſts; ſpeak-'ing againſt the ſame Marriages as much as he might, calleth the 'Prieſts Wives, *Suas Uxores, Their own Wives*:' Which thing he would not have done, being their Adverſary, if he had taken their Marriages to be no Marriage.

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Στρωμ. *Lib.* 4.

*Di*, 82. C. Plurimos.

And *Secondly*, Whereas *Martin*, in the Title of his Book, had charged theſe Marriages to be *Unlawful*; *Ponet* meets with him here by confronting him with Councils, Fathers, and Acts of Parliament. He ſhewed him, how one of the Firſt and moſt Antient Councils after the Apoſtles, *Viz.* the *Nicene* Council, called the Marriages of Prieſts *Legales Nuptias, Lawful Marriages.* When Suggeſtion was made, that Prieſts ſhould not ſleep with their Wives, they determined, ſaying, *Legales Nuptias à modo valere volumus: We Will that lawful Marriages from henceforth ſhall ſtand in force.* And *Epiphanius*, ſpeaking of them that had made a Vow, and afterwards turned to Marriage, ſaid, *Melius eſt lapſum*, &c. *It is better for him that is fallen in his Courſe*, (meaning them that cannot continue the Thing that they have vowed) *to take a Wife openly according to the Law, and ſo to be reſtored to the Church again, as one that before hath done Evil, as one that hath fallen, and hath been broken, and hath now need to be bound; and not daily to be inwardly wounded by ſecret Darts, wherewith the Devil continually doth aſſault them.* 'Lo! here *Epiphanius*, ſaith *Ponet*, doth 'not only allow Marriage of Prieſts, and Votaries before Prieſthood 'and Vowing, but alſo after Prieſthood and Vowing; and nameth 'the Marriage done in ſuch caſe *Lawful*; and that Marriage after 'their

*And that they were unlawful.*

Contr. *Catharos.* Hær. 59.

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De Bono Viduitatis.

*Controverſ.* 15.

‘their Vow ſo broken, is a Mean to reſtore them again, to the Church, if they were fallen from it by breaking of their Vow. And this Place of *Epiphanius* anſwereth fully all other Places of him, which by *Martin* and other Papiſts be writhed to the contrary.’ To which he added a Teſtimony out of S. *Auſtin*, who, he ſaid, made a plain Reſolution in this Matter, as well againſt *Martin*, as againſt all the reſt of the Popiſh Rout in *Chriſtendom*: Where ſpeaking of them that Marry after they have Vowed, he ſaith in plain Words, *Non ipſæ Nuptiæ vel talium demnandæ judicantur.* That is, *The Marriage even of ſuch as marry after they have vowed are not to be condemned.* And he made a good Note here, how this pregnant Place of S. *Auſtin* was falſified by *Pighius*: Where for *Vel talium*, he had corruptly put in *Velut Malum*, whereupon the whole matter ſtandeth. And a little after he bringeth in S. *Auſtin*, ſpeaking thus, *Proinde qui talium Nuptias dicunt non eſſe Nuptias, ſed potius Adulteria, non mihi videntur ſatis accuratè & diligenter conſiderare, quid dicunt*, &c. That is, *Moreover, they who call ſuch Marriages no Marriages, but rather Adulteries, ſeem to me not cloſely and carefully enough to conſider what they ſay. For by Means of this inconſiderate, Opinion, whereby they think the Marriage of ſuch Profeſſed Women as have forſaken their Vow is no Marriage; if they marry, there cometh no ſmall Inconvenience. Which Inconvenience is this, Wives be ſeparate from their Husbands, as tho' they were Whores and not Wives. And when they will reſtore the Divorced to ſole Life, their Husbands are compelled to be very Adulterers, when their own Wives, being alive, marry other Husbands.*

*Laſtly*, *Ponet* argued from a late Act of Parliament: ‘What needed an Act of Parliament in the firſt Year of the Queen's Reign, to Repeal the Statute made for Prieſts Marriages, if Prieſts marriage were no marriage? And why doth that Act name it the *Marriage of Prieſts*, and not a *Pretenſed* Marriage, as *Martin* did? And laſt of all, If Prieſt marriage be no marriage, What Cauſe, I pray you, had the Queen and the Biſhops to deprive the married Biſhops and Prieſts of *England* from their Benefices; they were not deprived for Ignorance in God's Word, neither for nor doing their Duty, nor for Gluttoning nor Swearing, nor Dicing nor Hunting, nor Buggery, nor Whoredom, (for theſe be common Faults among all your Prieſts now a-days.) Other Fault there was none known, but only that they were married. Tho' for the Lawfulneſs of their Marriage, beſides God's plain Word, and Godly Canons and Doctors, they had the Conſent of the King, and Supreme Head, under Chriſt, of the Church, and of this Parliament and Realm; and that joyned with the Conſent of the Congregations aſſembled, where they were married.

*The Filthineſs of the Pretenders to the ſingle Life.*

*Ponet* alſo expoſed theſe Sanctimonious Pretenders to a ſingle Life, by the horrible Uncleanneſſes they were guilty of. ‘When a ſtrait Life, *ſaid he*, is joyned with a Falſhood, as it is in all the Pope's Creatures, and other Sectaries and Heretics, the Members of Antichriſt, there is nothing more perilous than Straitneſs of Life. What a Letcherous Life led the holy Maid of *Lymſter*, pretending her Food to be nothing elſe but the Mas-Cake? as Sir *Thomas*

'*More* witneſſeth in his Dialogue. What Bawdry practiſed the holy, nay, the deviliſh, Maid of *Kent*, with Monks, Friars and Prieſts, under Colour of ſtrait Nunniſh Life, as appeareth partly by the Act of Parliament, but more largely in the Book of her Life. And within this Eight Years, [that is, about the Year 1548.] was there not a holy Man, named Maſter Doctor *Boord*, a Phyſician, that thrice in the Week would drink nothing but Water, ſuch a Proctor for the Papiſts then as *Martin* the Lawyer is now, who under the Colour of Virginity, and wearing a Shirt of Hair, and hanging his Shrowd and Socking, or Burial Sheet at his Bedsfeet, and Mortifying his Body, and Straitneſs of Life, kept three Whores at once in his Chamber at *Wincheſter*, to ſerve not only himſelf, but to help his Virgin-Prieſts about in the Country, as it was proved; that they might with more Eaſe, and leſs Pain, keep their bleſſed Virginity? This Thing is ſo true, and was ſo notoriouſly known, that the Matter came to Examination of the Juſtices of Peace; of whom divers be yet living, as Sir *John Kingſmill*, Sir *Henry Semar*, &c. and was before them confeſſed; and his Shrowd and Shirt of Hair openly ſhewed; and his Harlots openly in the Streets and great Church of *Wincheſter* puniſhed. Theſe be known Stories, which *Martin* and his Papiſts cannot deny; and they know well enough themſelves, that there be of the like Thouſands, which I omit for Briefneſs.'

*Dr.* Boord.

Martin *rebuked for his ill Words of Marriage.*

And therefore our Author rebuketh *Martin*, for his ill Words ſo often flung out againſt the holy State of Matrimony, that he could give it no Praiſe or Commendation in any kind of People, but termed it ſometimes *Carnal Liberty*; ſometimes *The baſeſt State of Life* in the Church of God; ſometimes, that it is a Let for a Man to give himſelf wholly to God; ſometimes a *Colour of Bawdry*; ſometimes, that it is a Doubling, rather than a Taking away the Deſire of the Fleſh; making himſelf therein wiſer than God, who gave it for a Remedy againſt the Laſciviouſneſs of the Fleſh, as God witneſſed, when he ſaid, *Faciamus ei Adjutorium, Let us make* Adam *a Helper*. And in the Leaves 121 and 122 of his Book, he went about to prove by St. *Paul*, that all Men ſhould avoid Marriage; whereby he confirmed the Opinion of *Montanus*, *Tatianus*, and ſuch other abominable Heretics.

*And for his Slandering* K. Edward's *Preachers.*

*Ponet* took Notice of thoſe falſe Charges and Accuſations *Martin* laid upon the Miniſters of King *Edward*. 'The new Superintendency, *ſaid* Martin, [meaning the Goſpel-Biſhops and Preachers] in bleſſed K. *Edward* the Sixth his Days, taught all one Doctrin with *Jovinian*: which was, as *Martin* alledged, *Faſt ſeldom, but Marry often: For ye cannot Conſummate the Work of Matrimony, unleſs ye eat and drink delicately*.' But *Ponet* told him, That hence his Ignorance appeared; for thoſe were none of *Jovinian*'s Words, but feigned by St. *Hierom*, and only Ironically objected to him, as agreeable to his Doctrin. And then, for the Vindication of the Miniſters and Doctrin under K. *Edward*, thus did he beſpeak his Antagoniſt; 'I pray thee, *Martin*, how canſt thou juſtify this was the Doctrin of the Preachers in *England*, whom thou contumeliouſly calleſt *Superintendents*? Our whole Doctrin, wherein we conſented, touching Faſting, Prayer and Marriage, is plainly and fully ſet forth in the Book

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‘of Common Prayers, the Homilies, the Catechiſms, and the Articles; whereupon the whole Realm concluded: If thou canſt find in theſe Books any ſuch Doctrin, then thou mayſt ſay, that we agree with *Jovinian.* If thou canſt not find this Doctrin, then we may boldly ſay, that thou belyeſt us. Our Doctrin was not kept ſo ſecret, but that it was not only Preached, but alſo Printed; and ſo Printed, that it hath the Teſtimony of the whole Realm, and is ſafely enough preſerved out of the Hands of the proudeſt of you. —— And touching your Lyes, that ye charge us, as Teachers of Carnal Liberty, there were ſundry ſpecial Homilies, which ſhall be a Witneſs that thou and thy Fellows be Lyars, as long as thy Book ſhall continue; yea, as long as the World ſhall continue; tho ye ſlander, raile and rage, until your Bellies burſt in pieces: yea, and Burn that Book as faſt as ye will, [and Burn them they did as many as they could get] there will be Copies enough left to Print a Thouſand in a Month.’

*And* Luther,

Beſides all this, *Ponet* vindicated *Martin Luther* againſt a common Falſhood raiſed of him, and which *Martin* thruſt into his Book; namely, That *Luther* had writ in his Book, *De Captivitate Babylonica: Si Uxor non poſſit, aut non vult, Ancilla venito*: That is, *If the Wife cannot, or will not, let the Maid come.* Whereupon thus our Author accoſts *Martin*, ‘Speak again, *Martin*, where ſaith *Luther* theſe Words? Thou ſayeſt, in his Book *De Captiv. Babilonica.* The ſelf ſame Ly maketh *Pighius* of *Luther.* Take that Book in thy Hand, good Reader, and read it over, and when thou findeſt there, as *Martin* doth Report, let it be ſaid, that I have ſlandered *Martin:* If not, conclude with me, that he is a lying Witnes, and one of thoſe Doctors whom St. *Paul* calleth *Pſeudo-Prophetas in Populo, & falſos Doctores, qui clam inducent Sectas pernicioſas.* I aſſure thee, good Reader, that this is a foul Ly, that *Martin* the Lyar, and *Pighius* his Fellow, maketh of *Luther:* For that Saying, which they alledg in Latin, as tho it had been ſo by *Luther* penned, is not in all that Book, where *Martin* moſt ſhamefully avoucheth the ſame to be.—— I will not hide from thee, good Reader, *Luther*'s Judgment in that Book concerning that Matter. In one Place, there ſpeaking of the Impediments of Matrimony, *he ſaith*, That if the Man be ſuch an one by Nature, that it is impoſſible for him to do the Duty of an Huſband, then his Contract with a Woman ſhall not bind her to be his Wife. And this is the Reaſon, *Quia Error & Ignorantia virilis Impotentiæ hic Impedit Matrimonium.* Which Saying, if you Papiſts condemn, ye condemn the Doctrin of your own Father, the Pope himſelf. For *Gregory*, Biſhop of *Rome*, writing to the Biſhop of *Ravenna*, ſaith on this wiſe, *Vir & Mulier ſi ſe conjunxerint*, &c. *If a Man and a Woman be Married together, and the Woman afterwards ſay, that the Man can have no Carnal Knowledg of her, and can bring forth lawful Proof thereof; let her take another.* And the ſelf ſame Doctrin is largely ſet forth by the Maſter of the Sentences.—— If *Martin* were not Shameleſs, I could not but mervail, why he ſhould ſo report of *Luther*, concerning his Doctrin of Matrimony in that Book: For he is there ſo wary in his Words, and ſo circumſpect with his Pen in that Point, that he

*Controver.* 15.

‘ will define nothing; as by the very laſt Words there, intreating upon Matrimony, it is moſt evident.’

*And King* Henry.

*Martin* had railed againſt the famous Prince K. *Henry* VIII, Father to the preſent Queen, under the Name of the Emperor *Michael Paleologus*, and his Uncle; Comparing K. *Henry* with him that had loſt the Empire to the *Turk*. This Emperor, as *Martin* hinted, fell into great Troubles after a Contention he had with Pope *Nicolas*, for a Pleaſure the ſaid Emperor ſhewed to his Uncle, in putting away of his lawful Wife, and Marrying his Daughter in Law. And then that Author wiſhed, that the like had not been practiſed elſewhere; meaning K. *Henry*, in Divorcing his Queen *Katharin*, and Marrying *Ann Bolen*. And that aforeſaid Story *Martin* pretended to have out of a *Greek* Author. But *Ponet* ſhewed, that this could not be true of *Michael Paleologus*; for between the Time of this Emperor and Pope *Nicolas*, was the Space of above Four Hundred Years. For as there were ſeveral Emperors named *Michael*, ſo the ſeventh and laſt only was Surnamed *Paleologus*. *Martin* alſo, in this Place, imputed the Breach and Contention between the *Greek* and *Latin* Church, and the Overthrow both of the *Grecian* Church and Kingdom, to the Letcherous Life of the Uncle of *Michael Paleologus*. But *Ponet* at large proved, That the Pope, the Author of all Miſchief in the Church of God, was the only Match that kindled this Fire: For the Cardinal *Beſſarion*, Patriarch of *Conſtantinople*, and Archbiſhop of *Nicea*, in his Oration for the Unity of the *Greek* and *Latin* Church, ſhewed that the Biſhop of *Rome*, when he had called a General Council, took upon him, upon his own private Authority, to add this Parcel, *i. e.* of the Proceeding of the Holy Ghoſt from the Father and the Son, to the Common Creed, without the Conſent of the reſt of the Biſhops there aſſembled. So that it was the raſh and temerarious boldneſs of the Biſhop of *Rome*, that cauſed this Diſſention; who of his own Authority would do that tumultuouſly, which he might have done with the Conſent of others quietly. And that was it, ſaith our Author, that cauſed all the Diſſenſion that enſued, and alſo the later Ruin, Miſchief and Deſtruction of the *Turkiſh* Captivity.

Martin*'s Error in Hiſtory and Chronology.*

*The Charge of Hereſy retorted upon Papiſts.*

This Book ends with the Names of a Number of old Heretics condemned in the Church of God; out of whoſe Hereſies, Opinions and Errors in Doctrin, and ſtrange Behaviour in Manners, Diet, Veſture and Life, the Papiſts have gathered their Opinions and Rules; whereby they had framed and couched together the whole Body of their Popiſh and Heretical Learning: As it was ſufficiently proved by the Teſtimony of old Doctors and antient Writers in a part of his Book. Where their ſundry Opinions and Behaviour, and the Opinions and Behaviour of the Popiſh Sect were ſo compared and joyned together, that the Reader might eaſily peceive, how Popery is one moſt peſtilent Hereſy, as the Author ſaid, mingled and made up of a multitude of other perilous and blaſphemous Hereſies. This Task *Ponet* undertook, becauſe his Adverſary had been ſo liberal in calling the Profeſſors of the Goſpel *Heretics*, and ſpeaking much how Hereſy and Letchery went together: Therefore had *Ponet* ſpent one long Chapter in his Book, in joyning with *Martin* and all the reſt of his Sect, for Trial, as he ſaid, whether of the two were moſt worthy

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thy of the Name of Heretic. Having notably performed this, at the the Concluſion of his Book, by way of a Table, he ſets down the Names of ſome of the old Heretics, of whom he charged the Papiſts to have gathered their Opinions, and the Years of our Lord, when they lived; and the References to the Pages where the Reader might find their Agreement with the Papiſts. The Liſt of theſe Heretics is as follows,

*Simon Magus.*
*Ebion.*
*Baſilides.*
*Carpocrates.*
*Saturninus.*
*Gnoſtici.*
*Valentinus.*
*Secundus,* &c.

And ſo he proceeded, naming no leſs than One and Fifty Heretics; reaching to the Heretics in the Firſt Century, *viz.* to the Year 449. And then this Concluſion he ſets down at the End: *That Church which the Papiſts ſay is of Catholics, is proved by the Doctors a Flock of Heretics.*

I may perhaps be thought to have been too tedious in the Relation of the Contents of this Book: But it will be forgiven me by him that well conſidereth, how very material the Paſſages alledged are, to give ſome Knowledg of this Learned Biſhop of K. *Edwards*, and of the Hiſtory of thoſe Times. And I hold it juſt to retrieve ſuch remarkable Writings from utter Oblivion, into which they are ſinking, after ſuch a Revolution of Years.

## CHAP. XLI.

### *Books publiſhed. Abjurations.* Arians. *Readers at* Frankford. John Knox *ſent for to* Scotland.

Ponet*'s Book of* Politick Power.

NEAR about this Time alſo, and this Year was another Book of the ſaid Dr. *Ponet*'s publiſhed, Intituled, *A Treatiſe of Political Power, and of the true Obedience which Subjects owe to Kings, and other Civil Governors, being an Anſwer to Seven Queſtions,* viz.

I. Whereof Politic Power groweth; whereof it was Ordained, and the right Uſe and Duty of the ſame.

II. Whether Kings, Princes, and other Governours, have an abſolute Power and Authority over their Subjects.

III. Whether Kings, Princes, and other Politic Governors, be Subject to God's Laws, and the poſitive Laws of their Country.

IV. In what Things, and how far Subjects are bound to obey their Princes and Governors.

V. Whether all the Subjects Goods be the Emperor's or King's own, and that they may lawfully take them, as their own.

VI. Whether it be lawful to Depoſe an evil Governor, and Kill a Tyrant.

VII. What Confidence is to be given to Princes and Potentates.

This Book was not over favourable to Princes. Their Rigors and

Perſecutions, and the Arbitrary Proceedings with their peaceable Subjects in theſe Times, put them upon examining the Extent of their Power, which ſome were willing to curtail and ſtraiten as much as they could.

*Printed after his Death.*

The Printer, it ſeems, had got this Book in Manuſcript into his Hands, and printed it without the Leave of the Author, not knowing whether he was dead or no. In the Epiſtle to the Reader it is ſaid, 'The Gravity of the Work, the Soberneſs of the Style, and the 'Equity of the Cauſe, joyned with ſubſtantial Proofs, ſhewed a 'mighty Zele, and a fervent Care of the Author for his Country. 'And the Publiſher addeth, He put forth the Work, to the Intent the 'Travail of the Doer might not be loſt, neither true *Engliſh* Hearts 'fruſtrate of ſo worthy an Inſtruction.' But, I ſuppoſe, if the Author had been alive, (as he dyed this Year) he would not have permitted this his Diſcourſe upon ſo tender a Subject, and ſo apt to be abuſed, to have gone abroad in all Hands. This Book was printed again in the Year 1642, to ſerve the Turn of thoſe Times.

*A Book comes forth of the Unity of the Church.*

Another Book appeared alſo abroad now, Intituled, *Of the Unity of the Church*; Dedicated, by the Author unnamed, to Cardinal *Pole*, under this Title, *To the moſt Holy and Godly Prince*, Reginald Pole, *Cardinal and Legate, Honor, Vertue and Grace from our Lord Jeſus Chriſt.* Herein he hath theſe Words, 'That Chriſt's Church was never 'ſo miſerably toſt and turmoiled, eſpecially within this Realm of *Eng*-'*land*, with Sects and Diviſions, as it hath been of late Years: 'Whereas it hath not been only counted lawful for the Wicked to 'Excogitate, to Teach, to Profeſs, to Maintain and Defend Errors 'and Heretics without Reſtraint; but alſo he that moſt vilely could 'defile his Mother the Church, Chriſt's Spouſe, was beſt regarded, was taken and accepted as the moſt honeſt, moſt excellent, 'moſt worthy Man, and beſt Learned. Such were Thought moſt 'meet to examine Cauſes, and bear Rule in the Commonwealth.—— 'In other Times, we read here of one Hereſy, and there of another; but in this Seaſon, which, good Lord! what Hereſy, tho long 'ago condemned by Chriſt's Church, have they not ſtirred up again; 'and under the Cloak and Colour of Chriſtian Liberty, defended the ſame, ſeeking ſtill Innovation, Alteration, and utter De-'ſtruction of all Godlineſs; ſtill crying, *The Primitive Church*, *The* '*Primitive Church*: As tho a Child ſhould continue a Child in the 'State of Infancy, and never encreaſe further: Not marking, that 'the Truth was firſt ſought, then found, after believed, obſerved and 'followed; and is ſtill of the Faithful Sort from Time to Time, to 'be kept without turning back. But they turned back from all Godlines, from all Vertue, Honeſty and Grace; being far unmeet therefore for the Kingdom of God.—— When we once fled forth of *Peter*'s 'Ship, we fell ſtraitway headlong into all licentious Liberty. Then 'we forſaked utterly all General Councils, all Ordinances from the 'beginning kept in Chriſt's Church, all Judgments upon Scripture ſave 'our own. Then of Singularity, we did ſelect and chooſe a new 'Faith; every Day changing and altering. And no marvail after that 'our noble Prince, through Counſel of ſome wicked Men about him,

‘ took that in Hand, which never true Catholic King did uſurp before him; that is to ſay, to ſit in *Peter*'s Chair. Since what Time, O! good Lord, what Miſeries have we fallen into, as well Bodily as Ghoſtly? But now, Thanks be to *Jeſus* Chriſt, which through his Mercy hath brought us again unto our Mother the Catholic Church, even unto *Peter*'s Ship; and *Jeſus* long preſerve her among us, by whoſe Means we were brought again into it.’ Thus did this Author ſhew his Zeal for Popery, and thought himſelf very dextrous in deſcibing and deſclaiming againſt the Religion practiſed under K. *Edward*.

This was the Sum of the Epiſtle. The Book conſiſted of ſundry Probations, whereof ſome did ſet forth St. *Peter*'s Preeminency above the other Apoſtles: Some declared the moſt high Authority and Power given by Chriſt to him and his Succeſſors, to be above all others both Spiritual and Temporal: And ſome did manifeſtly ſhew, (at leaſt as he pretended) that no Temporal Magiſtrate, King, or Emperor, could be Head of the Church.

*The Book of Statutes printed.*

To theſe Books I add the *Statutes*, this Year alſo printed together by *Richard Totil*, Stationer. The Book is but a little Volume in *Octavo*, however big the Statute-Book ſince is ſwollen. *Berthelet* indeed had printed the Statutes in a larger Volume in *Engliſh*: but *Totil* now publiſhed them exactly according to the Rolls of Parliament in old *Latin* and *French*. And many Faults in other printed Books were here rectified and amended; the Light of Pointing adjoyned, the Chapters of the Statutes truly divided, and noted with their due Numbers, and in ſundry Places much added out of Books of good Credit. This *Totil* was a diligent and judicious Printer of Law Books: He was the firſt that printed the Year Books, and other Books of the Law more correctly and methodically; which Books were imperfect before, and very ſcarce to be had, which had cauſed the Prices of them to be exceſſively high, the moſt part alſo of them marvellouſly mangled, and no ſmall Parts of them no where to be gotten. Theſe Imperfections and Wants were ſupplyed by him, and the Prices of them eaſed, and the Print much pleaſanter to the Eye in the Books of Years than any before, and the Paper good and Margin fair. And no ſmall Number by him ſet forth, which were ſcarce to be found in Writing before. He procured alſo learned Helps, to print them the more Correct from the antient Copies he made uſe of.

Totil *the Printer.*

Langdale's *Book.*

*Langdale*, who was one of the Diſputants upon the Queſtion of Tranſubſtantiation, when *Ridley*, Biſhop of *Rocheſter*, and ſome others viſited the Univerſity of *Cambridge* in *June* 1549, the ſaid *Ridley* then determining, did this Year ſet forth a Book to confute the Determination of that pious Father, and now Martyr. It was Intituled, *Albani Langdal. Confutatio Determinationis Nic. Ridlei.* Printed at *Paris* in *Quarto*. Which learned Determination of *Ridley*, is preſerved in *Foxe*'s Martyrology, under the Reign of K. *Edward*.

p. 1261.

A. Laſco's *Form of Prayer printed.*

The Form of Prayer and religious Service, uſed lately in the Church of Strangers in *London*, whereof *A Laſco* had been Superintendent, was this Year printed in *French*; Intituled, *Toute la Forme & Maniere du Miniſtere Eccleſiaſtique en l'Egliſe des Eſtrangiers, Dreſſée*

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*a* Londres *en* Angleterre, *par le Prince tres fidele dudit Pais le Roy* Edward VI. *de ce Nom.* 1550. *Par* Jean *à* Laſco *Baron de* Polonie: *Traduit de Latin en Francoiſe.*

*And that of th* Engliſh *at* Geneva.

The ſame Year the *Engliſh* Exiles at *Geneva*, printed their Form of Prayers in *Latin*, by them publickly uſed, Intituled, *Ratio & Forma publicè orandi Deum, atque adminiſtrandi Sacramenta,* &c. *in* Anglorum *Eccleſia, quæ Genevæ Colligitur, recepta, cum judicio & approbatione* J. Calvini. Printed at *Geneva* in *Octavo*.

*Some Abjure.*

Several did now Abjure and Recant, not having Strength enough to die for their holy Profeſſion. I ſhall mention ſome of theſe Abjurations performed in the Dioceſſes of *Norwich* and *Canterbury*, as I meet with them in ſome fragment *MSS.* of *John Fox*'s; and the rather becauſe he hath not inſerted them in his Martyrology. *Michael Donning*, LL. D. was now Chancellor to *Hopton* Biſhop of *Norwich*. Under him was *John Husband*, of *Mulberton*, Abjured, for ſaying, *That the Pope was not Head of the Church*; And, *That the Ceremonies uſed in the Church, tho' they could do him no hurt, could not do him good*: And further, *That the Bleſſed Sacrament of the Altar, was but a Remembrance of Chriſt's Death and Paſſion.* Part of his Abjuration ran thus. 'The ſaid Errors, and all other Hereſies, falſe Doctrines and damnable Opinions in general, contrary and repugnant to the Faith of Chriſt's holy Church, I utterly Abjure, Forſake, and purely Renounce before you the ſaid Chancellor, and this Chriſtian Congregation here aſſembled. And over this, I ſwear by theſe Evangeliſts, by me here bodily touched, that from henceforth I ſhall never hold, teach, or believe the ſaid Errors, Hereſies and damnable Opinions above rehearſed; nor any other again, contrary and repugnant to the holy Faith of Chriſt's Church. In Witneſs whereof, to this my preſent Abjuration and Recantation, I have, with mine own Hand, voluntarily ſubſcribed my Name: being the Mark of a +.

Joh Husband.

Then the Chancellor enjoined him as part of his Penance, that he ſhould pay to the Biſhop 4 *l.* for the erecting of a new School to be founded beneath the Precincts of the Cathedral Church; and ſhould hire a Preacher, to be provided by the Biſhop, but at his Charge, to Preach on Feſtivals, or *Sundays* in the Church of *Mulberton*, againſt all the Errors, Hereſies and Schiſm he had Abjured.

Aynſworths *Confeſſion.*

*George Aynſworth*, being in Orders, and ſomewhat diſtracted in his Mind, made this Acknowledgement *Octob.* 2. before *Hopton* the Biſhop, and Sir *Edward Walgrave*, as it is Recorded: 'That *G. A.* being examined the Day aforeſaid, hath taken his Oath, that he took upon him Miniſtration moſt compelled and conſtrained, and forced thereunto, being a ſerving Man under Sir *Thomas Griffin* in *Northamptonſhire*: And was ſent for to *London* by Mr. *Poley*, and there unwarily, contrary to his Mind, was brought into Bonds, being a ſimple Man, without Experience: So that he muſt either take upon him Miniſtration, or elſe to Priſon: So that the Violence or Compulſion done unto him, in that he was drawn unto it contrary to his Mind, hath ſo wrought in him that he could never be his own ſince; his Conſcience always giving him, that he neither was at that Time, nor yet is no Miniſter, but a meer Lay-man. And whereas he

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'ſought Means always to have given over his Benefice, he was ſo 'bound that he could not; until ſuch Time as he was removed by 'reaſon of Marriage. Deſiring that he may live as a Lay-man; like 'as his Conſcience doth bear him Witneſs that he is, and as he hath 'taken his Oath. And that he may thus do under Obedience, and 'Submiſſion under all good Order and Laws of the Realm: His Wits 'failing him at certain Times of the Year: Being more known than 'I am able to expreſs.' It was ſometimes practiſed, in theſe Times, by covetous Patrons to make their ſerving Men take Orders, thereby to qualify them to take their Livings, to which they preſented them, to keep the Tithes to themſelves, allowing ſome ſmall Salary to thoſe they thus Preſented. And this might be *Aynſworth*'s Caſe.

An Arian Abjured.

In *Kent*, was one *William Powting*, a Sawyer of *Thornham*, an *Arian*, Abjured: His Confeſſion taken before certain of the Queen's Commiſſioners, and Juſtices of the Peace, was to this Tenor.

I. *William Powling* Confeſſeth, that before his Impriſonment, he refuſed to come to the Church, becauſe the Service is in a Tongue that doth not Edify. And he thinketh it contrary to God's Word: And ſaith, that there are certain Things uſed contrary to the *Teſtament* both *Old* and *New*.

II. And ſaith, That he doth not believe, that there is in the real natural Body of our Saviour Jeſus Chriſt the Form of Bread. And that it is no Article of our Faith: And therefore refuſeth to come to Church.

III. And ſaith further, That it is no Article of our Faith, that there is One God and Three Perſons, but one God Almighty: In whom he believeth, and ſaith, That Chriſt is not Almighty of himſelf, but received all Power from his Father, and is made God over all Things unto us. And ſaith, That he was not God of the ſame Subſtance of God from the Beginning.

IV. And as for the Holy Ghoſt, he ſaith, That he believeth he is not God, but believeth he is the Spirit of God the Father only, given to the Son, and not God of himſelf. To which is *William Powting*'s Name by himſelf ſubſcribed, and the Names of theſe as Witneſſes and Commiſſioners, *Nic. Harpsfield*, who was Archdeacon of *Canterbury*, *Warham Sent Leger*, *Tho. Roydon*, *George Clerk*, and *Tho. Hendle*.

*Another* Arian's *Tenets.*

Another of theſe *Arians*, now brought into Proceſs, was *John Simms*, of the Pariſh of *Brenchley*, who had theſe Articles charged againſt him: 'That they that did not underſtand the *Latin* Tongue, ſhould 'not have the Service of the Church in the ſame Tongue; becauſe it 'doth not Edify. That thoſe that were lately Burned were ſaved. 'That there is not the real Body of our Saviour Jeſus Chriſt under 'the form of Bread. That it is againſt Scripture to Burn Heretics, 'becauſe of the Parable of the Man that did ſow Cockle among the 'good Seed. And *Laſtly*, That he did not believe that Chriſt is Con-'ſubſtantial, that is to ſay, God from the Beginning, and of one

'Subſtance

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'Subſtance with the Father; and that there is One God, and Three 'Perſons. But he believeth the Father, the Word, and the Holy 'Ghoſt is One God, but not Three Perſons.

*Another.* Another *Arian* now detected, was *Robert King* of *Petham*: He was Articled, That he was againſt the *Latin* Service, that he did not believe the Natural Preſence. *Item*, That if any Man can ſhew him in Scripture the Word *Conſubſtantial*, then he will believe that Chriſt is *Conſubſtantial*, and of one Subſtance with the Father, or elſe not. *Item*, he ſaith, That if any Man can ſhew him this Word *Perſon* in the Scripture, in the ſame Senſe, that then he will believe that there are Three Perſons and One God, or elſe not. *Item*, he ſaith, he doubted Whether it can be proved by Scripture, that the holy Ghoſt is God or no? *Item*, he ſaith, That it is not lawful to put a Man to death for his Conſcience ſake. Witneſſes, *Nic. Harpsfield*, *Tho. Hendle*, *Hen. Bourchier*, *Tho. Taylor*, *John Raynold*, *Walter Herender*.

John Fiſhcock. To theſe I add one more of the Dioceſs of *Canterbury*, named *John Fiſhcock*, whoſe Caſe was ſomething different from the reſt: For he had formerly Recanted and ſaid, 'Whereas heretofore in my Examination I ſaid, That Chriſt gave to his Diſciples Bread, I ſay, 'that he did give to his Diſciples his very Body and Blood.' This he afterwards revoked, or ſeemed ſo to do. For it was asked him, Whether he did Confeſs thoſe Words that he had ſaid before, and he Anſwered, That he deſired to be reſpited, becauſe he humbly deſired to be aſcertained, What my Lord Cardinal's Graces Conſcience and Faith is in the ſaid Bleſſed Sacrament? ſaying, That he doth believe, aſſuredly, that his Grace knoweth the Truth; and thereupon, did faithfully promiſe to receive my Lords Grace's Judgment in good part; and that he will believe it accordingly, as his Grace by his Letter, or Writings ſhall adviſe him in this reſpect. To which is ſubſcribed by *Fiſhcock* himſelf; *I will abide by my Lords Grace's Judgment in the Sacrament, as is above written*, John Fiſhcock.

This was a high Compliment to reſolve his Faith into the Judgment of the Cardinal, when he doubted to do it into the Authority of the Church, which is pretended to hold and enjoin that Doctrine. But perhaps *Fiſhcock* had in his Mind what was commonly held by many, that whatever the Cardinal outwardly pretended, he was indeed inwardly a Proteſtant, and believed as they did in the Doctrine of the Sacrament.

*Learned Readers at* Frankford. As for the *Engliſh Exiles*, after the Separation of a Part of the Congregation at *Frankford*, which departed and ſettled ſome at *Baſil*, and ſome at *Geneva*, thoſe that remained, who were for the Obſervation of the *Engliſh* Book uſed under King *Edward*, began to ſet up an Univerſity there for the maintenance of Learning: Wherein the Readers conſtituted, were Dr. *Horn*, late Dean of *Durham* for *Hebrew*, Dr. *Mullins* for *Greek*, and Dr. *Bartholomew Traherne*, or *Traheron*, late Dean of *Chicheſter*, for the Divinity Lecture. This laſt among his other Readings, read upon the beginning of St. *John*'s Goſpel, deſignedly againſt the *Arians*, who began much to encreaſe in theſe Times, (eſpecially among Proteſtants) and upon the Fourth Chapter of the *Revelations*, which led him to treat of the Providence of God. The Reaſon he choſe to read upon this Subject, was to comfort

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Some accuſe the Divinity Reader.

comfort himſelf and others by the Conſideration of the Divine Providence, in their preſent afflicted Condition. But a certain Learned Perſon, who had been his Auditor, impugned ſome part of what he had ſpoken, urging that he had uſed irreverend Speech, in ſaying, That it was in God's Will and Ordinance, that *Adam* ſhould Sin, making God the Author of Sin. But by the Means of Mr. *Roger Parker*, a Perſon of eminent Quality, and an Exile there with his Family, *Trahern* and he met; and after ſome Debate, they agreed upon the chief Points, that before ſeemed to be in Controverſy between them: Yet afterwards it liked this Objecter, to ſhew certain Reaſons againſt *Traharon*'s Affirmation, either perhaps for Exerciſe of Learning, or becauſe he would be better confirmed in the Truth. This occaſioned *Traheron* to read one Lecture on purpoſe to ſatisfy this Gentleman's and others Scruples, and in Vindication of what he had read before, concerning God's decreeing Sin: Wherein he diſclaimed and abhorred any unbecoming Speech of the good and gracious God: Beginning thus,

He vindicates himſelf;

'My Conſcience beareth me Witneſs, that through God's Grace 'and Goodneſs, I have taught you the Truth in this Place, and that 'I have ſpoken reverently of God and his Works. I am charged, 'indeed with unreverend Speech. But alas! What ſhould move me 'to ſpeak unreverently of him who made me, when I was nothing? 'who ſaved me, when I was loſt; who reſtored me to Life, when I 'was dead; who quitted me, when I was to be damned; who raiſed 'me up to Heaven, when I was to be caſt down to Hell; who hath 'fed me from my Cradle, and then moſt plenteouſly, when I was an 'Orphan: Who alſo, I am ſure, hath delivered me out of many 'Dangers, the avoiding whereof to procure, I had neither Counſel 'nor Purpoſe, nor Thought. In whom now being chaſed out of my 'Country, and baniſhed from mine Acquaintance and known Friends, 'I find ſweet Comfort, and great Plenty of Joys even in the midſt of 'Tears, &c.'

And publiſheth his Readings.

Gilb. Barklay.

Rog. Parker.

Theſe Readings aforeſaid, upon the Fourth of the *Revelations*, *Traheron* ſoon after Printed, becauſe the Matter was of great Weight and Importance, and yet ſomewhat ſcrupulous in the weakneſs of Mens Capacities, and ſubject to the Reprehenſions and Cavillations of Licentious Heads; and leſt any Thing ſhould be bruited otherwiſe than he ſpake. That all Men might know what his Meaning was, *not by Rehearſal Sermons*, as he expreſt it in his Prefarory Epiſtle, *but by his own Writing*. And this alſo he was encouraged to do by the Counſel of *Gilbert Barkloy*, whom he had in Reverence for his great Gravity, and ſingular Integrity of Life, Theſe Lectures being three in Number, he dedicated to the aforeſaid *Parker*, together with his Wife *Anne*, becauſe it was by his Procurement, that *Traheron* and his Opponent met ſo friendly together, and becauſe of their own good Deſerts, the Bellies of the Saints having been (and as they daily were) refreſhed by them, and to render this Teſtimony of their ſingular Godlineſs.

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*Proceedings of Religion in* Scotland.

*Knox* was now at *Geneva*, Miniſter to the *Engliſh* Exiles there, having the Year before departed from *Frankford*, upon the Contentions there. But in his Native Country of *Scotland*, were many Profeſſors of the Goſpel; and however Perſecuted, Religion went on: But they wanted ſuch a ſtout-ſpirited bold Man as *Knox*. And therefore the Earl of *Glencarn* ſent for him the latter end of this Year, and ſo did divers others of the Head-Proteſtants from *Sterling*, to come to them, and to be their Preacher again. Their Letters were dated from thence *March* 10. and *John Simms* was ſent with them. In *May* following, *An.* 1557. they were delivered him. And he conſulted hereupon with *Calvin*, and other godly Miniſters there. Who, with one Conſent, ſaid, That he ſhould not refuſe the Vocation, unleſs he would declare himſelf Rebellious unto God, and Unmerciful to his Country. And ſo in the End of next *September* he departed from *Geneva*: and came to *Diep* in *France*; where there met him contrary Letters. Whereupon he wrote a Letter to *Scotland* from *Diep*, *Oct.* 27. and ſo came back to *Geneva* again. The *Scotch* Proteſtants again wrote a Letter to *Calvin*, craving of him, that by his Authority, he would command *Knox* once again to viſit them. And theſe Letters were delivered by *John Grey* in the Month of *November*. And this was *Knox*'s third Vocation. But this belongeth to the next Year. But let us again turn our Eyes Homewards.

## CHAP. XLII.

### *A Conſpiracy. The Lady* Elizabeth's *Name uſed therein.* Courtney *Earl of* Devon *dyes. Proceedings againſt Heretics.*

*The People diſſatiſfied.*

GREAT were the Diſſatiſfactions of the People at this Time; every one being much diſcontented with the Government, in reſpect of the Blood that was ſhed of the Queen's innocent, quiet and godly Subjects, and the Proſpect of much more. For, in effect, an Inquiſition was now ſet up; the *Spaniard* Domineered, and Noſed the Nobility and Gentry of the Nation, and a Slavery was coming apace upon this Freeborn People. This Dr. *Ponet*, in one of his Books, hath a few Words of. '*Inquiſitio Hæreticæ Pravitatis* is now entred into *England*, and likewiſe the *Spanyard* to deſtroy the Liberty of the *Engliſh* Nation; whereby, no doubt, ſhortly the Noſes of the Nobility ſhall be holden to the Grindſton, and the Necks of the Commons tyed under the Prieſts Girdles. From which Miſery, I beſeech Jeſus Chriſt ſave ſo many as favour, from the bottom of their Hearts, Chriſt and the whole Realm of *England*. Amen.'

*Anſwer to* Martin.

*A new Plot*

So that this Realm was ſeldom quiet without Inſurrection, or Attempts that way. *Wyat*'s Rebellion was before ſpoken of. This Year happened another, or rather two, but nipped in the Bud: For a Conſpiracy was made this Spring, but ſoon diſcovered and quaſhed. And Stirrings there were again in *June*: For one *Dudly Aſhton*, and divers others of the *Engliſh* Nation, lurking in *France*, endeavoured again

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again to raiſe Diſturbances here, and to make their Riſing in the farther Parts of *Eſſex* and *Suffolk*. And for that Purpoſe, had diſperſed divers Letters and Proclamations thereabouts; and in thoſe Quarters, I ſuppoſe, the rather, becauſe they were ſo repleniſht with Proteſtants, and the Queen there rendred ſo odious, by reaſon of the many Executions of honeſt Men and Women for Religion, belonging to thoſe Countries. But notwithſtanding, ſuch was the Loyalty of that People, and ſuch obedient Subjects they were, as immediately upon underſtanding this Enterprize, they did of themſelves, without any Commandment, apprehend as many of the Attemptors of this Practiſe, as they could come by. Theſe Conſpirators, for the better furthering their Deſign, had ſent over a bold Man, and once condemned, called *Cleyberye* or *Clayberd*, who gave himſelf out to be the Earl of *Devon*; and the Lady *Elizabeth*'s Name they made uſe of alſo. This Man was afterwards taken in high *Suffolk*, and executed at *Bury*.

*The Council acquainted the Lady* Elizabeth *thereof.*

With this the Queen's Council thought fit the ſaid Lady ſhould be acquainted; and ſent a Letter to Mr. *Pope*, (one placed with her by the Queen's Order) dated *July* the 30th from *Eltham*, whom they ordered to let her know this, and to open unto her the whole Circumſtances of the Cauſe. ‘That it might appear how little theſe Men
‘ſtood at Falſhood and Untruth to compas their Purpoſe, and how
‘for that Intent they had abuſed her Grace's Name. This Letter is printed in the Collections to *The Hiſtory of the Reformation*, (where *Cleyberdo* is miſread for *Cleyberye*). Q. *Mary* alſo wrote herſelf to her Siſter, then at *Hatfield*, concerning this Practice; and how they had made uſe of her Name, as tho' ſhe were privy, and a Party concerned.

Vol. II. p. 314.

Whereat ſhe wrote a wellpenned Letter, dated in the Beginning of *Auguſt*, utterly deteſting and diſclaiming it, and declaiming againſt the Actors in this Rebellion. And ſhe thought it concerned her, to clear herſelf of this Slander, having ſuffered ſo dearly for a Slander of the ſame Nature in *Wyat*'s Buſineſs. And having her Original Letter by me, I will not think much to Tranſcribe it in this Place.

*The Lady* Elizabeth *to* Q. Mary *clearing herſelf.* MSS. penes me.

‘WHAN I revolve in mynde (moſt Noble Quene) the old Love of
‘*Painims* to ther Prince, and the reverent Fere of *Romains* to ther
‘Senate, I can but muſe for my Parte, and bluſche for thers, to ſe the
‘rebellious Hartes and devilliſh Intentes of Chriſtians in Names, but
‘*Jues* indede, toward their oincted King. Which, methinks, if they
‘had feared God, thogh they could not have loved the State, they
‘ſhuld for drede of ther own Plage have refrained that Wikkednes,
‘which ther bounden Duty to your Magiſtie hath not reſtrained.

‘But whan I call to remembrance, that the Devel, *Tanquam Leo rugiens circumit quærens quem devorare poteſt*, I do the les marveille
‘though he have gotten ſuch Novices into his profeſſed Houſe, as
‘Veſſels (without God's Grace) more apt to ſerve his Palace, than mete
‘to inhabit *Ingliſche* Land. I am the bolder to call them his Impes,
‘for that Saint *Poule* ſayeth, *Seditioſi Filij ſunt Diaboli*. And ſins I
‘have ſo good a Bucklar, I fere the les to enter into ther Jugement.
‘Of this I aſſure your Majeſtie, though it be my part above the reſt
‘to bewaille ſuch Things, though my Name had not been in them;

'yet it vexeth me too muche, that the Devel owen me ſuch a Hate, as to put me in any part of thes michevous Inſtigations. Whom as I profes him my Foe, that is all Chriſtians Enemie, ſo wiſche I he had, ſome other way invented to ſpite me: But ſins it hath peaſed God thus to bewray ther Malice afore they finiſche ther Purpoſe, I moſt humbly thank him, both for that he had ever thus preſerved your Majeſtie throw his Ayde, much like a Lamb, from the Hornes of thes *Baſan* Bulls: And alſo ſturs up the Hartes of your lovinge Subiects, to reſiſt them, and deliver you, to his Honor and ther Shame. The Intelligence of which proceding from your Majeſtie, deſerveth more humble Thanks, than with my Pen I can render: Which as infinite, I will leve to number.

'And among erthely Things, I chiefly wiſche this one, that ther wer as good Surgeons for making Anatomies of Hartes, that might ſhew my Thoghts to your Majeſtie, as ther ar expert Fyſitians of the Bodies, able to expres the inward Greves of ther Maladies to ther Patient. For than, I doute not, but know well, that whatſoever other ſhulde ſugject by Malice, yet your Majeſtie ſhulde be ſure by Knowlege; ſo that the more ſuch miſty Cloudes offuſcate the clere Light of my Truith, the more my tried Thoghts ſhulde gliſtar to the dimming of ther hidden Malice. But ſins Wiſches ar in vain, and Deſiars oft fail, I muſt crave that my Dedes may ſupply that my Thoghts can not declare, and that they be not miſdeamed, ther as the Facts have bene ſo well tried. And like as I have bene your faithful Subject from the Beginning of your Raigne, ſo ſhall no wicked Parſons cauſe me to change to the end of my Lief. And thus I commit your Majeſtie to God's Tuition, whom I beſeche long time to preſerve; Ending with the new Remembrance of my old Sute, more for that it ſhulde not be forgotten, than for that I think it not remembred. From *Hatfelde* this preſent *Sonday*, the ſecond Day of *Auguſt*.

*Your Majeſties*

*Obedient Subject,*

*And humble Siſtar,*

ELIZABETH.

*Special Commiſſioners for this Conſpiracy.*

For the Examination of this Conſpiracy, and to look more narrowly into it, peculiar Commiſſioners were appointed by the Queen, and ſuch as ſhe might moſt of all confide in; who ſhould have the Hearing of all ſuch Perſons and Matters touching it. And theſe were Mr. Comptroler, Sir *Francis Engleſield*, Sir *Edward Waldgrave*, Sir *Henry Jerningham*, Sir *Edward Haſtings*, and the Sollicitor. And as for all other Nobles, they meddled nothing. And if any Suitors ſpake to them, they would wiſh them good ſpeed; but ſaid, they meddled not in thoſe Matters, and willed them to reſort unto the Commiſſioners. Of theſe Traitors were theſe three, about the middle of *June*, ar-

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raigned and condemned at *Guildhall*, *Lewkner*, *Wray* and *Turner*: And within a few Days after was another great Arraignment of others at the ſame Place.

*L.* Bray *committed.*

Of theſe Plotters the L. *Bray* was accuſed for one, a looſe Man and needy, and an unkind Husband to a good Wife. He was taken up in this Month of *June*, and committed a cloſe Priſoner to the *Fleet*, and a few Days following removed to the *Tower*, and there remained in cloſe Reſtraint. And his Condition ſo low, that his Friends were fain, upon Sufferance, to relieve him with Meat and Drink, which was delivered at the Court Gate to one of the Jaylors, as they called them, appointed to ſerve and attend upon the Priſoners there. And yet this Meat and Drink, afforded by his Friends, was ſo ſlender, that ſome of his Men applyed to the Counteſs of *Shrewsbur*, related, as it ſeems, to him, to beg ſome Piece of Meat for him: for neither did his Friends much care for him. This Lord, I ſay, was one of theſe ſuppoſed Traitors: But he ſtood much upon his Truth, and deſired his Accuſers might be brought before his Face. Which was granted him; and Two of them, named *Francis Verney*, and *Edmund Verney*, touched on him very ſore. He was to be indicted at *Weſtminſter*, and after arraigned, and was in danger of his Life, unleſs the Intereſt of the Earl of *Shrewsbury*, and his Wife, might prevail with the Queen to ſpare him.

*The Lady* Bray *petitioned.*

The Lady *Bray*'s Condition was much pitied by the Queen herſelf, ſhe being a virtuous Woman, and evilly uſed by him: And in this preſent Matter ſo handled herſelf in her Suits, as well to the Gentlemen, as to the Ladies of the Court, that ſhe was more commended and lamented than all other Suitors were. Inſomuch, that the Queen, upon the Report which ſhe had of her, gave her great Praiſe, and earneſtly ſaid, That God ſent oftentimes to good Women bad Husbands. The Earl of *Pembroke* was a Suitor unto the Queen for her. This ſaid Lady *Bray*, delivered to Mrs. *Styrley*, of the Privy Chamber, a Token with hearty Commendations from the Earl of *Shrewsbury:* By reaſon whereof ſhe ſhewed herſelf a very faithful Friend unto the ſaid Lady. Mrs. *Clarentieux*, another much about the Queen, gave her very good Words; and further cauſed her to Dine with her, and ſo led her by the Hand through the Court into her Chamber: But that was thought to be by the Queen's ſpecial Comandment. By theſe Paſſages ſhe ſucceeded in procuring Favour for her Lord, how little ſoever he deſerved it. And the next Year he was at the Battel of S. *Quintins*, and dyed not long after.

*The Earl of* Devon *dyes at* Padua.

This Year dyed of a double Tertian, a very hopeful Gentleman at the Age of Thirty at *Padua*, namely, *Edward*, the laſt Earl of *Devon*, of the Family of the *Courtneys*. He was the Grandſon of *William*, who, for the antient Nobility of his Stock, Married *Katharin*, the younger Daughter of K. *Edward* IV. by whom he had *Henry*, who in the Right of his Wife bare the white Roſe in his Coat of Arms, the Mark of the Family of *York*; and ſo was Brother in Law to K. *Henry* VII. who Married the other, and eldeſt Daughter of the ſaid King *Edward*. He was the Father of this *Edward*, who upon the unhappy End of his ſaid Father, cut off by King *Henry* VIII. tho' a very excellent well deſerving Gentleman, was kept a Priſoner in the

*Tower* for Fourteen Years; that is, from Twelve Years old, 'till he was ſix and Twenty; when Queen *Mary* coming to the Crown, ſet him at Liberty. There was a Speech of his matching with the Lady *Elizabeth*, King *Henry* VIIIth's Daughter. And ſome there were who were concerned in the Riſing of *Wyat*, that would have brought in this Noble Earl into the Practiſe. But he, like a wary Man, and an honeſt grateful Subject, refuſed. But, however, he was under ſome Cloud upon this: And ſome ſuch Accuſation *Wyat* had layd upon him, and the Lady *Elizabeth*. So that they were both clapt up in the *Tower*.

*He is allowed to Travel.*

Coop. Chron.

Yet he, after ſome time, recovered a ſeemingly perfect Favour with the Queen: And then he was allowed, or rather ſent, to travel in *Italy*; fearing ſome Stirs might ariſe by means of him. To prevent which, when he was there, it was thought he was made away by Poiſon. In his Travels he was allowed by the King and Queen to repair to *Bruſſels*, the Emperor's Court, to wait upon the Emperor *Charles*, to declare there his Innocency and Loyalty. Where he was graciouſly received, and for his Princely and excellent Endowments, much eſteemed. Thence being to travel into *Italy*, King *Philip* being then at *Bruſſels*, wrote divers Letters commendatory to carry along with him, to the *Italian* Eſtates and Princes. Whereſoever he came, he was received with all Reſpect; and had intended to travel through *Italy*; but on a ſudden he was cropt off at *Padua*, to the great Loſs of *England*. For he was very ſtudious and well learned. He underſtood Mathematicks well; he could paint excellently; he played abſolutely well on Muſical Inſtruments; he ſpake *Spaniſh*, *French*, and *Italian* accurately. And, which was the Crown of all, he was a Man of great Piety, and placed the chief good in Virtue. He was buried very honourably at *Padua*, and Dr. *Thomas Wylſon* (he who was afterwards Secretary of State, being then there, and perhaps his Tutor, made a very Eloquent Oration at his Funeral in S. *Anthony*'s Church. The Reader will pardon me for inſerting this, ſomewhat beſide my Purpoſe, as not relating to the Church; but I thought ſo eminent a Perſon, and the laſt of ſo illuſtrious a Family deſerved a ſmall Memorial, The Oration before-ſaid may be ſeen in the *Repoſitory*.

*His Accompliſhments.*

No. LVII.

Proſecutions ſtill went on vigorouſly againſt the *Goſpellers*, and Executions were daily done upon them, tho' *Wincheſter* was dead. And theſe Severities the Council, now altogether Popiſh, directed, as may be ſeen by theſe two Orders following, extracted out of the Council Book, as I ſuppoſe, and found among the *Foxian* MSS.

*Order for Apprehending ſuch in* Harwich *as met at ſecret Conventicles.*

'*Auguſt* 23. A Letter to the Lord *Darcy* of *Chiche*, of Thanks for 'his ſearching for, and apprehending of certain Perſons, who uſe ſecret Conventicles and Readings, about *Harwich* and *Dovercourt*. 'He is willed to bind them, and all other detected by Examinations, 'by him ſent to the Lords, in good Bands for their good abearing 'and forth-coming, when he ſhall call for them. And alſo to cauſe 'them to be Indicted for their unlawful Aſſemblies; and thereupon 'to fine them at his Diſcretion, and according to the Qualities of the 'Perſons. And, that done, to bind them to appear perſonally before 'the Biſhop of *London*.

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*Orders to Boner concerning them.*

*Orders to him to proceed with others.*

‘ Another Letter to *Boner*, that when they ſhall appear before him, ‘ he ſhall travail to reduce them to the Church, or elſe order them ‘ according to the Laws in thoſe Caſes provided.

‘ *November* 17. A Letter to Biſhop *Boner*, ſending him therewith ‘ by a Servant of the L. *Darcies*, one *Rauf Allerton*, a Companion of ‘ *Trudgovers*; Requiring him to examine him, and order him accord- ‘ ing to the Laws. And further, to take Order, that *William Bonger* ‘ and *Ellen Urynge*, of *Colcheſter*, be likewiſe proceeded withal. Who ‘ being before Indicted for Religion, and alſo returned home again, ‘ as Perſons diſcharged by his Lordſhip, are now eftſones worſe ‘ than they were before.’ Theſe were ſoon after burnt.

*A Commiſſion againſt* Lollards

The Lord *Darcy*, before mentioned, I find to have been now in a bloody Commiſſion, and, as it ſeems, zealous in the Proſecution of it. For, for the more effectual Extirpating Hereſy, this Year a Commiſſion went out from the King and Queen to certain of her Council, Biſhops and others, to enquire after, and puniſh all *Lollards*, and to impoſe an Oath upon whomſoever they would call, to make Diſcovery of them; a kind of Inquiſition. But beſides this General Commiſſion, there were particular Commiſſions to make Inquiſition into particular Counties and Places. Thus a Commiſſion was ſent down into *Eſſex*, directed to the Earl of *Oxford*, the Lord *Darcy*, Sir *Henry Tyrrel*, *Anthony Brown*, *William Benlowes*, Serjeants at Law, *Edmund Tyrrel*, *Richard Weſton*, *Roger Appleton*, Eſquires. Here, by the way, I will inſert one Paſſage of one of theſe Commiſſioners, *Viz. Anthony Brown:* He in open Seſſions ſaid, (I ſuppoſe in the very Beginning of Queen *Mary*'s Reign, or the latter End of King *Edward*'s) ‘ That the Mas ‘ was abominable, and all their Trumpery beſides; wiſhing and ear- ‘ neſtly exhorting that none ſhould believe them; and that our Be- ‘ lief ſhould be only in Chriſt. And that whoſoever ſhould bring in a ‘ ſtrange Nation to rule here, it were Treaſon, and not to be ſuffered.’ This *Watts*, the Martyr, told him openly before the Court, where were the L. *Rich*, and many other Juſtices ſitting at *Chelmesford*, and affirmed, That he among others heard him uſe theſe Words. But this Man came ſo ſheer about now, that he became one of the chiefeſt Perſecutors in *Eſſex*.

*A Commiſſion for* Eſſex.

*A Note concerning one of theſe Commiſſioners.*

*Lands and Goods of ſuch as fled to be ſeized.*

But to return to the Commiſſion. Theſe Commiſſioners beforementioned, had Orders to ſeize the Lands, Tenements and Goods of ſuch as fled away from their Houſes to avoid Perſecution: So that the true Owners ſhould not have the Uſe nor Commodity thereof, and by Inventories taken, they were to remain in ſafe keeping.

*Inquiry after Popiſh Ornaments, taken from Churches.*

The Popiſh Ornaments in *Colcheſter*, and the Hundreds thereabouts, had been taken away, and wanting in abundance of Pariſh Churches: So the Queen ſent a Warrant for the Reſtitution of the Church Goods. This was read by the Commiſſioners; and all the Pariſhes were called and ſummoned, and ordered by ſuch a ſet time to certify *Kingſton*, the Biſhop of *London*'s Commiſſary here, concerning the Ornaments to their reſpective Churches belonging; and until they had certified, to make their Appearance from time to time at the Seſſions of the Juſtices; which muſt needs have been an exceſſive Trouble and Charge to the Country, for ſuch Numbers of them to neglect ſo often, their Trades, Buſineſs, and Husbandry, beſides the Expences of Courts, and of Travel to *Colcheſter*, and elſewhere, where the Commiſſioners ſhould ſit.

*Great numbers taken up.*

By virtue of their Commiſſion they had taken up a great number of poor Men and Women, under the Name of Hereticks and *Lollards*; and many more there were, that by forcing Oaths upon Men, were diſcovered, but could not be taken; bnt their Names they took in Writing, and gave them in, as Perſons Indicted for Treaſon, or Fugitives, or Diſobedient to Laws.

Colcheſter *ſearched.*

For in *Colcheſter*, and the Parts thereabouts eſpecially, the Proteſtants were ſo plentiful, that this Year Juſtice *Brown*, before mentioned, that dwelt beſide *Brentford*, came down hither, and there played the Devil by the Counſel of Mr. *Tyrril*, and Mr. *Coſſin* of the ſame City, and one *Gylbart* a Lawyer. Who cauſed divers honeſt Men to be ſent for before the ſaid Juſtice, and ſworn upon a Book to bring in the Names of all thoſe that were ſuſpected of Hereſy, as he termed it. Now ſtrict Charge was given unto the Officers, that from time to time diligent ſearch ſhould be made in every Houſe for all Strangers; and that ſuch ſhould be taken and brought before a Juſtice. For this Place, ſaid *Brown*, is an Harbour for all the Hereticks, and ever was. So when he had bound them all in Recognizances, he willed them to depart every Man to his Houſe. This being known, divers that were concealing themſelves there, ſpeedily conveyed themſelves away.

*Two and twenty brought together through* Eſſex.

But notwithſtanding all theſe ſeveral Courſes, Religion ſtill prevailed greatly; as appeared by the Compaſſion, Countenance and Encouragement that was given to two and Twenty at once, ſent up by the Commiſſioners from *Colcheſter*, as they paſſed through the Country, tyed and driven along like Sheep to the Shambles. And at *Stratford Bow* Companies of good Men met them; as it were, to conduct them honourably to *London*, comforting and hartening theſe poor Priſoners of Jeſus Chriſt. And ſtill the nearer they came to *London*, the compaſſionate Crouds encreaſed about them: So that by the time they came through the City to *Fulham*, where the Biſhop was, there were above a Thouſand People. The Biſhop ſurprized at this, told Sir *John Greſham*, being then with him, that he ſhould let the Maior and Sheriffs know, that this was not well ordered of the City.

*The Legate ſends his Commiſſioners.*

But beſides theſe Commiſſioners aforeſaid, that the Country might be well ſcoured, the L. *Legate* was now ſending down others by a Commiſſion from himſelf.

*A Commiſſion for* Norfolk *and* Suffolk.

A Commiſſion was alſo given out for the Counties of *Norfolk* and *Suffolk*, that were as much infected with the pretended Hereſy as *Eſſex*, before mentioned. To theſe Commiſſioners, (whoſe Names I meet not with) they who were like to feel their Severity moſt, made an earneſt and well-penned Supplication, which was Printed, Intituled, *A Supplication made by certain godly Perſons, and unfeigned Favourers of Chriſt's Goſpel, in the Counties of* Norfolk *and* Suffolk: *And by them exhibited to the Queen's Commiſſioners, ſent thither for the ſubverting and aboliſhing of God's holy Word, and true Religion; and inſtead thereof, to place and advance the* Romiſh *Blindneſs, and blaſphemous Superſtition.* Anno Dom. M D LVI. Herein, "They firſt profeſt

*A Supplication by certain godly Perſons there.*

‘ to continue, as they had ever hitherto done, in all Chriſtian Obedience unto the End; and to theſe Commiſſioners now having a Commandment, as tho' it were from the Queen; with all humble Obedience, due to the Regal Power and Authority, ordained of God, (which they acknowledged to ſtand whole and perfectly in her Grace) and with due Reverence unto her Commiſſioners, they beſeeched them with Patience and Pity to receive their Anſwer, *Viz.* That weighing the Commandment given to them, concerning the Reſtitution of the late aboliſhed *Latin* Service, to diſſent and diſagree from God's Word, and to command manifeſt Impiety, and to overthrow true Godlineſs and Religion, and to import a Subverſion of the Regal Power of this their Native Country, and Realm of *England*, with the bringing in of the *Romiſh* Biſhop's Supremacy, with all Errors, Superſtition and Idolatry, waſting of their Goods and Bodies, deſtroying of their Souls; bringing with it nothing but the ſevere Wrath of God; which they already felt, and feared leſt the ſame ſhould be more hot: Therefore they humbly proteſted, they could not be perſuaded, that the ſame *wicked* Commandment (as they called it) ſhould come from the Queen's Majeſty, but rather from ſome other, that abuſed the Queen's Goodneſs and Favour, and ſtudied to work ſome Feat againſt the Queen, her Crown, and the Realm; to pleaſe with it the *Roman* Biſhop. They thought the Queen's gentle Heart to be abuſed by ſome who ſought themſelves, and their own vain glory, by procuring ſuch Commandments as were againſt the Glory of God. For they could not have ſo ill an Opinion of her Majeſty, that ſhe would ſubvert that moſt godly and holy Religion, ſet forth by the moſt Noble, Virtuous, and Innocent King *Edward* her *Brother*, except ſhe were wonderfully abuſed. That the Religion ſet forth by the ſame King, was ſuch in their Conſciences, as every Chriſtian was bound to confeſs, to be the Truth of God, and every Member of Chriſt's Church here in *England*, muſt needs embrace the ſame in Heart, and confeſs it with Mouth; and, if Need require, loſe and forſake, not only Houſe, Land and Poſſeſſions, Riches, Wife, Children and Friends, but alſo, if God ſo call them, gladly to ſuffer all manner of Perſecution, and to loſe their Lives in Defence of God's Word and Truth, ſet out among them.

And afterwards towards the Concluſion, they add, ‘That they had humbly opened unto the Commiſſioners their Conſciences, ſore wounded and grieved by this Commandment: And they meekly prayed and beſeeched the Queen's Majeſty, for the precious Death and Bloodſhed of Jeſus Chriſt, to have Mercy and Pity upon them, her Graces poor Commons, faithful aad true Subjects, Members of the ſame Body Politick, whereof her Grace was ſupreme Head. That all their Bodies, Goods, Lands and Lives were ready to do her Grace faithful, obedient and true Service, in all Commandments, that were not againſt God and his Word. But in theſe Things that imported a Denial of Chriſt, and a Refuſal of his Word and holy Communion, they could not conſent nor agree unto it. For they had bound themſelves in Baptiſm to be Chriſt's Diſciples, and to keep his holy Word and Ordinances. And if they denyed

‘ him before Men, he would deny them before his Heavenly Father, ‘ and his holy Angels in the Day of Judgment. Which they truſted her benign Grace would not require of them. They humbly ‘ beſeeched, that they might not be forced unto it; But as they ‘ ſerved her Grace with Body and Goods, and due Obedience according to God's Commandment: So that they might be permitted freely to ſerve God and Chriſt, and keep unto him their Souls, ‘ which he had with his precious Blood redeemed. That if Perſecution enſued, with which they were threatned, they deſired the ‘ heavenly Father, according to his Promiſe, to look from Heaven, ‘ to hear their Cry, and to judge between them and their Adverſaries, and give them Faith, Strength and Patience to continue faithful unto the End, and to ſhorten theſe Evil Days for his Choſen ‘ ſake. And ſo they faithfully believed he would. Notwithſtanding, they truſted the Queen's gracious and merciful Heart would ‘ not ſuffer ſuch Tyranny to be done againſt her poor, innocent, ‘ faithful Subjects.

*Finally*, ‘ They heartily prayed the Commiſſioners to be Means ‘ unto the Queen's Highneſs and her Council, that their humble ‘ Suit might be favourably tendred, and graciouſly heard: And ſo ‘ ſubſcribed themſelves,

*Your poor Suppliants and Lovers of Chriſt's*

*True Religion in* Norfolk *and* Suffolk.

This whole Supplication Mr. *Fox* hath preſerved in his *Acts and Monuments*. But I think it had little Effect, the Queen and Council being ſo vigorouſly bent to Severity againſt all that oppoſed their Proceedings, and ſo reſolved upon the Eſtabliſhment of the Old Religion.

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## CHAP. XLIII.

*Preparations in the North. Matters with* Scotland. *The Earl of* Cumberland *complained of.*

*Fear of Stirs in the North.*

THERE was now, in the Month of *January*, a great Apprehenſion of an Invaſion or Rebellion in the North Parts. Which occaſioned the Queen to ſend her Letters to the Earl of *Shewsbury*, for the putting in a Readineſs the Able Men within the Counties of *York* and *Darby*. On the 24th of *Jan.* he ſignified back his Care in fulfilling the Queen's Command, with as much Expedition as he might. But the Queen again willed her Council, (ſuch was her Fear) that they ſhould again remind the ſaid Lord of her former Command, and to uſe ſuch Diligence therein, as her Highneſs might underſtand what he had done in that Behalf, with all convenient ſpeed. But in Truth thoſe Northern Parts were at preſent in a great want of Mony, Victuals, Ammunition, and other Things. Of which the ſaid Earl, being Lord Preſident of the North, gave them Notice, and deſired a Supply, in caſe a Neceſſity of Service ſhould happen.

*Supplies ſent into the North.*

The L. Treaſurer therefore took ſuch Order, as he wrote to the Earl, that the Office of the Ordinance in the North was ſufficiently furniſhed with Munition, Ordinance, Powder, and all other Things neceſſary. Which the L. *Wharton*, who was Keeper of the Town and Caſtle of *Barwic*, and Maſter of the Ordinance there, would inform them. And as for Mony, the Queen's Council ſent Word, that when the Queen ſhould have Occaſion to uſe the Service of thoſe Men, that ſhould be put into a Readineſs there, ſhe would take Order for the Furniture thereof, as Need ſhould require. And as for Victuals and Provender, they thought, as far as they could underſtand, that there was as good Store of thoſe Things in thoſe Parts, as in any other Place of the Realm, the Scarcity being general at that Time.

*Orders to the Earl of* Shrewsbury.

The Earl of *Shrewsbury*, Lord Lieutenant of ſome of thoſe Northern Countries, being intended Chief of that Army, that was preparing in thoſe Parts, had deſired a ſpecial Commiſſion for that Service. In anſwer to which, the Council ſignified, that his Commiſſion of Lieutenancy, if the ſame ſtood ſtill in Force, were ſufficient for the two Cauſes of Rebellion or Invaſion, was as much as needed to anſwer the Queen's Meaning at that Time. And they added, That they doubted not, but he would be always in ſuch Readineſs, as if any Preparation ſhould be made, by any Foreign Enemy, for the Invaſion of the Borders, they might be ready to meet there within Time, according to the Truſt in him. This was writ the laſt Day of *January* from *Greenwich*, and ſigned by the L. Chancellor, Marqueſs of *Wincheſter* L. Treaſurer, the Earl of *Arundel*, Lord *William Howard*, *Thomas*, Biſhop of *Ely*, Sir *William Petre*, *John Bourne* and *John Boxal*, Secretaries.

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The Queen alſo wrote Letters at this Time to the ſame Import, that is, to be all United and in a Readineſs, to the other Lieutenants, *viz.* the Earls of *Weſtmorland* and *Cumberland*; alſo to the L. *Coniers*, the L. *Evers*, the L. *Scroop*, and the L. *Darcy*.

*And other Earls and Lords in the North.*

Command was alſo ſent to take a diligent Account of all the Marches, Weſt, Eaſt and Middle; to know what Strength was to be expected there, and to put Things in a Readineſs, which had of late gone very much into Neglect and Diſorder.

*The Condition of the Eaſt and Middle Marches.*

That which was done in the Eaſt and Middle Marches, the Lord *Wharton*, Lord Warden thereof, ſignified to the L. Preſident, together with a Declaration of the Warden-Court which he had called; which Warden-Court began at *Alnwic* Caſtle the 3d of *February*, and continued 'till *Monday* the 8th. The Order whereof, and what was done, he ſent the L. Preſident in a Schedule, *viz.*

'A brief Declaration of the Warden-Court, held at *Alnwic* for the 'King and Queen's Majeſties, Eaſt and Middle Marches of *England*, 'in the Time of Six Days continuing the ſame Court, *viz.* Beginning 'the 3d of *February* Inſtant, and Ending the 8th of the ſame. Wherein is mentioned, as well the Number of Offenders, at one Inſtant, 'brought to the Bar by the L. *Wharton*, his Deputies and Servants, 'for Suſpicion of March-Treaſons by them committed, as alſo the 'Numbers of Juries choſen, and purpoſely tried forth of all Places 'within the ſaid Marches, to paſs of Enquiry and Delivery, and for 'Matters of Controverſy between Party and Party: and what Number of the ſaid March-Traitors, as before, were Endited and Condemned to dy.'

| | | | | | |
|---|---|---|---|---|---|
| At the Bar in one Inſtant, in Number Five Score and One. | Cauſes between Party and Party ordered, Seventy Five. | Queſts of Gentlemen for Enquiry, in Number Five. | Queſts of Gentlemen for Delivery, in Number Three. | Indicted for the March-Treaſons, in Number Sixty Eight. | Caſt and Condemned to dy for March-Treaſons, in Number Five All *Scotch* Men. |

*Their Strength.*

Before the End of the Court, he called the Gentlemen and Freeholders, and declared to them the Queen's Commandment for their Service and Readineſs upon an Hour's Warning: And having their own Certificates of Muſters, he demanded of every Man ſeverally, if their Power with Horſe, Armour and Weapon were ready, according to their ſaid Certificate: Who ſaid every one openly after their Name and Number read, that they would ſtand to the ſame. Thereupon he commanded, in their Majeſties Names, to ſee their Furniture, immediately after their Repair unto their Houſes. They confeſſed Eight Hundred and Twenty Horſemen, and Eleven Hundred Forty Nine Footmen. Notwithſtanding which, he ſet forth Gentlemen to Muſter the Country in ſeveral Parts. Of which, he afterwards certified the Lord Preſident.

*The L. Wharton's Deſerts.*

This was the Care of the L. *Wharton*, Warden of the Eaſt and Middle Marches; which had gone of late Years much into Diſorder, and were of great Extent. This Gentleman ſeemed to deſerve well in this Office; the Weight of which he was very apprehenſive, of telling the L. Preſident, 'That it was a Charge over great, and too much

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'for ſo unmeet a Subject as he was, to Rule ſo great a Country, 'which had been ſo long ſuffered in Diſorder: But that he was glad, 'that he was commanded for the future to Certify, to the ſaid Preſident, from Time to Time, the Occurrences of thoſe Marches: And 'prayed him, that he would Favour him and the Service under his 'Charge to his Comfort.' This for the Eaſt and Middle Marches.

*The State of the Weſt Marches.*

As for the Weſt Marches, the L. *William Dacre* had alſo received Letters from the Council, to take a particular Account of the Strength of the Weſt Wardenry, and to Certify them thereof. Which he finiſhed by the Middle of *February*. And accordingly ſent this Certificate unto the Council:

### *A Certificate of the Muſters taken within the Precinct of the Weſt Marches of* England, *Febr.* — 1556.

| | | | |
|---|---|---|---|
| In *Cumberland*, Able Men 4227. Whereof | Furniſhed | Light Horſemen | 262 |
| | | Archers | 258 |
| | | Billmen | 2003 |
| | Unfurniſhed | ——— ——— | 1604 |

| | | | |
|---|---|---|---|
| In *Weſtmerland*, Able Men 1178. Whereof | Furniſhed | Light Horſemen | 67 |
| | | Archers | 188 |
| | | Billmen | 526 |
| | Unfurniſhed | ——— ——— | 398 |

The L. *Dacre* then gave the L. Preſident Account of the State of his Borders, and the Order taken by the Commiſſioners for Redreſs of Attemptates on both Sides. The Effect whereof was, That all ſuch Attemptates committed ſince the ſaid Commiſſioners Meetings, being about the 26th of *July* laſt, ſhould be Sworn, and firſt redreſt before any other were anſwered. According to the Tenor whereof, he received ſundry Letters from the Lords of the Council to proceed indelayedly to the Accompliſhment of the Premiſſes, conform to the Law of Marches and Conſervation of the Amity. But upon ſome Politic and Partial Conſiderations, he deferred the Execution of theſe Commands; namely, That the Sum of 3000*l.* were filed on the *Gremes* or *Grymes*, and already Sworn. Which the *Scots* had to demand, for Miſchiefs and Spoils taken from them by that

Family; and not paſſing an 100 *l.* to be asked of the *Scots* by the *Engliſh*. Therefore, as he reckoned it, for the Honour of the Realm, and Commonwealth of thoſe Borders, and partly for the ſaid *Gremes* Sakes, who were Men of good Service, he had protracted the Time by all the Means he could deviſe, and did as much as poſſible he might to ſee them undelivered; and intended ſtill ſo to order and moderate the Delivery, to be done at ſundry Times, that thereby the eaſiler the Friends of ſuch as ſhould be delivered, might find Remedy for their Redemption and Enlargement. Altho' he were much preſſed, and earneſtly called upon by the L. *Fleming*, Lieutenant of *Scotland*, to proceed and deliver for all at one Time, and Meeting, according to the Commiſſioners Order.

*The* Grames.

This Favour was ſhewn to theſe *Gremes* or *Grames*, who, living upon the Borders, were a Warlike People; and did great Damage and Spoil to the *Scots* in Time of War. But they were Lawleſs, and made Inroads upon the *Engliſh* too ſometimes, and aſſiſted the Outlaw *Scots*. The L. Warden, tho' he ſhewed them much Friendſhip, had but a hard Hand with them: So that the L. Preſident had given them Admonition to uſe themſelves obediently towards the Warden; yet when he ſent for one, called *Little Thom. Grame*, *George*'s Son, and *Will.* and *George*, *Riches* Son, (who had played ſome of their Tricks) they would not come at him, and perſiſted in Diſobedience. And ſo ſtood theſe Matters.

*One oppreſſed by the Earl of* Cumberland.

Archbiſhop *Hethe*, L. Chancellor, in the Month of *March*, *Anno Exeunte*, wrote to the L. Preſidenty of the North, and the Council, to take Cognizance of a Controverſy between the Earl of *Cumberland* and *Gabriel Proctor*, Eſq; The Occaſion may appear from a Supplication made to the ſaid L. Chancellor by the ſaid *Proctor*. The Import whereof was, That whereas there had lately, and of long Time depended Matter in Controverſy, in the Court of the Dutchy of *Lancaſter* between theſe two, touching the Farm of the Manors of *Winterborn*, *Hetton*, *Aſhton*, *Flasby* and *Ayreton*, in the County of *York*, whereof *Proctor* was the Farmer, Bailiff and Receiver: So it was, that notwithſtanding a Decree, and divers Injunctions and Writs, awarded againſt the ſaid Earl, his Servants and Tenants, in *Proctor*'s Behalf; the Earl and they did not only from Time to Time diſturb, vex and trouble him, his Wife, Servants and Tenants, in the quiet Occupation of the Premiſſes; but alſo divers Malefactors had been, and ſtill were, maintained and aided by the ſaid Earl againſt the ſaid *Proctor*, his Wife, Servants and Tenants: Whereby they were daily put in danger and fear of their Lives; that is to ſay, one *Lancelot Knowells*, and *Rafe Harriſon* his Servants, for murthering *Proctor*'s Servant at his Foot, and leaving him for dead. The Earl gave the Former a Tan-houſe, and Keeperſhip of one of his Games, and appointed the Latter to be a Yeoman Uſher in his Hall. And did ſo remain at that preſent, to the ill Example of others, and manifeſt Contempt of the King's and Queen's Laws, with divers others of the ſaid Earl's Servants, who were Aiders and Abetters of the ſaid Murther. Since which Time, his Wife, his eldeſt Son and Servants had been ſore beaten, hurt and wounded, by certain of the Servants and

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Tenants of the ſaid Earl, and others hereafter named. And by them divers and many great Routs and unlawful Acts had been done.

For the Reformation of which Miſdemeanors, it pleaſed the Queen, by her Bill ſigned, to grant her Letters of Commandment to the Sheriff and Juſtices of Peace of the County of *York*, and all other her Miniſters there, to aid and aſſiſt *Proctor*, in the quiet Occupation and Enjoying of the ſaid Premiſſes, according to the ſaid Decree, and a Leaſe granted to him by the late K. *Edward* VI, under the Seal of the ſaid Dutchy.

*His Complaint to the L Chancellor.*

In Conſideration of the Premiſſes, and that for fear of the Malice of the ſaid Earl, his Servants, Tenants, and others by his Procurement, and for fear of the Loſs of his Life, *Proctor* repaired Home to his Manſion-houſe and Country. Where he dared not to go about to put the Queen's Letters in Execution, and attend about his neceſſary Buſineſs; Therefore he petitioned the L. Chancellor, for Remedy thereof: And in way of Charity, (for that the Earl was in that Country a Man of great Power, and ſtill maintained his Servants, Tenants and others againſt *Proctor*;) to grant him their Majeſties Writ of ſpecial *Supplicavit*, to be delivered to the Right Honourable the Earl of *Shrewsbury*, L. Preſident of the North, and the reſt of the Council there, and to the Sheriffs and Juſtices of the Peace of the ſaid County, and of all *Lancaſhire*, Anthorizing them thereby, not only to call before them the ſaid Earl of *Cumberland*, *Lancelot Knowells* and *Rafe Harriſon*, *Lancelot Neſfield*, *Chriſtopher Muncton*, *Thomas Clifford*, baſtard Brother to the ſaid Earl, *Thomas Clifford Aſpertyne*, and Thirteen more, who were principal Offenders herein, (The Three laſt not being Servants unto the Earl, had wounded *Proctor*'s Wife, whereupon afterward ſhe dyed) but alſo *Chriſtopher Martin*, *John Green*, and Five more: And to bind them all with ſufficient Sureties to keep the King and Queen's Peace, and to be of good Behaviour towards this Orator, his preſent Wife, Children, Servants and Tenants, and eſpecially for the Safeguard of the Body of this Orator. Who had, in the laſt L. Chancellor's Time, divers Writs of ſpecial *Supplicavit*, and of like Effect directed to the Sheriffs and Juſtices of Peace; who either durſt not, or would not put any of them in Execution for fear of Diſpleaſure of the Earl. The Lack of which Execution, had been the chief Occaſion of moſt of the Miſdemeanors, and was like to breed greater Miſchiefs and Inconveniences, to the utter undoing of the ſaid Gentleman, his Wife, Children, and the reſt that belonged to him.

*The Earl retains an 100 Men.*

This Earl of *Cumberland* had but this Year obtained a Licence from the Queen to retain an Hundred Men: And this Domineering over honeſt Men, and Oppreſſing whom he pleaſed in Affront of good Laws, and the Queen's Peace, was ſome of the good Fruits of it.

The L. Chancellor, taking the Reaſonableneſs of *Proctor*'s Petition into his Conſideration, *March* 14. ſent it to the L. Preſident and Council, and, according to his Requeſt, appointed them to ſee Juſtice done, and the Perſon and Family of *Proctor* ſecured

and

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and deſended from Danger, in Caſe they ſhould find Matters according to the Complaint. For thus did the Chancellor write:

*The L. Chancellor's Letter in* Proctor's *Behalf.*
Ex Epiſtol. D Comit. *Salop.*

‘After our right harty Commendations to your good Lordſhip; We ſend unto you here encloſed, a Bill of Complaint exhibited to us by one *Gabriel Proctor*: Wherein he doth as well complain and ſhew, how that through divers the Miſdemeanours and Aſſaults made upon him by certain of the Earl of *Cumberland*'s Servants, whoſe Names are contained in the ſaid Bill of Complaint, he hath and doth ſtand in much Danger and Fear of his Life: As alſo requireth, for his Safeguard, ſpecial Writs of *Supplicavit*, to be directed to your Lordſhip in this Behalf. And becauſe we are loth, without ſome further Underſtanding of the Specialties and Truth of this Matter, to grant the ſaid Writs of *Supplicavit*, and yet mind not to leave the Party deſtitute of all Remedy, where the ſame in any Caſe ſhould be requiſite: We have therefore thought good to refer this whole Matter, and the Ordering thereof to your Lordſhip: Praying you, upon the Receit of theſe our Letters, together with the ſaid Supplication, to call the Parties, or ſo many of them as ye ſhall think convenient, before you; and to procede, either to the binding of them to the Peace, or in ſome greater and ſtreighter Bond, as the Behaviour of the Parties and the Cauſe ſhall to your Lordſhip's Diſcretion ſeem to require. Wherby the Party Complainant may be relieved of this Fear, which he ſeemeth now to ſtand in. And ſo we bid your Lordſhip right hartily well to fare.

*From the Court the* 14th
*of* March, 1556.

*Your good Lordſhip's*

*Aſſured Loving Friend,*

*Nico. Ebor. Canc.*

CHAP.

## CHAP. XLIV.

### *A Plot for betraying* Guiſnes *to the* French; *Managed by* Dudley, *and other* Engliſh. *Diſcovered by a Spy.* French *Matters.*

English Rebels harboured in France.

SEVERAL of the Malecontents, that had combined againſt the Queen the laſt Summer in a Conſpiracy, but defeated, (as was ſhewn before) were fled into *France,* where they received Shelter and Favour. The Chief of theſe were *Dudley,* and *Aſhton.* Others alſo there were among them, as *Offly* and *Chidley,* who refrained any further Doings againſt their native Country, but rather by Diſcovery of new Attempts, laboured to obtain their Pardons for their former Diſloyalties. The *French* King, hoping to make his Benefit of theſe *Engliſh* that thus harboured in his Country, afforded ſeveral of them Penſions, and that chiefly according to the Advice of *Dudley,* with whom the King himſelf vouchſafed ſometimes to hold Communication. Theſe ſeditious Mens Minds were ſtill hatching Miſchief againſt the Queen; and towards the latter End of the Year, *Dudley,* the Maſter-Contriver, was laying a Method for betraying of *Guiſnes* and *Hammes,* two important Places in *France,* under the *Engliſh* Dominion, unto the *French.* Within which Places were ſome with whom *Dudley* had an Underſtanding.

*A Spy upon them.*

The *Engliſh* State was privy to theſe *Enlgiſh* Men that were thus harboured, to plot and deviſe againſt the Realm, and made Complaint to the *French* King of them, but without Redreſs. The Queen therefore planted among them certain Eſpials to watch their Motions, and to give Intelligence thereof from time to time. Among theſe, there was one at *Roan;* who perhaps might have been engaged in the laſt Summer's Practices. For *Dudley* much confided in him, and made uſe of him to ſend him between *Roan* and *Guiſnes,* for the carrying on of the Deſign. By which Means he became privy to all their Matters; who, as he had Intelligence, privily imparted it to a certain Officer of the Queens in thoſe Parts, and, as it ſeems, Reſident in *Calais.* And he retained a truſty Servant, whom he employed in this Buſineſs. This Servant he ſent to the Court in *England,* in the latter end of *March,* to give Information of ſuch Things as the Spy in *Roan* had communicated ſecretly by Word of Mouth, unto the ſaid Servant; whoſe Information, as was taken from his Mouth by Secretary *Petre,* (whoſe Hand it ſeems to be) was to this Import.

Cott. *Librar.* Titus B. 2.

*Who reveals* Dudley's *Treaſons.*

‘That on the 11th Day of the ſaid Month of *March,* his Maſter receiving Letters from *Offly,* diſpatched him, the ſaid Servant, in Poſt to *Roan,* to hear and confer with *N.* (under which Letter was meant the Spy) having immediately after his Departure, received Letters alſo from *Chidley* concerning the ſame Matter. And arriving at *Roan,* he met and had Diſcourſe with *N.* who declared unto him, that *Dudley* had Intelligence with divers Men, to delivet the ſaid Places, or, at leaſt, one of them to the *French* King. That ſeven Weeks paſt, *Dudley* had practiſed with the ſaid King, and the

'the Conſtable of *France* about the Matter, who liked it, and would 'have *Dudley* to proceed therein; and for that Purpoſe had rewarded 'him, and ſuch as were about him, with great Gifts. That ſince 'that Time, *Dudley* had ſent down *N.* to *Guiſneys* and *Hammes*, who 'had in a ſecret Place nigh thereunto, conferred with the ſaid Con'ſpirators of thoſe Pieces, and found them in the Mind of betraying 'them. That *Dudley* knew, that there was not Victuals in *Guiſnes* 'for twenty Days, nor three Hundred Men; and therefore truſted 'the eaſier to atchieve the Enterprize. That *N.* was to come thither 'again very ſhortly to confer the ſecond time with them, and then 'to get of them not only Letters to *Dudley*, of their Proceedings 'in this Matter, but alſo other Articles for this *Ns.* Inſtructions, 'how to work: Which Bill of Articles he intended to get ſigned 'with their Hands, and then find the Means to deliver the ſame 'unto this Informer's Maſter, or to ſome truſty Men of his Ap'pointment; whereby it ſhould evidently appear to be true what he '(*i. e. N.*) had ſaid. That he would by no Means name any of them, ''till he had gotten ſuch Proof as he had ſpoken of. This Infor'mer alſo added, that *N.* had ſaid, that he had divers Letters and 'Writings, as well written from the late Earl of *Devon*, as from *Dud*'*ley* and others; which being of Importance, he would find the 'Means to deliver to this Informer's Maſter. That on the 16th of 'the Month aboveſaid, the Drums beat at *Roan* and other Places 'thereabouts, and good Numbers of Men were Levied, and came 'down towards *Abbevyle*, *Monſtreul*, *Rue*, &c. That there were di'vers Carts heavy loaden with Ammunition, Harneſs, Pike, *&c.* and 'the ſame drawn through *Paris* in the Night, and ſo ſtrait to *Roan*. 'That in caſe *N.* could conveniently, he would ſpeak with this In'former's Maſter, e're he went down to *Guiſnes*, or elſe at his Re'turn from thence, would not fail to do it: But if indeed he could 'not come to him, then he would write to his ſaid Maſter, whether 'he ſhould ſend ſome truſty Servant of his, to receive the ſame Bill 'of Names, and ſuch other Intelligences as he ſhould know. More'over, that this practiſed Enterprize ſhould be put in Execution 'within a Month. That the *French* King would be at *Roan* ſecretly 'within Twelve Days. That theſe Men were ſuch as were well able 'to do this Feat, and were of ſuch Number and Strength, that 'without great Policy they would not be taken. Which Policy would 'be to watch when the chiefeſt of them were Abroad, and then ſe'cretly to cut off the Paſſage betwixt them and Home, and ſo to 'take them.

*Laſtly*, '*N.* ſhewed the Informer, how *Dudley* ſent Recommendations 'to Sir *Rauf Bagnal*, [who ſeemed to be now in *Calais*, and this Re'commendation gave a Jealouſy of him.] That *Dudley* had Autho'rity [from the *French* King] to continue and put in whom he liſted 'into the Penſions granted to *Engliſh* Men there [at *Roan*] except 'the *Aſhtons* and the *Horſeys*. That he had already put out *Colby*, 'and in his Place came one *Gittins* a Soldier. That *Chidley* conti'nued a Suitor to this Informer's Maſter, and ſeemed to bear a good 'Affection to his Country, and ſought nothing but the Wealth there'of.

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This Servant having heard all this of *N.* returned back again in Poſt from *Roan* to his Maſter. To whom he declared the whole Matter. And thereupon he diſpatched him into *England* to the Queen, to whom or to her Council he related, in Order, all that is aboveſaid; and finally, adviſed that Order might be taken for the Victualling and Manning of the ſaid Pieces, within three Weeks at the fartheſt. All this Favour ſhewed by the *French* to the Queen's ſeditious Subjects, was afterwards declared to be the Cauſe of her Proclaiming War with that Crown.

*News from* France.

The *French* and the *Spanyard* were now in very angry Hoſtility againſt each other. The latter had brought his Armies to *Italy*, and the *French* oppoſed him, and had the Pope on their ſide. In *March* therefore, or thereabouts, departed in Poſt toward *Italy* from the *French* Court, the Duke of *Guiſe*, the Prince of *Ferrara*, the Duke *D'Aumale*, the Duke of *Nemours*, the Marquis *Delbeuf*, Monſieur *Dampville*. Of whom the Duke of *Guiſe*, and the Prince of *Ferrara*, were ready to depart the 16th of the aboveſaid Month. That the *French* Bands aſſembled at *Lions* the 15th or 16th of the ſame, being, as Men judged, 20000 Foot-men, (comprehending the *Switzers* already departing) and 4 or 5000 Horſemen. The Ambaſſador of *Ferrara* was looked for to be ſhortly at the *French* Court: Who, as it was ſaid, brought very good News. The Count of *Araynes* Band was to aſſemble at *Roan* very ſhortly. The Queen of *Scots*, now in *France*, was ſick of a Quartan, and, as it was ſurely thought, was in a Conſumption. The *Dauphin* was ſick again. The *French* had an ill Opinion of King *Philip*, eſpecially in four Points: *Viz.* That he warred againſt the Pope, contrary to his Promiſe. That he took and kept ſome of his Towns againſt his Promiſe. That *Ruy Gomez* came not to Treat, as was promiſed. And the Suſpicion they had, that the Duke of *Boloign* was poiſoned; and that the King was privy to it. For that they compelled his Wife and Son to be bound for the Payment of the reſt of his Ranſom, whether the Duke lived or died. That he was found by his Phyſicians to have been poiſoned.

*The* French *have an ill Opinion of* K. Philip.

CAAP

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## CHAP. XLV.

### *Some Paſſages of* Shaxton, *ſometime Biſhop of* Salisbury. Hullier *burnt at* Cambridge. *An Oath to be taken by ſuch as took Degrees in* Cambridge.

Shaxton *with others, condemneth* Hullier *at* Cambridge,

I Will under this Year put in a few Notes of Dr. *Nicolas Shaxton*; this Year in *April* being the laſt Time I meet with him in Hiſtory; and then we find him illfavouredly employed, embruing his Hands in the Blood of *John Hullier*, an excellent devout Man, and zealous Preacher of the Goſpel, in the Dioceſſes of *Norwich* and *Ely*. For having been cited to appear at *S. Maries* in *Cambridge*, before a great rout of Popiſh Doctors, as *Tong*, *Sedgwick*, *Scot*, and eſpecially, as chiefeſt, Dr. *Shaxton*, then the Biſhop of *Ely*'s Suffragan, and by him ſent to *Cambridge* for this Purpoſe; he was on *Palm-Sunday* condemned to the Fire. Which cruel Judgment was executed upon him the *Thurſday* following, or *Maundy Thurſday*, on *Jeſus Green*.

*Some Account of* Shaxton.

This *Shaxton* was one that began well, and held on well for the moſt Part of his Life, (as hath been ſhewn) but fell off at laſt, and made an ill Concluſion. He was zealous for the Goſpel, when he was at *Cambridge*, and ſtudied in *Gronvile Hall*, a Houſe noted for Men affecting Religion, about 1530. By means of *Crumwel* he was preferred to Q. *Ann*'s Service, and after, to be Biſhop of *Sarum* about 1535, at the ſame time that *Latimer* was preferred to *Worceſter*: And within four Years after, ſtood againſt the ſix Articles, and with him was then impriſoned, and with him reſigned. But about ſeven Years after, *Viz.* 1546. he fell off from the good Profeſſion, and recanted out of fear of his Life, and ſoon after, more publickly and ſcandalouſly did it in *Smithfield*, at the burning of *Ann Askue* in *June*, when he again revoked Thirteen Articles. Which Revocation or Recantation, was confuted in a Book made by *Rob. Crowley* ſoon after.

*He is Maſter of* St. Giles's *Hoſpital.* Cok. *Inſtitut.* P. iv. p. 256.

Upon his Compliance with Popery, he became Maſter of the Hoſpital of St. Giles in *Norwich*, to which *Rugge* the Biſhop was Patron. Which Biſhop and *Shaxton* the Maſter, by their Deed acknowledged and Enrolled, bearing Date *March* the 6th. *An.* 1. *Reg. Edward* VI. did give and grant to the King the ſaid Hoſpital, and the Poſſeſſions and Hereditaments belonging to the ſame. He lived obſcurely under the reſt of the Reign of King *Edward*, our Hiſtories making no mention of him. But under Q. *Mary* he was heard of again, being often among ſuch as were Commiſſioned to examine and condemn the Goſpellers.

He that is minded to know more of him, how teſty and paſſionate, and hot he was in his Temper, and of the Occaſion of his Recantation, may have recourſe to Biſhop *Burnet*'s Hiſtory of the Reformation. And in the Collections is placed a notable Letter of the L. *Crumwel* to him, while he was Biſhop, taken out of the *Cotton* Library; and the Thirteen Popiſh Articles to which he ſubſcribed, taken out of Biſhop *Boner*'s Regiſter.

Vol. I. p. 240, *and* 340. Book iii. No. 8. & No. 29.

Shaxton *in Trouble from the Biſhop of* Norwich.

I ſhall here repreſent his good Zeal for Religion in his younger Days, and alſo when he was a Member of the Univerſity. About the Time of *Bilney*'s Troubles, which was in the Years 1530 and 1531,

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*Shaxton* was taken Notice of for his fervent preaching againſt Superſtitions, and ſuffered much He preached at *Weſtacre* on St. *Thomas*'s Day: Blind Biſhop *Nix* of *Norwich*, a zealous Man for Popery, heard of the Sermon, and diligently enquired of the Prior of *Weſtacre*, and of the Prior of *Penteney* concerning it. And they, probably Men well affected to him and his Doctrine, ſhewed the Biſhop, that it was a good Sermon, and that there was no Hereſy in it. But this Information did not ſatisfy the Biſhop, who had received another Character of *Shaxton*, living now, it ſeems, in his Dioceſe: Wherefore he ſent an Order from *Hoxne*, to one that Officiated as the Biſhop's Chancellor, at a Viſitation in *Norwich*, (in the room of *Pells* then abſent) that he ſhould give the Prior of *Weſtacre* his Oath upon a Book; and upon that Oath to inquire, whether *Shaxton* had taught to any of his Brethren, that is, the Friars, any erroneous Opinion, or not. The ſaid Biſhop likewiſe bad one *Ralph Cantrel*, lately at *Cambridge*, to inquire of the Vicechancellor, and of others, of the Demeanor of *Shaxton*: Which *Cantrel* reported to the Biſhop, that he was ſore ſuſpected of many; and that he had made a Sermon *Ad Clerum* on *Aſhwedneſday* 1531, where the Vicechancellor took him in two Points.

*Let. of Biſhop* Nix *extant in* Fox, *firſt Edit.* p. 481.

The Firſt was, *Quod Malum & Periculoſum eſt publicè aſſerere aut prædicare* Purgatorium *non eſſe. Credere tamen* Purgatorium *non eſſe nullo pacto eſt Damnabile.* That is, *That it is Evil and Dangerous publickly to aſſert or preach, That there is no* Purgatory. *Yet to believe there is no* Purgatory, *is by no means damnable.*

The Second was, *Impoſſibile eſt Hominem* [ſe] *continere, aut caſtum eſſe*, &c. That is, *That it is impoſſible for a Man to be continent, or chaſte, altho' he mortify himſelf with faſting, is diligent in his Prayers, and abſtain and refrain from Company, Sight and Thoughts, unleſs God give* [*Grace*.] Another Saying he then had, 'That in his daily Celebration of Mas, he offered continual Prayers to God, that Celibacy 'ſhould be wholly taken away from the Clergy, and that Wedlock 'might be granted and permitted them.'

*And from the Vicechancellor of* Cambridge.

For theſe Paſſages in his *Clerum*, he was convented before the Heads, but he ſtood in them ſtedfaſtly. So that Mr. Vicechancellor Dr. *Watſon*, with the Aſſiſtance of Dr. *Wilſon* and *Edmunds*, had much ado to bring him to forſake them; which, at length, he did at their Perſuaſion, and to avoid open Abjuration. And upon this, the Vicechancellor drew up an Oath for him eſpecially; but which not only he, but all others, that that Year proceeded, did openly and ſolemnly ſwear. The which Oath was as followeth:

*An Oath impoſed upon all that commenced Degrees of Divinity in that Univerſity.*

'You ſhall ſwear by the holy Contents of this Book, That you 'ſhall not keep, hold, maintain and defend, at any Time, during your 'Life, any Opinion erroneous, or Error of *Wickliff*, *Hus*, *Luther*, or 'any other condemned of Hereſy: And that ye ſhall keep, hold, 'maintain and defend generally and eſpecially, all ſuch Articles and 'Points, as the Catholic Church of *Rome* believeth, holdeth, or maintaineth at this Time: And that ye ſhall allow and accept, maintain 'and defend, for their Power, all Traditions, Inſtitutions, Rites, Ceremonies and laudable Cuſtoms, as the ſaid Church of *Rome* taketh 'them, and alloweth them, and approveth them: And that you ſhall

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'namely and ſpecially hold as the ſaid Catholic Church holdeth in all theſe Articles, wherein lately hath been Controverſy, Diſſenſion and Error: as, concerning Faith and Works, Grace and Free Will, of Sin in a good Work, of the Sacrifice of the New Teſtament, of the Prieſthood, of the new Law, of Communion under both Kinds, of Baptiſm and Chriſtian Liberty, of Monaſtic Vows, of Faſting and choice of Meats, of the ſingle Life of Prieſts, of the Church, of the Canonical Books, of the firm holding of Matters not expreſt in the Scriptures, of the Inerrability of General Councils in Faith and Manners, of the Power of the Church to make Laws, of the Church's Sacraments and their Efficacy, of the Power of Excommunication conferred upon the Church, of Puniſhing Hereticks, of the Sacrifice of the Mas, of Purgatory, of Worſhiping Saints and Praying to them, of Worſhiping the Images of Saints, of Pilgrimages, of Evangelical Precepts and Councils. And likewiſe of all other Articles, wherein Controverſy or Diſſenſion hath been in the Church before this Day.' This Oath was an effectual Bar for keeping out all from commencing in Divinity, but ſuch as were round Papiſts. But I ſuppoſe it laſted but this Year, and was not required the next, when *Simon Heyns* was Vicechancellor, a Man of other Principles. But thus was *Shaxton* then hampered, when he ſtood for his Degree of Doctor.

It was ſoon after this that he had bought certain good Books, and, for the better promoting of the Knowledge of true Religion, had conveyed and diſperſed them in the Dioceſs of *Norwich*, (where now it ſeems he lived, either as a Friar, or a Curate:) For which, eſpecially hearing the former Report of him, the Biſhop took him up and kept him a Priſoner; and gave Commandment to *Richard Hill*, the Biſhop's Jailor, to keep him ſure, reſolving that he ſhould Abjure, before he departed. This was in *June* 1531. And ſo Jealous was he of *Shaxton*, that he Swore by God's Mother, that he feared he had burnt *Abel*, meaning *Bilney*, and let *Cain* go. But theſe Depreſſions and Sufferings of *Shaxton*, made way for him not long after to Preferment, being made Maſter of *Gonwel* and *Caius* College, of which Houſe he was, Queen *Anne*'s Chaplain, and a Prebendary of *Sarum*, and ſoon after Biſhop of the ſaid Church.

But leaving *Shaxton*, I ſhall proceed to make ſome Remarks upon another Perſon in theſe Times, that remained more ſteady and conſtant in his Profeſſion.

## CHAP. XLVI.

### Palmer *a Martyr. Some Story of him.* Thackham's *Concern therein.* Boulton's *Sufferings. A Relation of the taking of* Palmer.

Palmer *his Learning and Writings.*

*Betrayed.*

AMONG thoſe many good Men, that ſuffered Fire this Year for the ſake of pure Religion, one was *Julins* or *Julius Palmer*, a young Man, once of *Magdalen* College, *Oxon*, lately Schoolmaſter of *Reading*. He writ a Poem, intituled, *Epicedium*; (for he was a Man of florid Learning) againſt one *Morwin*, who had made Verſes in praiſe of the Biſhop of *Wincheſter*, deceaſed. He wrote alſo certain *Engliſh* Rhimes, by way of Satyr, againſt ſome Perſecutors unnamed. Alſo Arguments, both in *Latin* and *Engliſh*, againſt the Popiſh Proceedings, and eſpecially againſt their unnatural and brutiſh Tyranny. Some that pretended to be his Friends, and Favourers of the Goſpel, and had entred into a familiar Acquaintance with him, proved falſe, and dealt *Judas*-like with him in his Abſence; having rifled his Study, and theſe and other his Writings. And being minded to ſettle a Friend of theirs, whoſe Name was *Thomas Thackham*, in this School, threatned him, that unleſs he would depart, and leave the School, they would ſhew his Writings to the Council. Whereupon he fled, leaving in their Hands his Stuff, and one Quarters Stipend for Teaching unpayd, as appeared by a Letter of his writ but eight Days before his Death. Afterwards, coming to *Reading*, he was ſeized there, and burnt at *Newbery* not long after.

*Burnt.*

Thackham *vindicates himſelf, being charged with Treachery towards* Palmer.

It was alſo charged upon this *Thackham*, that he with *Cox*, *Downer* and *Gately*, made one *Hampton* an Inſtrument, by whoſe Practice they might the ſooner bring their miſchievous Purpoſes to paſs. The ſaid *Thackham*, that ſucceeded him in the School, was charged deeply with Treachery towards him in *Fox's* firſt Edition; who, in the Reign of Q. *Elizabeth*, being then a Miniſter in *Northampton*, was exceedingly offended herewith, and did endeavour to clear himſelf by a Writing publiſhed. He came alſo to Mr. *Fox*, and depoſed with deep Oaths and Proteſtations, appealing to God and to his Judgment upon his Soul, if it were not falſe, that was informed againſt him. This made *Fox*, in his ſecond Edition of Acts and Monuments, to be more ſparing of *Thackham*'s Name; yet ſeeming to make doubt of his Integrity; and therefore left the Information to ſtand as it did before But the Information remaining in the new Edition, much whereof was known to reflect upon him, he wrote an Anſwer in the Year 1572, which he ſtiled, ‘ *An Anſwer to a Slander, untruly reported by Mr.* Fox, *in a certain Book, intituled,* The Second Volume of the Eccleſiaſtical Hiſtory, containing the Acts and Monuments of Martyrs; *which was brought unto him, as it may be ſuppoſed,, by ſome uncharitable and malicious Slanderer againſt* Thomas Thackham, *Miniſter; whereby it will appear unto the gentle Reader, both how much the Writer of the Hiſtory hath been abuſed, and how wrongfully the ſaid* Tho. Thackham *hath been ſlandered.*’

Thackham's *Book.*

*The Reply thereto.*

*Thackham faulty.*

This Book received a Reply, intituled, *A Reply to an undiſcreet Anſwer made by one* T. Thackham, *ſometime of* Reading, *againſt the Story of* Julius Palmer, *Martyr. Thackham*, in his Book, did endeavour to diſprove ſeveral Circumſtances in *Fox*'s Relation concerning *Palmer*. As, that he was not taken at the Cardinal's Hat, but in another Place: Not in his Houſe at Night, but in the Afternoon; not in a Chamber, but taken climbing over a Wall, and ſuch like: But *Thackham*'s Credit went but a little way, being a ſcandalous Man (a Maid being with Child by him) and one that ſhrunk back from Religion in Q. *Mary*'s Days, though in the Beginning of her Reign, he profeſſed in the Pulpit, that he would ſeal his Doctrin with his Blood, and ſtand unto it, even to Death. Having renounced Religion, he ſaid, He would never be Miniſter again; yet, in that Queen's Reign, he brought into the Church certain Leaves of the old Popiſh Service, and he, with others, did help to patch together the Books, and to ſing the firſt *Latin* Even Song in the Church of St. *Laurence*. And thoſe Circumſtances before mentioned, concerning Mr. *Palmer*, which *Thackham* would ſo confidently prove to be falſe, were, upon Examination of the Woman and Hoſtler, that lived at the Cardinal's Hat, and others in *Reading*, atteſted and avowed to be true. And this for the Credit of *Fox*'s Hiſtory.

Thackham *harboured the good Lady* Vane.

John Bolton *mad, impriſoned.*

Yet not to defraud *Thackham* of his Praiſe, if we may take his own Word for it. In the Time of Perſecution, he kept ſecretly with him, one and twenty Weeks, the Lady *Vane*: Who for her Zeal, Virtue, Religion, godly Life, and eſpecially Bountifulneſs towards the poor Brethren, deſerved as great Commendation as any one Man or Woman living at that Time. For whoſe Cauſe, immediately after her Departure, at the Commandment of Sir *Francis Inglefield*, one of the Queen's Privy Council, and Maſter of the Wards and Liveries, his Study was broken up, and his Books taken away by one *Clement Burdet*, Parſon of *Inglefield*; and he put in cloſe Priſon Ten Days at *Inglefield*, and after ſent Priſoner to *Reading*, to the Maior's Houſe, where neither Wife nor any other might ſpeak with him. He was a Friend alſo to one *John Bolton*, ſometime of *Reading*, who, lying in Jayl here for Religion, grew mad, and in his raving Fits railed upon Q *Mary*; who thereupon was cruelly tormented in the ſaid Priſon. Which *Bolton* becoming ſober, and of a better Mind, *Thackham* took pity upon the Man, becauſe he ſeemed to be of good Religion, and beſought Mr. *Edmunds*, then Maior, that he would ſtand his good Maſter, and take ſome charitable Way for his Deliverance. Which, after a long Suit, was granted, upon Condition he would put in two Sureties beſide himſelf, that ſhould be bound in Five Pounds apiece, that he ſhould appear the next Seſſions. But when, by Reaſon of the Times, his very Friends durſt not become Sureties for ſuch a Traitor and rank Heretic, as *Bolton* was then thought to be, he deſired the Maior to take him alone with *Bolton*, which the Maior gently granted. And ſo this poor Man was ſet at Liberty and departed. But when the Seſſions came, *Bolton* left *Thackham* to pay the Forfeiture. Something more of the Story of this *Bolton*, and how he affected to have his Sufferings recorded in Print, may be read in a Letter written by *John Moyar*, in the *Catalogue*. And theſe Merits *Thackham* urged in his own Behalf. No. LVIII.

Upon

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*Thackham's Relation of the taking of Palmer.*

However, I will not here omit to recite the Manner of Seizing of *Palmer*, as it is related by *Thackham* in his Book, tho' different from what came to *Fox*'s Hands from his Informers, as written by him.

Upon the firſt Edition of *Fox*'s Book, which, I think, was about the Year 1565, or 66. *Thackham* and others being ſeverely made mention of, as Betrayers of *Palmer*, *Thackham* then a Miniſter in *Northampton*, Sir *Robert Lane*, and Mr. *Yelverton*, a Counſellor of the Law, and Recorder of that City, often had told him, and divers of his Friends ſent him Word, that they marvelled that he would neither confeſs his Fault, nor anſwer it, if he were Innocent. Some gave him Counſel to have an Action of Law againſt Mr. *Fox*, for ſlandering him. Some ſaid Mr. *Fox* was not in Fault, but that *Thackham* ſhould anſwer the Slanderer. Whereunto he agreed. So, making a Preface of Honour and great Reſpect for *Fox*, 'Bleſſed be God, *ſaith he*, for him, I reverence him as a moſt excellent Jewel of our Age, and account of him, as of a principal Pillar of Religion:' He proceeds to give this Account of this Matter.

'*Palmer* had the Freeſchool of *Reading*, of one Sir *John Moor*, Vicar of St. *Giles*, in Q. *Maries* Time, which he taught diligently; behaved himſelf honeſtly, came to Church many Sundays and Holydays with his Scholars, and ſat in S. *John*'s Chapel; lived ſo quietly among them, that, I dare Swear, he had not one Enemy in the Town. This *Palmer* taught a Son of one *John Ridges*, the Queen's Servant, and one of the Stable; which Boy, either for his Negligence in Learning, either for ſome ſhrewd Turn, he beat in the School. *Ridges* thinking he had given his Son more Correction than he deſerved, in great Rage came into the School, and boxed *Palmer* about the Ears, and ſo departed. *Palmer* taking this grievouſly, that he had ſo much miſuſed him, took a Pitchfork of his Hoſteſs, and lay three or four Days in wait in the Vaſterne, beneath one *John Ryder*'s Garden, to have done him ſome Diſpleaſure, as he went to a Cloſe that *Ridges* had toward *Cauſam* Bridge, but could at no Time meet with him. After that he had thus watched *Ridges*, he told me how he had done, and what he had purpoſed. I told him, that *Ridges* was too good for him, willing him not to ſeek to be revenged of him, but to tell the Maior and the Maſters of the Town. No, ſaid *Palmer*, for by that means I ſhall never prevail; for he can make mo Friends than I. One Fortnight after *Palmer* came to me and ſaid, that he would give up his School, if he might have reaſonably for the Patent, which hung but upon the Life of one old Man, called *Cox*. I told *Palmer*, that ſince Q. *Mary* came to the Crown, I was put from my Vicarage there, and was conſtrained to labour ſore for my Living. For, as it is well known, I went every Week Fourſcore Miles ſave Four on Foot to buy Yarn, and ſell it again at *Reading*. Of which tedious Journeys and paynful Travail, I waxed weary.

'Wherefore I ſaid, That if in Time to come he were diſpoſed to leave the School, ſo that I could get the good Will of the Town to keep it again, I would give him with Reaſon for the Patent. *Palmer* ſaid, That he was content, that I ſhould have it before another, if he did yield it up, and ſo we parted for that Time.

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'A Month after he came to me again, and ſaid, That he was come 'to be as good as his Promiſe, which was, to grant me his good 'Will to have the School before any Man. I thanked him, and de'manded of him what he would require for the Patent. He ſaid, I 'ſhould do three Things for him. The one was, that I ſhould give 'him Forty Shillings in his Purſe; the other was, that I ſhould give 'him Four Pounds to buy him Apparel, or elſe be Surety for as 'much Apparel as came to Four Pounds; the third was, that I ſhould 'provide him ſome Place where he might teach a Gentleman's Child, 'and live to his Conſcience. I anſwered him again, That I muſt 'require likewiſe three Things at his Hands. Firſt, That I might 'procure the good Wills of the Worſhipful of the Town to becom 'the Schoolmaſter again. Secondarily, That I might have a Time 'to procure ſuch a Place for him, where he might live ſafely, quietly, 'and to his Conſcience. Thirdly, That he would take Forty Shil'lings in Hand, and the Reſidue at two convenient Times, and there'with buy that he lacked himſelf. Which *Palmer* granted with good 'Will.

'Then rode I firſt to *Horſington* in *Buckinghamſhire* to one Mr. *Rafe* '*Lee*, which had one Son, whom I had taught before, and told him, 'That if he would have a Schoolmaſter with him to teach his Son *Ed*'*ward Lee*, I could provide him of an honeſt, quiet, ſober and learn'ed Yongman. Whereof Maſter *Lee* was glad, and requeſted me ſo 'to do; and he would compound with him for ſuch a Stipend, as he 'ſhould reaſonably require. I returned to *Reading*, and told *Palmer* 'what I had don, and how I had ſped; wherewith *Palmer* was con'tent. Then we appointed a Day to repair to the Gentleman; and 'to bargain for his Stipend. And ſo we did, whom Maſter *Lee* and his 'Wife liked very well. Then after we were returned unto *Reading* 'again, I went unto Mr. *Edmunds*, Mr. *Edward Butler*, Mr. *Thomas* '*Turner*, Mr. *Aldworth*, my very Friends, declaring to them, that '*Palmer* would leave the School, and dwell with a Gentleman; and 'deſired them that I might have their good Wills to teach it again; 'for I was weary of playing the Packman, and of my tedious Jour'neys to *Salisbury* weekly. Who anſwered, That they thought no les, 'and that I ſhould have their good Wills to keep the School.

'This don, *Palmer* and I came both to Mr. *Edmunds*, Steward of '*Reading*, to have our Writings made. And when it was agreed, 'that I ſhould pay *Palmer* Forty Shillings in Hand, and enter into 'Bands to pay him the other Four Pounds at two other Times, by 'even Portions, and if the ſaid Sums were not anſwered according to 'Covenants, that then it ſhould be lawful for *Palmer* to reſume his 'Patent, and enjoy the ſame, as in his former Eſtate. It was alſo a'greed upon, that Mr. *Edmunds* ſhould keep the Patent and Reſignati'on, and all other Writings, until the laſt Forty Shillings were payd.

'And thus I entred to keep the School, and *Palmer* went to 'Mr. *Lee*'s to dwell, and there continued. And after *Palmer* had re'ceived his laſt Payment, Mr. *Edmunds* delivered me the Patent, 'Reſignation, and all other Writings. But albeit *Palmer* was well, 'and where he might have lived quietly, yet (as it is well known) 'he could not tary Ten Days from his Hoſteſs, but often reſorted

'unto

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‘ unto her, ſo that he grew to be evil thought of; and her Husband
‘ began to miſtruſt him, albeit, I think, he gave never any ſuch
‘ Cauſe. But ſo often reſorted *Palmer* from *Horſington* to his Hoſteſs,
‘ that her Husband began to ſuſpect him. Then was a Letter intercepted,
‘ which ſhe wrote to him; which being ſeen, her Husband
‘ kept. And at *Palmer*'s next Return to *Reading* (as it was told me)
‘ by the Cook's Means, his Hoſteſs's Husband, *Palmer* was brought
‘ before the Maior, and committed to the Cage. At which Time
‘ whatſoever the Slanderer hath ſaid of me, I was not at Home, neither
‘ knew I any thing thereof until five Days after it was done,
‘ God I take to record. Then was *Palmer* brought forth of the Cage,
‘ and warned by the Maior to come no more at his Hoſteſs; and
‘ was let return again to *Horſington*, where he dwelled with Mr. *Lee*:
‘ Whether his Maſter knew of his Trouble or not, I cannot tell. Notwithſtanding
‘ this Puniſhment and Warning given him by the Maior,
‘ to come no more to his Hoſteſs, *Palmer* came to his Hoſteſs again
‘ on *Tueſday*, as I think, about Ten of the Clock in the Forenoon.
‘ And, as I ſat at Dinner, he ſent his Hoſteſs's Siſter, a little Wench,
‘ for me to come and ſpeak with him. By Twelve of the Clock I
‘ came to him. And when I was come, he ſaid unto me, Mr. *Thackham*,
‘ I think ye have heard, how I have been uſed here of late by
‘ the means of my Hoſt, who, as I think, is perſuaded that I reſort
‘ to his Houſe for ſome Evil Purpoſe. I have a Letter here, which
‘ I have written to Mr. *Edmunds*, wherein I have declared, how I
‘ have been abuſed, and wherein. And have therein ſo cleared myſelf,
‘ that when he hath read it, I doubt not, but he will think better
‘ of me, than at this preſent he doth. Which Letter I beſeech
‘ you to deliver for me unto him.

‘ I anſwered, Mr. *Palmer*, I think it better that ye deliver it yourſelf.
‘ Nay, *ſaid Palmer*, he ſo reviled me, when I was here laſt,
‘ that I know he cannot abide me. But by your Means, and at your
‘ Requeſt, he will receive my Letter and read it. Herein you ſhall
‘ do me a great Pleaſure. Mr. *Palmer*, *ſaid I*, if the delivery of your
‘ Letter may ſtand you in ſtead, I will carry it unto the Maior, and
‘ further do you what Pleaſure I can. So I took the Letter, being
‘ faſt ſealed with the Superſcription, *To Mr. Edmunds*. He ſat in his
‘ Study, writing an Obligation: *To whom I ſaid*, That Mr. *Palmer*
‘ had requeſted me to bring a Letter, beſeeching him to read the
‘ ſame, wherein he ſhould perceive how innocent he was of all that
‘ his Hoſt, or any other had layd to his Charge. Well, *ſaid* Mr.
‘ *Edmunds*, lay it down, and I will look upon it anon; and ſo I departed.
‘ Within one half Hour Mr. *Edmunds* ſent for me again.
‘ When I came, *he ſaid*, Mr. *Thackham*, *Palmer* hath writ here no ſuch
‘ Matter as ye told me of, but doth rail at the Queen and her Laws,
‘ I am her Majeſty's Officer, and may not concele, neither will. Sir,
‘ *ſaid I*, if he have overſhot himſelf in any thing, I beſeech you take
‘ him not at the worſt. Well, *ſaid* Mr. *Edmunds*, go your way, I
‘ may not conceal it, neither will I. And as I was departing out of
‘ his Wicket, he whiſtled, as his manner was, for one of his Sergeants.
‘ I went home to my School, where I walked marvelling,
‘ what would come of it. So ſoon as I was gon, the Maior Mr. *Ed-*

'*munds* commanded the Serjeant to go to the Cook's Houſe, and call *Palmer* to him. When the Sergeant knocked at the Cook's Door, his Hoſteſs's Siſter eſpied him, and told *Palmer* who was at the Door. *Palmer* hearing that an Officer was come for him, conveyed himſelf out of the Kitchin Door into the Backſide, and ſo into his Hoſteſs's Garden. The Sergeant at the Door ſaw him go that way, and thruſt open the Door and followed him, and took him at the end of his Hoſteſs's Garden, about to leap over a Wall, and brought him to the Maior.

'It happened, that very ſame Day, there ſat at the *Bear* in *Reading*, Dr. *Jeffrey*, the Parſon of *Inglefield*, with divers other Commiſſioners. When the Sergeant was come with *Palmer*, the Maior commanded him to go with him: When *Palmer* followed, not knowing, as I think, whether he would bring him. The Maior went ſtraightway to the *Bear*, where the Commiſſioners were in a Parlor upon the Righthand, as ye come into the Inn. When the Maior was come to the Commiſſioners, he declared unto them, how the Man, whom he brought, had ſent him a Letter, wherein was contained Matter which he would not conceal, and ſo he delivered the Letter to them. And then the Commiſſioners willed him to ſit down at the Table's end, which is next to the Street. And when the Maior was ſat down, they asked who brought him the Letter. The Maior anſwered, one Mr. *Thacknam*, their Schoolmaſter. I pray you, Mr. Maior, *ſaith Dr. Jeffrey*, let him be ſent for. So the Maior commanded his Sergeant to go for me. When the Sergeant came for me, I was walking in the School. The Serjeant ſaid, that the Commiſſioners commanded me to come to them. I went with him. When I came before them, Dr. *Jeffrey*, as I think, or ſome other of them, asked me whether I delivered the Letter to the Maior, or not. I ſaid, That I did deliver the Letter to him. They asked me, Whether *Palmer* and I did deviſe it, and which of us wrote it. I anſwered, That it is to be thought, that I would anſwer, that I did neither write it, nor know of the writing thereof. But, Sir, ſaid I, I will not anſwer the Queſtion; let this Man, meaning *Palmer* that ſtood by me, anſwer how it was.

'*Palmer* then immediately anſwer'd, Sir, I wrote it, and I will ſtand to it, And as for this Man, he neither wrote it, neither knew what was in it; but deliivered it to Mr. Maior, at my Requeſt. Then ſaid the Parſon of *Inglefield* to me, Mr. *Thackham*, I wiſh that ye teach *Grammar*, and let Divinity alone.

'By this time was *Welch*, the Keeper of the Priſon, come into the Parlor, and was I bid depart. Where I left *Palmer* talking with them ſtoutly. But when I was againſt one Mr. *Barn*'s Door, I looked back and ſaw *Palmer* coming with the Keeper of the Priſon. The ſame Day *Palmer* was committed, the Keeper came to me, and much lamented *Palmer*'s Trouble, and ſaid, that he, as he was much bound to him for teaching his Son, when he was Schoolmaſter, ſo he would now be glad to ſhew him all the Favour he might. But, ſaith he, Mr *Thackham*, you heard what Charge I had to keep him ſo cloſe that no Body ſhould come at him. I prayed him to ſhew him all the Favour he might. Which he pro-

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miſed to do. And I gave the Keeper three Shilling to give him. And at three ſundry times beſides, I ſent him three Shillings at a time. And after that Day, when I looked back, and ſaw him coming with the Keeper, I never ſaw *Palmer*, neither came he out of Priſon, ſo far as I know any more, before he was ſent to *Newbery*, where he was arraigned, condemned and burned.

'He that had *Palmer* to *Newbery* was a Weaver with a black Beard: Who became a Sumner, and went after to dwell at *Salisbury*: He told my Wife, that *Palmer* being at the Stake, requeſted this Sumner to have him commended to Mr. *Thackham*, and to pray him to forgive him the Twelve Shillings that he owed him, which I lent him when he lay in Priſon: For in conſideration that I had a Benefit at his Hand, I thought it my Duty the rather to help him in that Extremity. Thus haſt thou heard, gentle Reader, how I dealt with *Palmer*, how his Trouble began; how he was uſed, and by what Occaſions. Which if you compare with that the Rayler hath cauſed Mr. *Fox* to write, thou ſhalt not find one Sentence true.

From *Northampton*, the xxxth of *January*, the Year of our Salvation, 1572. By me *Thomas Thackham*.

This Relation of the Occaſion and Story of *Palmer*'s Troubles, was put by *Thackham* into *Fox*'s Hands for his own Vindication; and *Fox* ſent it to one *Thomas Perry*, a grave Miniſter in *Glouceſterſhire*; deſiring him to enquire diligently into the Truth of this Matter. Who returned *Fox* this Anſwer, which I do inſert, to ſhew what little Opinion good Men had of *Thackham*, and withal to ſhew *Fox*'s commendable Diligence, and Enquiry into Truth.

'*Right Reverend and beloved in the Lord,*

'I Have received your Letters together with *Thackham*'s Anſwer; which I perceive you have well peruſed, and do underſtand his crafty and ungodly Dealing therein, that I may not ſay, fond and fooliſh. For he doth not deny the Subſtance of the Story, but only ſeeketh to take Advantage by ſome Circumſtances of the Time and Place; wherein yet may be ther was an Overſight, for lack of perfect Inſtructions, or good Remembrance at the Begynning. He confeſſeth that he delivered a Letter of *Palmer*'s own Hand to the Maior of *Reading*, which was the Occaſion of his Impriſonment and Death: Only he excuſeth himſelf by transferring the Crime *a ſeipſo in Martyrem*. Briefly, his whole End and Purpoſe is to give the World to underſtand, that the Martyr was Guilty, as well of Incontinency, as alſo of wilful caſting away of himſelf. O! impudent Man. The wiſe and godly Reader may eaſily ſmell his ſtinking Heart. He careth not, though he out-face the godly Martyr, and the whole Volume of Martyrs to ſave (as he thinketh) his own Honeſty and good Name. Howbeit I cannot, but God will confound him to his utter Shame, and reveal his cloked Hypocriſy, to the Defence of his bleſſed Martyr, and the whole Story. Though many of them be dead, that gave Inſtructions in Times paſt, and now could have born Witneſs, yet, Thanks be to God, ther want not alyve, that can and wyl teſtify the Trueth herein to his Confuſion.

'ſion. No Dylygence ſhall be ſpared in the Matter, as ſhortly, I truſt 'you ſhall underſtand. In the mean while *Thackham* nede not be im'portunate for an Anſwer. He reporteth himſelf to the whole Town 'of *Reading*; therefore he muſt geve us ſome Space. The God 'of Truth defend you, and all other that maintain his Truth, 'from the venomous Poyſon of Lyars. *Vale in Chriſto, qui Eccleſiæ 'ſuæ te diu ſervet incolumem.* From *Beverton* in *Gloceſterſhire.* 'May vi.

*Yours in the Lord,*
Thomas Perrye, *Miniſter.*

To the Right Reverend in God, Mr. *John Fox*,
Preacher of the Goſpel in *London*, be thes
dd. at Mr. *Daies* the Printer, dwelling over
*Alderſgate* beneath S. *Martins.*

I have been too long upon this Matter. But I have done it for the Vindication of Mr. *Fox*'s excellent Hiſtory, and for the further clearing of the Informations which he received and believed, ſo as to induce him to commit them into his Book. Upon Inquiries made at *Reading*, and Examinations of Matters relating to *Palmer*'s Buſineſs, and *Thackham*'s Book, it appeared, that he was defective of Truth, and *Fox*'s Account for the main, true. A Writing of this Inquiſition, I place in the *Catalogue*, for a Farewel of this Matter. No. XLIX.

## CHAP. XLVII.

*Various Sects among the Profeſſors of Religion.* John Clement, *Priſoner for Religion. Proteſtants Confeſſions of Faith. Care taken of the Priſoners. Pariſh Prieſts.*

*Difference of Opinions among Profeſſors.*

THERE were now abundance of Sects and dangerous Doctrines: Whoſe Maintainers ſhrouded themſelves under the Profeſſors of the Goſpel. Some denyed the Godhead of Chriſt, ſome denyed his Manhood; others denyed the Godhead of the Holy Ghoſt, Original Sin, the Doctrine of Predeſtination and free Election, the Deſcent of Chriſt into Hell, (which the Proteſtants here generally held) the Baptiſm of Infants. Some condemned the Uſe of all indifferent Things in Religion: Others held Free-will, Man's Righteouſneſs, and Juſtification by Works, Doctrines which the Proteſtants in the Times of King *Edward* for the moſt part diſowned. By theſe Opinions a Scandal was raiſed upon the true Profeſſors. Therefore it was thought fit now by the Orthodox, to write and publiſh ſummary Confeſſions of their Faith, to leave behind them, when they were dead; wherein they ſhould diſclaim theſe Doctrines, as well as all Popiſh Doctrines whatſoever.

*The Proteſtant Confeſſion of* J. Clement.

This was done by one *John Clement* this Year, lying a Priſoner in the *King*'s *Bench* for Religion, Intitled, *A Confeſſion and Proteſtation of the Chriſtian Faith.* In which it appears, the Proteſtants thought fit, notwithſtanding the Condemnation and Burning of *Cranmer*, *Ridley*, *Lati-*

*His Epiſtle.*

*Latymer*, *Hooper*, *Rogers*, *Saunders*, *Bradford*, for Heretics, to own their Doctrine as agreeable to the Word of God, and them as ſuch as ſealed the ſame with their own Blood. This Confeſſion may be looked upon as an Account of the Belief of the Profeſſors in thoſe Days; and to ſuch as deſire to be acquainted with ſuch Things, not unacceptable. Tranſcriptions and Copies thereof were taken, and ſo diſperſed for the Uſe of good Men; one whereof is in my Hands. This Perſon alſo wrote a pious Epiſtle, out of the *King*'s *Bench*, *March* 25. 1556. expecting Death every Day, to his Neighbours among whom he chiefly converſed, namely, thoſe that dwelt in *Nutfield*, *Merſtham*, *Chaldon*, and thereabout, in the County of *Surrey*. Wherein he reproved thoſe that were preſent at the idolatrous Mas, and thought themſelves Faultleſs, doing it out of Civil Policy: And exhorted them to hold faſt their Profeſſion, and to uſe no other Means to avoid the Violence of the Perſecutors but by Flight: Which he recommended to them. I have put this Epiſtle, with the foreſaid Confeſſion, into the *Catalogue*. *Fox* ſaith little of this Perſon, but that he died in the Priſon of the *King*'s *Bench*, and was a *Wheel wright*.

No LX, LXI.

*Lay-men read and exhort in the private Aſſemblies.*

This *Clement* I eſteem to be one of that ſort of Lay-men, that, in the private Aſſemblies of the Profeſſors, in theſe hard Times, did perform the Office of Miniſters among them. For when the Learned Preachers and Miniſters were moſt of them burnt or fled, (as they were by the middle of this Reign) and the Flocks left deſtitute of their faithful Paſtors, ſome of the Laity, Tradeſmen, or others, endued with Parts and ſome Learning, uſed, in that Diſtreſs, to read the Scriptures to the reſt in their Meetings, and the Letters of the Martyrs and Priſoners, and other good Books; alſo to pray with them, and exhort them to ſtand faſt, and to comfort and eſtabliſh them in the Confeſſion of Chriſt to the Death. Such an one was that excellent, pious Man and Confeſſor, *John Careleſs*, who was a Weaver, of *Coventry*, and this *Clement* a *Wheelwright*. Who in his Epiſtle ſtiles himſelf, *An unprofitable Servant of the Lord*. And, ſpeaking of the Warnings of the Preachers, that were then dead, and had confirmed their Sayings with their Blood, ſaith thus of himſelf, ‘ I myſelf, when ‘ I was with you, did, with my ſimple Learning and Knowledge, the ‘ beſt I could, to call you from thoſe Things that will ſurely bring ‘ the Wrath of God upon you, except ye repent in Time, and turn ‘ to the Lord with your whole Heart: But how the Preacher's Warnings, and my poor Admonitions have been, and be regarded, God ‘ and you do know.’ *Clement*'s Burning was prevented by his Death in Priſon, being buried in the back-ſide of the *King*'s *Bench* in a Dunghill, *June* the 25th; where two Days before was one *Adheral* buried, who likewiſe died in the ſame Priſon, and in the ſame Cauſe. And in the ſame Priſon and Cauſe, five Days after died *John Careleſs*, and was contumeliouſly buried where the two others were.

*Another Confeſſion ſigned by 13 Martyrs.*

Thirteen Perſons were this Year burnt together at *Stratford Bow*: Who alſo ſubſcribed a Confeſſion. The Occaſion whereof was this. *Feckenham*, Dean of St. *Paul*'s, had publickly in the Pulpit at *Paul*'s Croſs, the *Sunday* after they were condemned, defamed them; by declaring, ‘ That he had talked with them, and that they were all of ‘ different Opinions. That there were ſixteen of them, and that they 'were of ſixteen ſundry Opinions.' For this was one of the Matters the *Romaniſts* uſed to boaſt of then, as well as of latter Times, namely, their Unity in Doctrin, and the Diſſenſions of Proteſtants. In Vindication therefore of themſelves, theſe good Men, before their Death, made a Declaration of their Faith, which is printed in *Fox*, and ſigned by Sixteen. For ſo many were condemned by *Bonner* to be burnt. But Cardinal *Pole* ſent his Diſpenſation for the ſaving the Lives of three of them, who had, it ſeems, recanted, and promiſed to ſubmit to Penance. Which Diſpenſation being worth obſerving, is in the *Catalogue*. But beſides this Confeſſion ſign'd by the Sixteen, there was another ſigned by thoſe Thirteen that were burnt; which being not printed in *Fox*'s Book, I have from a MS. tranſmitted into the ſame Place; which agrees much with *Clement*'s Confeſſion beforeſaid.

Pa. 1739.

No LXII.
No. LXIII.

*The Profeſſors ſlandered for their different Judgments.*

A Report alſo was ſpread of divers honeſt Profeſſors that were in the Biſhop's *Cole-houſe*; that they were all of different Opinions, but it was falſe. And one of them named *Stephen Cotton*, wrote a Letter to his Brother *John Cotton*, to rectify that Lye invented of them, in theſe Words. 'Albeit I do perceive by the Letter, you are informed, that as we are divers Perſons in Number, ſo are we of contrary Sects, Conditions and Opinions, contrary to that good Opinion you had of us at your laſt being with us in *Newgate*. Be you moſt aſſured, good Brother in the Lord Jeſus, that we are all of one Mind, one Faith, one aſſured Hope in our Lord Jeſus. Whom, I truſt, we altogether, with one Spirit, one Brotherly Love, do daily pray unto for Mercy and Forgiveneſs of our Sins, with earneſt Repentance of our former Lives; and by whoſe precious bloodſhedding we truſt to be ſaved only, and by no other Means. Wherefore, good Brother, in the Name of the Lord, ſeeing theſe impudent People, whoſe Minds are altogether bent to Wickedneſs, Envy, Uncharitableneſs, Evil-ſpeaking, do go about to ſlander us with Untruth, believe them not, and never let their wicked Sayings once enter into your Mind.' Thus *Cotton*. Thus we ſee how induſtriouſly they diſowned all *Arians*, *Anabaptiſts*, and ſuch like; who being not of the *Roman* Faith, the Papiſts would fain have joyned them all with the Proteſtants, to diſgrace and diſparage the holy Profeſſion.

Mart. *Letters.*

*Care taken for the Priſoners of Chriſt, by well diſpoſed Perſons.*

Thoſe that were now in Durance for their Conſciences were many, and the Priſons and Counters were repleniſhed with them, and the Hunger, Cold, Pain and Hardſhips they endured, were very deplorable; inſomuch that many died in Priſon: Notwithſtanding the great Care that was taken for the Impriſoned and Condemned, by ſending oftentimes to them Proviſions and Things needful; and likewiſe pious Men came to ſtrengthen and comfort them by their Counſel and Diſcourſes, and Prayers, and Alms. One, and the Chief indeed of theſe charitable Viſitors was *Auguſtin Bernher*, a Servant and Friend of old *Latimer*, that was extraordinary diligent in this Office, in conveying Letters and Relief from and to the Priſoners, to his grear Danger. For the Adverſaries having had Notice of him, laid diligent wait to take him. So that *John Careleſs*, being one of thoſe now in Priſon, wrote to him to be circumſpect of himſelf. 'That he

Auguſtin Bernher, *a great Viſitor of them.*

‘did not diſallow, but praiſed and commended his hearty Boldneſs in putting himſelf in preſs, when any one of God's People needed his Help in any Point: But yet he would not have him thruſt himſelf in Danger [which his Zeal and Charity made him do] when he could do them no good, or at leaſt when they might well enough ſpare that Good he would do for them. For if he ſhould then chance to be taken, he ſhould not only be no comfort unto them, but alſo a great Diſcomfort, adding Sorrow unto their Sorrow. He perſwaded him not, *he ſaid*, to abſent himſelf from any Place where his Preſence of Neceſſity was required. For in all ſuch Places he knew God would preſerve him, as he had hitherto wonderfully done. Or if it ſhould pleaſe him to permit him in any ſuch Place to be taken, he knew God would ſweetly comfort his Conſcience with this Conſideration, that it was his very Providence and Appointment, that he ſhould be taken up for a Witneſs of God's Truth. But he could not allow, *he ſaid*, nor be contented, that he ſhould raſhly or negligently thruſt himſelf into the Place where his wicked Enemies continually haunted, and laid wait for him, for no Neceſſity of himſelf, nor of God's People required. And that if any needed his godly Counſel, he might write unto them that which he thoughr good. And that now and then a godly Letter would do as much good as his Company.’ Such Viſitors had theſe poor Priſoners, who did not only bring them Relief in their Needs, but came and ſate with them when they were in their Stocks and Dungeons, and by holy Diſcourſe adminiſtred Comfort to them there.

*Pariſh Prieſts and Curats.*

It was now about the middle of the Queen's Reign, and Popery was compleatly ſettled again, and the Mas celebrated every where, and the Mas-Singers, who boggled at the Work at firſt, went currently and jollily on with it in their ſeveral Pariſh Churches, and became great Enemies and Informers againſt thoſe that frequented it not. For the Popiſh Prieſts and Curats in the change of Religion, went generally along with the Stream, how little ſoever they liked to ſee the *Engliſh* Liturgy changed for a *Latin* Mas, and a Reaſonable Service thrown by, for a Superſtitious unintelligible Worſhip. For moſt of them knew the Truth well enough, and upon their firſt Conformity with the Old Religion, would privately, among their Friends, freely confeſs it. But after ſome Time had paſt over their Heads, and a Year or two's Uſe of the Maſs had made it familiar to them, they were very well reconciled to it, and even zealous in its behalf. Which occaſioned *Clement*, before-mentioned, in his Epiſtle to his Friends and Neighbours in *Surrey*, to give them this Warning of their Prieſts: ‘Beware of them that ſhould be the Shepherds, and Paſtors, for they deceive you, and are become very Wolves. They knew the Truth, and privily would confeſs it. But now ſee if they wax not worſe and worſe. And this is the juſt Judgment of God, becauſe that when they knew God, they glorifyed him not as God, neither were they thankful; and therefore hath God given them up to their own Hearts Luſts. But it is a juſt Plague of God to them, that had the Truth offered them, and regarded it not, to ſend them ſtrong Deluſions, to believe Lyes; that they all may be damned that believed not the Truth.’ Dear Friends, follow not their Examples.

Preſentations to vacant Churches, made by the King and Queen this Year, were to the Number of 109. And again the ſame Year 21 more: Again the ſame Year 78 more; as they are particularly ſet down by Mr. *Rymer*, in his Extracts from the Records of thoſe times. And of theſe in the City of *London*, the Pariſhes following had theſe Clerks preſented to them.

*Preſentations to vacant Churches Convention.* Rymer.p.437

*Vacant Livings in* London.

To *Richard Papeworth* was granted the Rectory of S. *Mary de Axe.*

To *William Marrel* was granted the Rectory of St. *Lawrence.*

To *William Collingwood* the Rectory of S. *Margaret Moyſes*, to *Richard Archebald* the Rectory of St. *Laurence Pounteney*; with the Church of *All Saints Minori.*

To *Rob. Rogers* the Rectory of S. *Nicolas Cold Abby.*

To *Will. Williams* the Rectory of *All Saints in Muro.*

To *Edward Stevenſon* the Rectory of St. *Martins Ironmonger-Lane.*

To *Henry Atkinſon*, the Vicarage of St. *Sepulchres.*

To *Clement Erington*, the Vicarage of St *John*'s *Walbrook.*

To which let me add, in the Year 1554. To *William Chedſey* the Church of *Alhallows Bred-ſtreet.* Whoſe former Incumbent was *Sampſon*, a Learned Divine, and Zealous Proteſtant. Who was glad to fly: And afterwards writ a very Chriſtian and Paſtoral Letter to his Flock there.

To *John Brabant*, S. *Michael*'s *Crooked Lane.*

Beſides, in the Year before, *Viz.* 1553. the Firſt Year of the Queen's Reign, were 206 Preſentations made by her to Livings; the former Incumbents being either turned out for being Married Men, or not complying with the introduced Popiſh Religion; or having fled away for the Fear of their Lives, or of acting contrary to their Conſciences.

## CHAP. XLVIII.

## *A Barbarous Murder committed by the Lord* Stourton.

L. Stourton *hanged.*

IN the latter End of this Year, in the Month of *March*, was *Charles* L. *Stourton* hanged at *Salisbury*, with four of his Servants, in other Places, for a barbarous Murder of Mr. *Hartgil* and his Son, two Gentlemen of *Kilmington* in *Somerſetſhire.* They had been, out of a ſhew of Kindneſs, and of making an end of a long Quarrel, invited to meet that Lord. And ſo were ſet upon by a great many of his Servants, bound, knocked on the Head, their Throats cut, and buried fifteen Foot deep in his Houſe. Our Hiſtorians do not relate more of this Murder; but it hath ſo many Circumſtances of Baſeneſs in it, and other Matters worthy taking notice of, that I ſhall give a more particular Account of the firſt Original, and the Progreſs of it from an Authentic *MSS.* written about the Time.

*The Occaſion of his Quarrel with* Hartgyl. Foxii MSS.

'In the Time of King *Edward* VI. *William* Lord *Stourton*, having 'charge of one of the King's Peeces nigh *Bulloyn*, died. Shortly af-'ter whoſe Death, *Charles* L. *Stourton*, Son and Heir of the ſaid Lord

*Willliam*

*William Stourton*, came to *Kylmington*, in the County of *Somerſet*, to the Houſe of one *William Hartgyll* Eſquire, where Dame *Elizabeth*, late Wife to the ſaid L. *William Stourton*, and Mother to the ſaid L. *Charles Stourton*, did ſojourn; and then and there was earneſtly in Hand with the ſaid *William Hartgyl*, to be a Mean unto the ſaid Dame *Elizabeth*, that ſhe ſhould enter into Bond to him the ſaid L. *Charles*, in a great Sum of Mony, that ſhe ſhould never Marry. Which the ſaid *William Hartgyl* refuſed to do, unleſs the ſaid Lord *Charles Stourton* would aſſign out ſome good Yearly Portion for his ſaid Mother to live upon. In diſcourſing of this Matter, the ſaid Lord *Charles Stourton*, fell utterly out with the ſaid *William Hartgyll*.

*He and his Men beſet* Hartgyl's *Houſe.*

‘And ſhortly after, upon the *Whitſunday* in the Morning, the ſaid L. *Charles Stourton* came to *Kylmington* Church, with a great many Men with Bows and Guns. And when he came almoſt to the Church Door, *John Hartgyll*, Son of the ſaid *William Hartgyll*, being a tall luſty Gentleman, being told of the ſaid L. *Stourton*'s coming, went out of the Church, and drew his Sword, and ran to his Father's Houſe, adjoining faſt to the Church-yard ſide. Divers Arrows were ſhot at him in his paſſing, but he was not hurt. His Father, the ſaid *William Hartgyll* and his Wife, being old Folks, were driven to go up into the Tower of the Church, with two or three of their Servants, for ſafeguard of their Lives. When the ſaid *John Hartgyll* was come into his Father's Houſe, he took his long Bow and Arrows, and bent a Croſs-bow, and charged a Gun, and cauſed a Woman to carry the Croſs-bow and Gun after him, and himſelf with his long Bow came forth, and drave away the ſaid L. *Charles* and all his Men from the Houſe, and from about the Church, ſo not one of all the Company tarried, ſaving half a ſcore that were entred into the Church, amongſt whom one was hurt with Hail-ſhot in the Shoulder, by the ſaid *John Hartgyl*. And when all that were abroad were fled, the ſaid *John Hartgyl* asked his Father, what he ſhould do. Unto whom his Father anſwered and ſaid, *Take your Horſe and ride up to the Court, and tell the Honourable Council, how I am uſed.* Whereupon, when the ſaid *John Hartgyl* had taken Order to provide Meat and Drink to be pulled up into the Tower of the Church, to relieve them that were there, he rode away. And the *Monday*, towards Evening, he told the Honourable Council, how his Father was dealt withal. Whereupon they ſent down Sir *Thomas Speake*, Kt. the high Sheriff of *Somerſet*, not only to deliver the ſaid Captives, but alſo to bring up with him the ſaid Lord *Charles Stourton*. Whom when he came, the ſaid Honourable Council committed to the *Fleet*: Where he tarried not long.

Hartgyl's *Son drives them all away.*

Hartgil's *Son goes up to the Council of K.* Edward.

*In his Abſence they come again.*

‘It is to be remembred, that as ſoon as *John Hartgyl* was ridden toward *London*, to the Honourable Council, the L. *Stourton*'s Men returned to the Church of *Kylmington*, and about *Hartgyl*'s Houſe again; and ſo continued until the coming down of the ſaid Sheriff, which was the *Wedneſday* in the *Whitſon* Week, during all which time, the ſaid *William Hartgyl* and his Men were kept in the Church Tower. *Mary*, the ſaid *Hartgyl*'s Wife, was permitted to go Home

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*Their Outrages.*

‘ the *Whitſunday* towards Night. In the mean time the ſaid Lord *Stourton*'s Men went to a Paſture of the ſaid *Hartgyl*'s, and there took up his own riding Gelding, being then well worth Eight Pounds, and carried him to *Stourton* Park Pale, and there ſhot him in with a Croſs-bow, and killed the Gelding: Noiſing abroad that the ſaid *William Hartgyl* had that Night been hunting in the ſaid Park upon the Gelding. Thus the ſaid Lord *Stourton* continued his Malice ſtill, during all King *Edward*'s Reign, and with Violence and Force took from the ſaid *William Hartgyl*, all the Corn and Cattle that he could any way come by, which were the ſaid *Hartgyl*'s.

Hartgil *complains to Qu.* Mary's *Council.*

‘ When King *Edward* was dead, the ſaid *William Hartgyl* and *John* his Son made humble Suit to Queen *Mary* her Honourable Council for ſome Redreſs, her Majeſty lying then at *Baſing end* in *Hampſhire.* Which ſaid Council called the ſaid Lord *Stourton* and the ſaid *William Hartgyl* before them. And there the ſaid Lord *Stourton* promiſed, that if the ſaid *William Hartgyl*, and his Son, would come Home to his Houſe, and deſire his good Will, they ſhould not only have it, but alſo be reſtored to their Goods and Cattels that he had of theirs.

*A treacherous Act.*

‘ Whereupon they, truſting his faithful Promiſe made before ſuch Preſence, took one *John Dackcombe* Eſquire, with them, to be a Witneſs of their Submiſſion. And when they came nigh *Stourton* Houſe in a Lane, half a Dozen of the Lord *Stourton*'s Men ruſhed forth, and letting Mr. *Dackcombe* and the ſaid *William Hartgyl* paſs them, ſtept before the ſaid *John Hartgyl*, and when he turned his Horſe to have ridden away homeward again, ſix other of the ſaid Lord's Men were there with Weapons to ſtay him. And ſo being beſet both before and behind, they ſtrake at him, and before he could draw his Sword, and get from his Horſe, they had wounded him in three or four Places. Then he got his Back to a Hedge, and there defended himſelf as well as he could, albeit they wounded him in the Hand, the Body and the Legs, and left him for Dead. Nevertheleſs, when he had lain ſo almoſt half an Hour, he came to himſelf again, and by the help of a Cook of the ſaid L. *Stourton*'s, who took pity upon him, he got upon his Horſe, and ſo rode to the Houſe of one *Richard Mumpeſſon* of *Maiden Bradley*, Gent.

*L.* Sturton, *fined and impriſoned by the* Star-Chamber.

This at laſt became a *Star-Chamber* Buſineſs; and in fine, the Matter appeared ſo hainouſly baſe on the L. *Stourton*'s ſide, that he was fined in a certain Sum to be paid to the *Hartgyls*, and was impriſoned in the *Fleet*. From whence he obtained Licenſe, upon ſome Pretence to retire for a while into his Houſe in the Country. Where he took his Opportunity to murder both theſe Gentlemen in a moſt horrible manner. For this, having been Arraigned and Condemned at *Weſtminſter*, he was ſent down to *Saliſbury*, and there hanged in a ſilken Halter. Which Halter was hung up and ſhewn in the Cathedral Church of *Saliſbury*, till of late Years. This Lord thought to bear out himſelf, becauſe he was a Papiſt, and the *Hartgyls* favourers of the Goſpel. *But the Queen and Council*, ſaith *Cooper* in his Chronicle, *were much diſpleaſed with this Act; and therefore fearing leſt the Example might take place in others, willed Proceſs and Judgment to proceed againſt him.*

Coop. *Chron.*

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*The L.* Sturton *ſends for the* Hartgyls *treacherouſly.*

But I will now relate more particularly the treacherous, falſe and inhumane Proceedings of this Lord, with theſe poor Gentlemen, as I tranſcribe them out of my Papers.

‘Being licenſed a little before *Chriſtmas*, for certain Conſiderations, to repair into his Country upon Bonds of two Thouſand Pounds, to render himſelf Priſoner again in the *Fleet* the firſt Day of the *Term*, promiſing faithfully, in the mean time, to pay unto the *Hartgyls* ſuch Sums of Mony as he was condemned to pay them; he deviſed within three or four Days after his Arrival at his Houſe of *Sturton Caundel*, to ſend certain Perſonages to the ſaid *Hartgyls*, to declare unto them, that he was ready to pay unto them the ſaid Sums of Mony, according as it was ordered in the *Star-chamber*, and to commune with them alſo for a further ending and quieting of all Matters between them. For the which Purpoſe, he deſired a Place and Time to be appointed of meeting together. The two *Hartgyls* received this Errand with much Contentation. And albeit they ſtood in ſome Fear, that my Lord meant not altogether as he had cauſed to be declared unto them; and therefore ſtood in much doubt to adventure themſelves: Yet were they, in the End, content to meet with him at *Kilmington* Church the *Monday* after the Twelfth Day. At which Day, being the Eleventh of *January*, about Ten of the Clock, the ſaid L. *Sturton* came to *Kilmington*, accompanied with 15 or 16 of his own Servants, and ſundry of his Tenants, and ſome Gentlemen and Juſtices, to the number of Sixty Perſons in all.

‘The *Hartgyls* attending at the Place appointed, ſeeing my ſaid Lord *Sturton* to be at hand, and to come with ſo great a Company, began very much to dread. My Lord came not to the Church, but went to the Church Houſe, being forty Paſſes diſtant from the Church Yard. From thence he ſent Word to the *Hartgyls*, who yet were in the Church, that the Church was no Place to talk of worldly Matters; and therefore he thought the Church Houſe to be a fitter Place. The *Hartgyls* came out of the Church, and being within Twenty Paſſes of my Lord, Old *Hartgyl*, after due Salutation, ſaid, *My Lord, I ſee many Enemies of mine about your Lordſhip, and therefore I am very much afraid to come any nearer.* My Lord aſſured him firſt himſelf, and after him Sir *James Fitzjames*, *Chaffyn* and others, emboldened him as much as they could, ſaying, *They durſt be bound in all they had, they ſhould have no bodily hurt.* Upon this Comfort he approached to my Lord's Perſon. And then my Lord told him he was come to pay them Mony, which he had brought with him, and would have had them to go into the Church-houſe to receive it: But the *Hartgyls* fearing Ill to be meant unto them, refuſed to enter into any covered Place, the Church excepted.

*L.* Sturton *arreſts them of Felony.*

‘Whereupon ſome being preſent thought good, that a Table ſhould be ſet upon the open Green; which was done accordingly. My Lord laid thereupon a Capcaſe and a Purſe, as tho' he had intended to make Payment; and calling near unto him the ſaid two *Hartgyls*, ſaid unto them, That the Council had ordered him to pay unto them a certain Sum of Mony, which they ſhould have every Penny. *Mary, he would firſt know them to be true Men.* This was the Watchword that he gave to his Men, as he came by the Way thitherward.

‘ And therewith he laid Hands on them both, ſaying, *I Arreſt you of*
‘ *Felony*. And therewith his Men, which to the Number of Ten or
‘ Twelve, ſtood purpoſely round about him, laid hold on them, and
‘ with all Cruelneſs, ſtrait took them both, and by Violence, thruſt
‘ and drew them into the Church-Houſe. Where with his own Hands,
‘ he took from them their Purſes. Of the which one of them falling
‘ from him, was by a Servant of his, named *Upham*, taken up, and
‘ afterwards brought by him to *Stourton*; where my Lord received it.
‘ And finding a Turquoiſe therein, he made thereof a Preſent unto
‘ my Lady. And then the ſaid Lord *Sturton* having in a readineſs,
‘ two blue Bands of Incle, which that Morning he had purpoſely
‘ brought with him from *Sturton*, delivered them to his Men to bind
‘ the ſaid *Hartgyls* withal in the ſaid Church-houſe. Ane whilſt they
‘ were a binding, he gave the ſaid *Upham*, being one of his Men,
‘ two great Blows becauſe he went about to pynion them, and did
‘ not ty their Hands behind them. And to the younger of the *Hartgyl's*
‘ being bound, he gave a great blow in the Face, for that he
‘ ſaid, the Cruelty ſhewed unto them was too much.

*And carrieth them away with him bound.*

‘ And coming out of the Houſe, with his naked Sword, finding at
‘ the Door the ſaid young *Hartgyl's* Wife, firſt ſpurned at her, and
‘ kicked at her as with his Spurs, he rent a great piece of one of
‘ her Hoſen from her Leg, and finally, he gave her with his ſaid
‘ Sword ſuch a ſtroak between the Neck and the Head, as ſhe fell
‘ therewith to the Ground as dead; ſo as in three Hours, the Company
‘ had much ado to keep Life in her. Of the which Stroke ſhe
‘ keepeth yet her Bed, and lyeth in ſuch Caſe as God knoweth what
‘ will become of her.

‘ From thence being faſt bound, he cauſed them to be conveyed
‘ to the Parſonage of *Kilmington:* Where all that Day they were kept,
‘ their Arms being bound behind them, without Meat or Drink. On
‘ the which Place, had he not been otherwiſe perſuaded by one of
‘ his Men, they had that Night have been murdered.

*Conveyed to his Houſe.*

‘ About one or two of the Clock in the Morning, they were from
‘ thence conveyed to a Houſe of his, called *Bonham*, two Miles off,
‘ within a quarter of a Mile of *Sturton*, where my Lord himſelf lay.
‘ Where arriving the *Tueſday* about three of the Clock in the Morning,
‘ they were laid faſt bound in two ſeveral Places without Meat or
‘ Drink, Fire, or any thing to lie upon. About four of the Clock
‘ in the Afternoon, my Lord ſent unto them two Juſtices of the Peace
‘ to examine them, whom he made believe, he would the next Morning
‘ ſend them to the Goal. And to that End he cauſed the ſaid Juſtices
‘ to put their Hands to a *Mittimus*. As ſoon as the Juſtices
‘ came unto the Houſe, finding them bound, they cauſed them to be
‘ looſed, and adviſed my Lord's Men, that kept them, to ſuffer them
‘ ſo to continue, *ſaying*, That there was no doubt of the eſcaping of
‘ them.

*Conveyed thence to a Cloſe.*

‘ But as ſoon as the ſaid Juſtices were departed, my Lord ſent firſt
‘ *Saunder Moor*, and then *Frank*, and finally *Farre*, being all three his
‘ Men, to cauſe them to be bound again, and to be laid in ſeveral
‘ Places; commanding further all the Keepers to come away, ſaving
‘ ſuch as he had eſpecially appointed for the Murder, which enſued,

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‘whom he had before procured to do the Act, promiſing that they ſhould do no more than he himſelf would do. About ten of the Clock, my Lord ſent to *Bonham*, *William Farre*, *Roger Gough*, *John Welchman*, and *Macute Jacob*, commanding them to fetch the ſaid *Hartgyls* to the Place appointed; warning them, that in Caſe by the Way, the ſaid *Hartgyls*, upon Suſpicion what was meant to them, ſhould make any Noiſe, to rid them of their Lives before the coming of them to the ſaid Place. The four above named, finding at *Bonham*, *Henry Simmes*, who was appinted to watch the Houſe, went into the ſame, and brought out the two *Hartgyls*, and bringing them into a Cloſe joyning hard to *Sturton*, they were knocked in the Heads with two Clubs. Wherewith kneeling on their Knees, and their Hands faſt bound behind them, being at one ſtroak felled, they received afterwards ſundry Stroaks, 'till the Murderers thought they had been ſtark dead. My Lord, in the mean Seaſon, ſtanding at the Gallery Door; which was not a good Coyte's caſt from the Place of Execution. This done, they wrapped them in their own Gowns, and ſo carried the Bodies among them through a Garden into my Lord's Gallery; at the Door whereof they found my Lord according as he had promiſed. And from thence into a little Place in the End thereof, my ſaid Lord bearing the Candle before them; where he that carried Old *Hartgyl*, miſſing a Plank, fell down into a Hole and the Body with him.

*And there knock'd on the Head;*

*And their Throats cut.*

‘This Place was hard by my Lord's Chamber: To which Place the Bodies being brought not full dead, they groaned very ſore, eſpecially the Elder *Hartgyl*. Which hearing, *William Ferre*, one of the Murderers, ſwearing by God's Blood they were not yet dead, and *Henry Simmes* ſaying, it were a good Deed to rid them out of their Pains, and my Lord himſelf, bidding their Throats to be cut, leſt a *French* Prieſt lying near to the Place, might hear; the ſaid *Ferre* took out his Knife and cut both their Throats, my Lord ſtanding by with the Candle in his Hand.

*Lord* Sturton's *remorſeleſs Words.*

‘And one of the Murderers then ſaid, *Ah! my Lord, this is a pitteous Sight; had I thought that I now think, before the Thing was done, your whole Land could not have won me to conſent to ſuch an Act.* My Lord Anſwered, *What, faint hearted Knave, is it any more than the ridding of two Knaves, that living, were troubleſome both to God's Law and Man's? There is no more account to be made of them than of the killing of two Sheep.*

*The Bodies buried in a Dungeon.*

‘Then were their Bodies tumbled down into a Dungeon, my Lord walking by up and down. And after *Harry Simmes* and *Roger Gough*, were conveyed down by Cords, (for there were no Stairs thereunto) who digged a Pit for them, and there buried them both together; my Lord oftentimes, in the mean time, calling unto them from above to make ſpeed, for that the Night went away.

*Digged up.*

‘The Bodies have ſiththen been digged up by Sir *Anthony Hungerford*, ſent purpoſely to the Place for that Purpoſe, and were found in the ſelf ſame Apparel that they were taken in, buried very deep, covered firſt with Earth, and then with two Courſes of thick Paving; and finally with Chips and Shavings of Timber, above the Quanty of two Cart-loads.

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*Other Miſdemeanours of the Lord* Sturton.

‘In the Examination of theſe Matters it is fallen out, that he cauſed, not long ſiththen, a Barn of one *Thomas Chaffin*, to be ſet on fire by three of his Servants. Againſt which Chaffin, for that he ſaid, *It was not done without the Knowledge of the ſaid Lord* Sturton, *or of ſome of his Servants*; he took an Action upon his Caſe, and recovered of him an hundred Pound Damage; for the Payment whereof he took out of his Paſtures by force, twelve Hundred Sheep, with the Wool upon their Backs, and all the Oxen, Kine, Horſes and Mares that he could find in the ſaid Paſtures.

‘From one *Willoughby* he cauſed to be taken, for his Pleaſure, an whole Team of Oxen: Whereof two were found, at this preſent, a fatting in the Stall of his Houſe.

‘His other Routs, Riots, Robberies and Murders were too long to write.’ And thus ends this Relation, which was writ ſoon after this bloudy Act done upon the *Hartgyls*. From whence I tranſcribed it.

## CHAP. XLIX.

### *Hiſtorical Paſſages and Occurrences in the Months of* March, April, May, June, July, Auguſt.

ANNO 1557.

WE are now come to the Fifth Year of the Queen. And therein theſe Things may be worthy noting for Poſterity.

MARCH. *The* Moſco *Ambaſſador goes to Court.*

*March* 25. The *Moſcovy* Ambaſſador, (vulgarly called the Duke of *Moſcovy*) lately come to *London*, went to Court, and about half a Score Aldermen and a great Company of Merchants, free of the *Ruſſia* Company, with him. He took Barge at the Three Cranes in the *Vintry*. His Garment was of Cloth of *Tiſſue*, and his Hat and Night-Cap were ſet with great Pearls and rich Stones, the fineſt that ever were ſeen: And his Men in Cloth of Gold and red Damask, in ſide Gowns.

*Dines with the Lord Maior.*

On the 31ſt. He rode to Dinner to the Lord Maior, with five Knights, Aldermen, and five other Aldermen, and many notable Merchants of the *Moſcovy* Corporation. He rid in a Gown of Tiſſue rich, his Garment of Purple Velvet embroidered; the Gard, and his Hat, and the Border of his Night-Cap ſet with Ouches of Pearl and Stone. His Horſe trapped in Crimſon Velvet embroidered of Gold; and the Bridle gorgeouſly beſeen. Seven of his Men in Gowns of Crimſon Damask, and Cloth of Gold. After Dinner he retired to his Lodging, accompanied with the Aldermen and Merchants.

APRIL. *Five burnt.*

*April* 3. Five Perſons, (ſome of them ſent out of *Eſſex*) were condemned for Hereſy at S. *Paul's*, *viz.* Three Men and two Women, (one with a Staff in her Hand) to be burnt in *Smithfield*. And on the twelfth Day (which was the *Monday* in Paſſion-Week) they were accordingly burnt there. One of them was a Barber dwelling in *Lime-ſtreet*, and one of the Women was the Wife of the *Crane* [that is, ſhe kept the Inne known by that Sign] at the *Crutched Friers* beſide *Tower-Hill*.

*April.*

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*Biſhop Elect of* Lincoln, *and Dr.* Perryn *preach.*

*April* 4. It being the *Sunday* before Paſſion *Sunday*, Dr. *Watſon*, Bp. Elect of *Lincoln*, preached at *Alhallows* the *More* (or the *Great*) in *Thames-ſtreet* in the Afternoon, a great Audience of People being preſent. And the ſame Afternoon at *Bow* Church in *Cheapſide*, did Dr. *Perryn* preach, Maſter Warden of the Black Friars in S. *Bartholomew*, in *Smithfield*.

*Lord Abbot preaches.*

On the 11th Day, being *Paſſion Sunday*, the L. Abbot preached at *Weſtminſter*, a Sermon that had the Fame of being as goodly a Sermon as had been heard in that Time.

Maundy.

On the 15th, the King and Queen made their Maundy at *Greenwich*.

Good Friday *Sermon.*

On the 16th Day, being *Good Friday*, the Preacher at *Paul*'s *Croſs*, was Mr. *Murryn* [*i. e. Morwen*, I ſuppoſe a learned Man of *Oxford*]. And made a godly Sermon to a great Audience.

*Spittle Sermon by Dr.* Pendleton; *And,*

The 19th Day of *April* was *Eaſter Monday:* Then Dr. *Pendleton* preached at S. *Mary* Spittle; whoſe Sermon had Praiſe. There were preſent the Lord Maior and 23 Aldermen, and three Judges, and all the Maſters of the Hoſpital with green Staves in their Hands, and all the Children of the Hoſpital in blue Garments, both Men, Children and Women; Kept with certain Lands, and the Charity of the Court of Aldermen. And there were, by Computation, above 20000 People, old and young, to hear the Sermon according to the old Cuſtom.

*Dr.* Yong *on* Tueſday.

On the 20th Day, being *Eaſter Tueſday*, Dr *Tong* preached at St. *Mary* Spittle; where were preſent the L. Maior and 25 Aldermen, none being abſent but Mr. *Woodroff*, upon account of Sickneſs, as it ſeems: Preſent alſo L. *Broke*, L. Chief Juſtice, L. Juſtice *Brown*, Sir *John Baker*, Chancellor of the Augmentations, and Sir *Roger Cholmeley*, Recorder.

*The* Moſco *Ambaſſador ſees* Weſtminſter *Abby.*

On the ſame Day the *Moſco* Ambaſſador reſorted to *Weſtminſter* Abby, and heard Mas: And after went to the L. Abbots to Dinner: And Dinner ended, came into the Monaſtery, and went up to ſee S. *Edward*'s Shrine new ſet up, and then ſaw all the Place through. And ſo took his leave of my Lord Abbot, and divers Aldermen and many Merchants met him. Who, together, rode into the Park, and ſo to *London*.

*On* Wedneſday, *the Biſhop of* Lincoln *preaches.*

On the 21ſt, being *Wedneſday* in *Eaſter* Week, Dr. *Watſon*, Biſhop of *Lincoln* Elect, preached at the Spittle.

*The King and Q. remove.*

On this Day the King and Queen removed from *Greenwich* to *Weſtminſter* againſt S. *George*'s Day.

*The Solemnity of* S. George'*s Day.*

*April* 23, being S. *George*'s Day, the King's Grace went a Proceſſion at *Whitehall* through the Hall, and round about the Court hard by the Gate, certain of the Knights of the Garter accompanying him, *viz.* the Lord *Mountagu*, the L. Admiral, Sir *Anthony* St. *Leger*, the L. *Cobham*, the L. *Dacre*, Sir *Thomas Cheyne*, the L. *Paget*, the Earl of *Pembroke*, the Earl of *Arundel*, the L. Treaſurer, and Secretary *Petre*, in a Robe of Crimſon Velvet, with the Garter embroidered on his Shoulder [as Chancellor of the Garter.] One bare a Rod of Black, and a Doctor the Book of Records. Then went all the Heralds. And then the Lord *Talbot* bare the Sword, after him the Sergeant at Arms. And then came the King, the Queen's Grace looking out of a Window beſide the Court on the Garden ſide. And the Biſhop of *Wincheſter* did execute the Mas, wearing his Mitre. The ſame Afternoon were choſen three Knights of the Garter, *Viz.* The L. *Fitz-Water*, the Deputy of *Ireland*, L. *Grey* of *Wilton*, Deputy of *Guynes*, and Sir *Robert Rocheſter*, Comptroller of the Queen's Houſe. After the Duke of *Muſcovia* (as that Ambaſſador was uſually termed) came through the Hall, and the Guard ſtood on a rowe in their rich Coats with Halberts; and ſo paſſed up to the Queen's Chamber, with divers Aldermen and Merchants. And after came down again to the Chappel to Even Song, to ſee the Ceremonies. And immediately came the King (the L. *Strange* bearing the Sword) and the Knights of the Garter to Even Song: Which being done, they went all up to the Chamber of Preſence. After came the Ambaſſador, and took his Barge to *London*.

Percy *created Earl of* Northumberland

The 30th of *April* Mr. *Percy* was made a Knight and a Baron. And the next Day, that is, *May* 1. was created, at *Whitehall*, Earl of *Northumberland* with eight Heralds, and a dozen Trumpeters, going through the Queen's Chamber, and through the Hall. And afore him went the Earl of *Pembroke*, and the Lord *Mountagu*; then the Earls of *Arundel* and *Rutland*, and himſelf walking in the midſt, all in Crimſon Velvet, wearing their Parliament Robes. He wore a Hat of Velvelvet, and a Coronet of Gold on his Head.

MAY.

*A* Spanyard *killed.*

*May* 1. The *Spaniards* gave an Inſtance of their proud, bloody, and revengeful Natures. For about Noon, certain of them fought at the Court Gates againſt one *Spaniard*, and one of them thruſt him through with his Rapier, who died immediately. Two of them that did this Fact, were brought into the Court by one of the Guard, who delivered them to ſome of the King's Servants to have them to the *Marſhalſea*.

*Dr.* Chadſey *at* Paul's *Croſs*

*May* 2. Dr. *Chadſey* preached the *Paul's Croſs* Sermon: And therein declared that certain Traitors were taken at *Scarborough* Caſtle.

*L.* Shandois *buried.*

*May* 3. The Lord *Shandois*, otherwiſe called Sir *John of Bridges*, was buried with Heralds, an Herſe of Wax, four Banners of Images, and other Appendages of funeral Honour.

*Certain Rebels brought to the* Tower.

On that ſame Day came five Perſons to the *Tower*, who were the Chief of thoſe that came out of *France*, whither they had fled afore, and had taken the Caſtle of *Scarborough* in *Yorkſhire*, Viz. *Stafford*, *Saunders*, *Staywel* [ſometimes named *Straley*, or *Stretchley*] and *Proctor*, and a *French* Man.

*Sir* James Granado *killed.*

On the 4th of this inſtant *May*, a great Horſe-rider, named Sir *James Granado*, rid before the King and Queen in the Privy Garden. But the Bridle-bit breaking, his Horſe ran away, and threw him againſt the Wall, whereby he brake his Neck, and his Brains were daſhed out. The 6th Day he was buried honourably at S. *Dunſtan's* in the *Eaſt*.

*Lady* Chamberlain *buried*

On the 5th was the Lady *Chamberlain*, late Wife of Sir *Leonard Chamberlain* of *Oxfordſhire*, buried with a fair Herſe of Wax. At the Mas preached Dr. *Chadſey*. A great Dole of Mony given at the Church. And after a great Dinner.

*Meal burned.*

On the 14th, was burnt in *Cheapſide*, and other Places of *London*, certain

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certain Meal that was not ſweet. They ſaid, the Meal-man had put in Lime and Sand to deceive the People. And he himſelf was committed to the Counter.

*Six Traitors caſt.*

The 22d. Six Priſoners were brought out of the *Tower* to receive their Trial, namely *Stafford*, Captain *Saunders*, *Steywel* or *Stowel*, *Prowter* or *Procter*, a *French* Man, and one other. They all, excepting the *French* Man, were caſt, and carried back to the *Tower* through *London* by Land. On the 25th the *French* Man was arraigned and caſt.

*Biſhop of* Winton *preacheth*

The 23d. Dr. *White* Biſhop of *Wincheſter*, preached at St. *Mary Overies*. Where an Heretick was preſent to hear the Sermon, named *Steven Gratwick*, ſent up ſometime before by the Biſhop of *Chicheſter*, his Ordinary, and laid in the *Marſhalſea*. He was of *Bright Hempſon*, in *Suſſex*. He freely in the Face of the Congregation confuted the Biſhop's Sermon.

*The King and Queen ride to* Weſtminſter *Abby.*

The 27th, being Aſcenſion-day, the King and Queen rode unto *Weſtminſter* Abby, accompanied with many Lords, Knights and Gentlemen. There their Graces went a Proceſſion about the Cloiſter, and ſo heard Mas.

*Traitors executed.*

The 28. Was *Thomas Stafford* beheaded on *Tower-Hill* by nine of the Clock, Mr. *Wode* being his Ghoſtly Father. And after, three more, *Viz. Stowel*, *Procter* and *Bradford*, were drawn from the *Tower* through *London* unto *Tyburn:* And there hanged and Quartered. And the Morrow after was *Stafford* quartered, and his Quarters hanged on a Car and carried to *Newgate* to boyl.

*Three burned.*

The ſame Morning were burnt beyond St. *George*'s Church on this ſide *Newington*, three Men for Hereſy; namely *Gratwick* above ſaid, who ſeemed to be a Miniſter, *Morant* and *King*.

*Lady* Gates *buried.*

On the ſame Day in the Forenoon, was buried Mrs. *Gates*, Widow, late Wife, as it ſeems, to Sir *John Gates*, Executed the firſt Year of this Queen's Reign. She gave ſeventeen fine Black Gowns, and 14 of broad Ruſſet for poor Men. There were carried two white Branches, ten Staff Torches and four great Tapers: And after Mas a great Dinner.

*Heads and Quarters ſet up.*

On the 29th. Were the Heads of the four Perſons the Day before executed, ſet upon *London* Bridge, and their ſixteen Quarters on every Gate of *London*.

*A May-game.*

On the 30th, was a goodly May-game in *Fan-Church-ſtreet*, with Drums and Guns and Pikes, and the Nine Worthies, who rid. And each made his Speech. There was alſo the Morice Dance, and an Elephant with a Caſtle, and the Lord and Lady of this May appeared to make up the Show.

JUNE.

*War proclaimed with* France.

*June* the 7th. Proclamation of War with *France* was made in *London*. Wherein it was ſhewn, that the late Duke of *Northumberland* was ſupported and furthered in his Treaſon, by *Henry* the *French* King, and his Miniſters. And that they had ſecretly practiſed with *Wyat* and his treacherous Band, and with *Dudley*, *Aſheton*, &c. and gave them Favour. As alſo he did to *Stafford* and the other Rebels lately executed: Whom he had entertained in his Realm, and other more yet untaken. This was proclaimed with Trumpets blowing, and Ten Heralds of Arms, the Lord Maior and Aldermen preſent.

*A Stage-Play at the* Grey Friars.

The ſame Day began a Stage-Play at the *Grey Friars* of the Paſſion of Chriſt.

*The Fiſhmongers Proceſſion.*

The ſame Day was the *Fiſhmongers* Proceſſion. The Mas kept at S. *Peter*'s in *Cornhil*. Three Croſſes were born, and an hundred Prieſts in Copes, and after, the Clarks ſinging *Salve Feſta dies*: Then came the Pariſh with white Rods in their Hands; and then the Craft of the Fiſhmongers: And after the Lord Maior and Aldermen, and all his Officers with white Rods alſo in their Hands. And ſo to *Paul*'s: where they offered at the high Altar: And after to Dinner to Fiſhmongers Hall.

*Proceſſion of* S. Clement.

The ſame Day came the Inhabitants of S. *Clement*'s Pariſh, without *Temple Bar* in goodly Proceſſion unto *Paul*'s, and did Oblation at the high Altar. This Proceſſion was made very pompous with fourſcore Banners and Streamers, and the Waits of the City playing: and threeſcore Prieſts and Clarks in Copes. And divers of the Inns of Court were there, who went next the Prieſts. Then came the Pariſh with white Rods in their Hands. And ſo after they had made their Offerings at *St. Paul*'s, they marched back again with the Waits playing, the Prieſts and Clarks ſinging homewards.

*The King and Queen go to* Hampton-court.

On the 10th Day of *June*, the King and Queen took their Journey towards *Hampton Court*, with certain of the Council, to hunt and to kill a great Hart. The Council tarried at *Hampton Court* till *Saturday* following, when they came again to *Whitehal*.

*A Prieſt hangeth himſelf.*

This Day Sir *John*, a Chauntry Prieſt, hung himſelf in his Chamber with his own Girdle.

The ſame Day was the Store-Houſe at *Portſmouth* burnt, and much Beer and Victuals, and Proviſions for War deſtroyed. A Judgment, perhaps, for burning ſo many innocent Perſons.

*Some ſent to the* Tower.

The 14th of *June*, Certain Gentlemen were carried to the *Tower* blindfold and muffled, [as Sir *John Cheke*, and Sir *Peter Carow* were ſerved before: A *Spaniſh* Trick.]

*Duke of* Norfolk's *Man killed with a Horſe.*

The 16th Day, The young Duke of *Norfolk* rode abroad; and at *Stamford-hill* a Dag hanging at his Saddle-Bow, by Misfortune went off, and hit one of his Men that rid before. Whereat his Horſe flung, and the Man hanging by one of the Stirrops, the Horſe kicked out his Brains by flinging out with his Legs.

*The King and Queen in Proceſſion.*

On the 17th, The King and Queen went on Proceſſion at *Whitehal*, on *Corpus Chriſti* Day, through the Hall and the great Court-Gate; the Proceſſion being attended with as goodly ſinging as ever was heard.

*Two burnt.*

On the 18. Two Perſons were carried beyond S. *George*'s almoſt at *Newington*, to be burnt for Hereſy and other Matters. [Of whom *Fox* taketh no notice.]

*Mrs.* Hall *buried.*

On the 19th. Was old Mrs. *Hall* buried in the Pariſh of S. *Benet Sherehog*. She gave certain good Gowns both for Men and Women, and Twenty Gowns to poor People. Several Ladies and others attended in Mourning. She was memorable in being the Mother of Mr. *Edward Hall* of *Grays Inn*, who ſet forth the Chronicle, called *Hall*'s *Chronicle*. And I conjecture ſhe was that Mrs *Hall*, that was a great Reliever of ſuch as were perſecuted for Religion in this Reign; and to whom ſeveral of the Martyrs wrote Letters, which are exant.

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*The L. Abbot preacheth at* Paul'*s*.

On the 20th Day the L. Abbot of *Weſtminſter* preached at *Paul's* Croſs. His Sermon, which had much Applauſe, was upon *Dives* and *Lazarus*. The Croſſer holding his Staff at his preaching. The Audience was great and ſolemn, conſiſting of the Lord Maior, Judges, Aldermen, and divers Worſhipful Perſons, beſides the common ſort.

*Sextons Proceſſion.*

On the 21ſt, Was the *Sextons* Proceſſion, with Standards and Staves Thirty and odd, and good ſinging, and Waits playing; and a Canopy born, through *Newgate* and *Old Baily*, and through *Ludgate*, and ſo to *Paul's* Church Yard; thence through *Cheap* along to Coopers-Hall to Dinner.

Auſtin *Friars.*

The 24th, S. *John Baptiſt*'s Day, At the *Auguſtin* Friars was as pleaſing Service celebrated as had been known, by the Merchant Strangers. Who, it ſeems, made uſe of this Church for their religious Worſhip, after the Proteſtant Strangers were gone, and had left it.

*A Fair in the Churchyard at* Weſtminſter.

*A Proceſſion there.*

The 29th of *June*, being S. *Peter*'s Day, a ſmall Fair was kept in S. *Margaret*'s Church Yard *Weſtminſter*: As, for Wool, Turners Ware, and ſuch other ſmall Things. The ſame Day was a goodly Proceſſion; in which the L. Abbot went with his Mitre and Croſier, and a great number of Copes of Cloth of Gold, with the Vergers; and many worſhipful Gentlemen and Women going alſo in Proceſſion in *Weſtminſter*.

*The Years Mind of Mr.* Lewyn.

The ſame Day at Afternoon was the ſecond Years Mind [*i. e.* Yearly *Obit*] of good Maſter *Lewyn*, Ironmonger. And at his *Dirge* were all the Livery; whereof the firſt was Mr. Alderman *Draper*. After, they retired to the Widows Place; where they had a Cake and Wine: And, beſides the Pariſh, all Comers treated.

*The Proceſſion at* Paul'*s with the Buck.*

The laſt Day of *June* was S. *Powel's* [*Paul's*] Day; [*i. e.*] Commemoration of a Privilege. And at S. *Paul's London*, was a goodly Proceſſion. For there was a Prieſt of every Pariſh of the Dioceſs [City, I ſuppoſe, he means] of *London*, with a Cope, and the Biſhop of *London* wearing his Mitre. And after, according to an old Cuſtom, came a fat Buck, and his Head with his Horns, born upon a Banner Pole; and forty Perſons blowing with the Horn afore the Buck, and behind.

*Merchant Taylors Feaſt.*

The ſame Day was the *Merchant Taylors* Feaſt. At which they had Sixty Bucks; and the Maſter gave to divers Pariſhes two Bucks apiece to make merry. There dined the Maior, Sheriffs and divers Worſhipful Perſons; and there the Maior choſe Mr *Mallory*, Alderman, Sheriff for the King, for the Year enſuing.

*The King hunts*

This ſame Day the King's Grace rode on hunting into the Foreſt, and killed a great Stag with Guns.

JULY.

*Duke of* Norfolk'*s Son Chriſtened.*

*July* the 2d. The Duke of *Norfolk*'s Son was Chriſtened at *Whitehal* in the Afternoon; the King and the L. Chancellor Godfathers, and the old Lady Dutcheſs of *Norfolk*, Godmother: There were fourſcore Torches burning. This Infant was he that was afterwards known by the Name and Title of *Philip* Earl of *Arundel*.

*The King departs.*

The 3d Day, the King and Queen took their Journey towards *Dover*, and lay all Night at *Sittingborn*; and on the 5th the King took Shipping for *Calais* on his Journey towards *Flanders*.

*Lady* Treſham *buried.*

The 10th, The Lady *Treſham* was buried at *Peterborough* with four Banners, and an Herſe of Wax and Torches.

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*The Queen goes to* Richmond.

On the 15th, The Queen dined at *Lambeth* with the L. Cardinal *Pole*; and after Dinner removed to *Richmond*; and there her Grace tarried her Pleaſure.

Sir Richard Whittington *buried again.*

On the ſame Day *Whittington* and the Lady his Wife, was Coffined again, and Leaded at *Whittington*-College, where they had been buried; and had *Dirge* ſaid over Night, and the Morrow Mas ſung. He was the Founder of the ſaid College, and built *Newgate* and other Places, having been Maior of *London Annis* 1397, 1406, 1419. [The Reaſon of this was, for that *Whittington*'s Corps had been of late taken up by one that was Miniſter there, and the Lead about his Body taken off, and the Grave rifled to ſearch for Treaſure, which he ſuppoſed was buried with him.]

Anne of Cleves *dieth.*

The 16th Day of *July* died the Lady *Anne* of *Cleve* at *Chelſey*, ſometime Wife and Queen unto K. *Henry* VIII. but never Crowned. Her Corps was Cered the Night following.

*An* Engliſh *Army go over Sea.*

In this Month went a great Army over Sea after the King; among them went the Earl of *Pembroke*, Chief Captain of the Field, the L. *Mountagu*, the L. *Clynton*, and divers other Lords, Knights and Gentlemen; ſome by Shipping and ſome by Land, from *London* towards *Dover*, arrayed in goodly Apparel, to the Number of Five Hundred Men, all in blue Caſſocks, very goodly Men, and the beſt be ſeen. And on the 22d Day came up a certain Number of Light Horſemen from the L. *Dacres* of the *North* beyond *Carliſle*, to go over Sea. And on the 23d of *July*, Sir *George Paulet* and Sir *William Courtnay* took their Barge at *Tower* Wharf towards *Dover*, and divers Captains.

*A Skirmiſh between the* Engliſh *and* French.

On the 17th Day of this Month happened a Skirmiſh at *Marguiſon* between the *Engliſh* and *French*, where our Men had the better, and took a good Booty of Cattel. There were ſlain Nine Men of Arms, and Eighteen taken Priſoners of the *French*, and of ours three taken Priſoners, and five hurt. This was done by the Help of the Men of *Guiſnes*, and *Calais* Horſemen.

*One fetched out of the Sanctuary.*

On the 29th, One *Wakeham*, who had broke out of the *Tower*, was fetched out of the Sanctuary at *Weſtminſter*, by the Conſtable of the *Tower*, and brought back again through *London*. On the 14th of *Auguſt* this Man broke out again at Midnight, and took Sanctuary again. He was one of a Company that had robbed Sir *Edward Warner*, now, or late Conſtable of the *Tower*.

S. Olave's *Day.*

On the ſame 29th of *July*, being S. *Olave*'s Day, was the Church holy Day in *Silverſtreet*, the Pariſh-Church whereof was dedicated to that Saint. And at Eight of the Clock at Night began a Stage-Play of a goodly Matter [relating, 'tis like, to that Saint] that continued unto Twelve at Midnight; and then they made an End with a good Song.

Anne *of* Cleves *Herſe begun.*

On the ſame Day began the Herſe, at *Weſtminſter*, for the Lady *Anne* of *Cleves*, conſiſting of Carpenters Work of ſeven Principals; being as goodly an Herſe as had been ſeen.

AUGUST.

*Nuns of* Sion.

*Auguſt*, the 1ſt, Were the Nuns of *Sion* encloſed in by the Biſhop of *London*, and my Lord Abbot of *Weſtminſter*, certain of the Council, and certain Friars of that Order being preſent. Their Habit of Sheeps Colour, and made of ſuch Wool as the Sheep beareth. They had then a great Charge given them of their Living, and warned that they were now never more to go forth of thoſe Walls, as long as they lived.

*Lady* Anne *of* Cleves *her Funeral.*

On the 3d of *Auguſt*, the Body of the Lady *Anne* of *Cleves* was brought from *Chelſey* where her Houſe was, unto *Weſtminſter* to be buried, with all the Children of *Weſtminſter*, and many Prieſts and Clarks. Then the Gray *Amis* of *Paul's* and three Croſſes, and the Monks of *Weſtminſter*, and my L. Biſhop of *London*, and L. Abbot of *Weſtminſter*, rode together next the Monks. Then the two Secretaries, Sir *Edmund Peckham*, and Sr. *Robert Freſton*, Cofferer to the Queen of *England*, my L. Admiral, and Mr. *Darcy* of *Eſſex*, and many Knights and Gentlemen. And before her Corps, her Servants, her Banner of Arms. Then her Gentlemen and her Head Officers. And then her Chariot with eight Banners of Arms, conſiſting of divers Arms; and four Banners of Images of white Taffata wrought with Gold, and her Arms. And ſo they paſſed by S. *James's*, and thence to *Charing* Croſs, with an Hundred Torches burning, her Servants bearing them. And the Twelve Bead-men of *Weſtminſter* had new Black Gowns, bearing Twelve Torches burning; there were Four White Branches with Arms. Then Ladies and Gentlewomen all in Black, with their Horſes. Eight Heralds of Arms in Black and their Horſes. Arms ſet about the Herſe behind and before; and four Heralds bearing the four White Banners. At the Church Door, all did alight, and there the L. Biſhop of *London*, and the Lord Abbot in their Mitres and Copes, did receive the good Lady, Cenſing her. Men bore her under a Canopy of Black Velvet, with four Black Staves; and ſo brought her into the Herſe; and there tarried *Dirge*, remaining there all Night with Lights burning.

*Her Mas of* Requiem.

On the 4th Day, being the Day after, was Celebrated the Mas of *Requiem* for the ſaid Lady Princeſs of *Cleves*. There the L. Abbot of *Weſtminſter* made a godly Sermon, and the Biſhop of *London* ſung Mas in his Mitre. And after Mas, the ſaid Biſhop and Abbot Mitred, did Cenſe the Corps; and afterwards ſhe was carried to her Tomb, where ſhe lay with an Herſe-Cloth of Gold, the which lay over her: And there all Head Officers brake their Staves, and all her Houſers [Servants of her Houſhold] brake their Rods; and all caſt them into her Tomb. All the Lords and Ladies, Knights and Gentlemen, and Gentlewomen did offer: And after Mas, was a great Dinner at my Lord Marquis of *Wincheſter*; and my Lady of *Wincheſter* was the Chief Mourner. The L. Admiral and the L. *Darcy* went on each ſide of my ſaid Lady of *Wincheſter*; and ſo they went in order to Dinner.

*Mony for* Barwick.

On the 3d Day of *Auguſt*, in the Afternoon, came from the Chequer about ſeventeen Horſes laden with Mony towards *Barwick*, and divers Men riding with it with Javelins and Pole-Axes, on Horſeback, and Bows and Sheaves of Arrows, between Eight and Nine of the Clock.

*A Sea Fight between the* French *and* Engliſh.

On the ſame 3d of *Auguſt*, the good Ship called the *Mary Roſe* of *London*, accompanied with the *Maudelyn Dryvers*, and a ſmall Crayer of the *Weſt* Country, coming by *South*, chanced to meet with a *French* Man of War, of the Burden of Ten Score, or thereabouts, and had to the Number of 200 Men. In the *Mary Roſe* was 23 Men, and a Boy; in the *Maudelyn* 18, and in the Bark of the *Weſt* Country 12. The *Mary Roſe* ſailing faſter than the *French* Man, he preſently ſet upon the two other Ships: But the *Mary Roſe* tacked about, and ſet upon the *French* Ship, and boarded her, and ſlew to the number of an Hundred Men with the Captain, or ever the two other Ships came to the Fight. There were ſlain in the *Mary Roſe* two Men, and one died a Sevenight after, and ſix hurt with the Maſter, whoſe Name was *John Cowper*. Then came in the *Maudelyn* to the *Mary Roſe*, and ſhot one Piece of Ordnance in at the *French* Ship's Stern, and, going by her, ſhot Arrows at the *French* Man. The *Maudelyn* did no more hurt, the ſmall Bark nothing at all. Thus they fought two Hours, but at the length the *French* Men were weary on their Parts, and ſtood off, not having Men to guide their Sails: But if the *Mary Roſe* had had Men to enter the *French* Ship, and a Setter on, they had brought her away, e're the other Ships could have helped her. Afterwards News was brought out of *Diep* by a Priſoner that had paid his Ranſom, that Fifty Men were carried out of the *French* Ship in Wheelbarrows to the Chirurgeons, and the Ship ſore hurt and maimed.

**London** *to find Soldiers.*

On the 6th Day came a new Commandment, that the City of *London* ſhould find a Thouſand Men with all manner of Weapons, Coats and Harneſs, Guns and Morice Pikes, and Horſe-men.

*King* **Philip** *writes to the Council.*

On the 7th, King *Philip* made Anſwer to three Letters ſent from the Queen's Privy Council, dated *July* 28. *Aug.* the 1ſt and 3d. For they did continually acquaint him with all the Tranſactions and Councils taken in *England*. He intitled his Letter, *Prædilectis* [or rather *Perdilectis*] & *Fidelibus nobis Conſanguineis noſtris*, & *aliis Dominis, cæteriſque ſelectis Conſiliariis noſtris in* Anglia. In this, as in all his Letters he ſubſcribed his Name at the Bottom, and not at the Beginning. Herein he treated the Council with much Courteſy, and good Words, thanking them for their Care of the Queen his Wife, and of the State. *Agimuſque vobis Gratias pro Amore* & *continuo ſtudio, Cura ac diligentia, quibus Obſequio Sereniſ. Reginæ Conjugis noſtræ chariſſimæ, Beneficioque Utilitati* & *Tuitioni Rerum iſtius Regni, incumbitis. Eſt enim id nobis ſupra modum gratum, tantiſque viris dignum, Opinionique quam de Vobis ingentem concepimus, admodum conveniens.* That is, ‘He thanked them for their Love, continual Study, Care ‘and Diligence, wherewith they laid out themſelves in Obſervance of ‘his moſt dear Spouſe the Queen, and for the Benefit, Profit and De‘fence of the Kingdom; it being a Thing, beyond meaſure grateful ‘to him, and worthy of ſuch Men as they were, and exactly agree‘able to the great Opinion which he had conceived of them.

*Proclamation for Beer.*

On the 13th a Proclamation was made for the Price of Beer and Ale; and what ſhould be paid the Barrel and the Kilderkin for either.

*News of the taking of* St. **Quintins.**

On the 14th, Tidings came from beyond Sea, that the King had taken many Noblemen of *France* going to victual S. *Quintin*, beſieged by his Men, as the Conſtable of *France* for one, and ſix Thouſand Priſoners taken, and ſix Carts and Wagons laden with Treaſure, and Victuals.

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*Proceſſion for it.*

On the 15th, came Commandment to all the Churches in *London* to go a Proceſſion to S. *Paul's*; and all Prieſts in their Copes. But before they went, they of *Paul's* ſang *Te Deum Laudamus.* And after that, down they went a Proceſſion into *Cheap* round about the Croſs ſinging, *Salve Feſta Dies.* And the L. Maior and Aldermen, in Scarlet, went round about S. *Paul's* without; and after to *Paul's* Croſs to the Sermon, where Dr. *Harpſfield*, Archdeacon of *London*, preached and made a godly Sermon. In his ſaid Sermon he declared how many were taken, and what Noblemen. This was the Day of the *Aſſumption* of our Bleſſed Lady the Virgin. The ſame Day, at Even, *Te Deum* was ſung in all Churches in *London*, and Ringing of Bells; and at Night Bone-fires and drinking in every Street, in token of Thanks to God Almighty that giveth Victory.

On the 16th Day of *Auguſt*, the Herſe of the King of *Denmark* was begun to be ſet up in a Fourſquare Frame.

*Commiſſion for Hereſy in* Staffordſhire.

On the 17th Day of *Auguſt*, Sir *John Porte* of *Darbyſhire*, Kt. ſat with the Biſhop of the Dioceſs, and the reſt of the Commiſſioners at *Utceſter* in *Staffordſhire*, to ſearch out Hereſies, and puniſh them. The Commiſſion was, *for Reformation of divers Hereſies.*

*King of* Denmark*'s Herſe.*

*Auguſt* 18. Was the King of *Denmark*'s Herſe in St. *Paul's* finiſhed with Wax, the like to which was never ſeen in *England*, in regard of the Faſhion of Square Tapers. Twenty one Banners and Banneroles. The ſame Night was the *Dirge:* The L. Treaſurer Chief Mourner. And after him the L. *Darcy*, Sir *Robert Oxenbridge*, Sir *Edmund Peckham*, Sir *Robert Freſton*, Cofferer to the Queen, Sir *Richard Southwel*, Sir *Arthur Darcy*, and many other Noblemen, and Gentlemen, all in Black. The Biſhop of *London* began the *Dirge* with his Mitre on all the *Dirge*-while. After the *Dirge*, all the Heralds and all the Lords went into the Biſhop of *London*'s Place and drank. In Honour of this King's Obſequies, were four goodly White Branches, and ſix Dozen of Torches; the Choire hung with Black and Arms; ſix Pillars covered with Velvet; and a goodly Herſe-cloth of Tinſel, the Croſs of Cloth of Silver: A Majeſty, and Vallance fringe of Gold, and ten Dozen of Penſils, and as many Dozen Eſcotcheons of Arms. The next Day was the Morrow-Mas, and a goodly Sermon preached. And after, to my Lord of *London* to Dinner.

*The Herſe of the La.* Anne *of* Cleves *taken down.*

On the 22d, was the Herſe of the Lady *Anne* of *Cleves*, lately ſet up at *Weſtminſter* Abby, taken down; which the Monks, by Night, had ſpoiled of all the Velvet Cloth, Arms, Banners, Penſils, Majeſty and Vallance, and all. The which was never ſeen afore ſo done.

*And that of the King of* Denmark.

And on the 23d, alſo was the King of *Denmark*'s Herſe at *Paul's* taken down by the Wax-Chandlers and Carpenters (to whom this Work pertained) by Order of Mr. *Garter*, and certain of the Lord Treaſurer's Servants.

Clarentieux *buried.*

On the 24th of this Month of *Auguſt*. Mr. *Tho. Halley Clarentieux*, King at Arms, was buried in St. *Giles*'s Pariſh without *Cripplegate*, with Coat, Armour, and Penons of Arms, and Scotcheons of his Arms, and two White Branches, twelve Staff-Torches, and four great Tapers, and a Crown. And after *Dirge*, the Heralds repaired unto Mr. *Greenhil* the Wax-Chandler, a Man of Note, (being Wax-Chandler

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to Cardinal *Pole*) living hard by: Where they had Spice-bread and Cheeſe and Wine great Plenty. The Morrow-Mas alſo was celebrated, and a Sermon preached. And after followed a great Dinner; whereat were all the Heralds together with the Pariſhioners. There was a Supper alſo as well as a Dinner.

*Merchant Taylors Feaſt.*

The 29th Day being the Decollation of St. *John Baptiſt*, was the Merchant Taylor's Feaſt; when the Lord Maior, Sir *Tho. White*, Mr. *Harper* Sheriff, Mr. *Row*, and all the Clothing, and the four Wardens of the Yeomanry, and the Company, heard Maſs at St. *John*'s in *Smithfield*, and offered every Man a Peny. And from thence to the Hall, two and two together to Dinner.

*The Herſe of the Dutcheſs of* Norfolk.

The 31ſt. The young Dutcheſs of *Norfolk* being lately deceaſed, and her Herſe began to be ſet up on the 28th, in S. *Clement*'s without *Temple Bar*, was this Day finiſhed, with Banners, Penſils, Wax and Scutcheons.

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## CHAP. L.

### *A Short Journal of Occurrences falling out in the Months of* September, October, November, December *and* January.

SEPTEMB. *The Dutcheſs's Funeral.*

THE Noble Wife of *Thomas*, the young Duke of *Norfolk*, Daughter and Heir of the Earl of *Arundel*, who ſeemed to have died in Childbed, had her Funerals ſolemnized on the 1ſt of *September*. At Afternoon began the Knell. The Church, and the Place [*i, e. Bath Place*, now belonging to the Earl of *Arundel*] and the Street hanged with Black and Arms: By three of the Clock ſhe was brought to the Church with an Hundred Mourners: Her Grace had a Canopy of Black Velvet, with four Staves, born over her, and many Banners and Bannerols born about her; and the Biſhop of *London* in his Cope, and his Mitre on his Head, and all the Choire of *Paul*'s were preſent; two great White Branches, and a twelve dozen Staff Torches; eight Heralds of Arms: The Lady *Lumley* chief Mourner, and many Lords, and Knights, and Gentlemen, Ladies and Gentlewomen attending the Obſequies.

*St.* Quintin's

The 3d of *September*, at Night, Commandment came, that every Church in *London*, and in every County and Shire, ſhould ſing *Te Deum*, and make Bonfires for the King's winning of S. *Quintins*.

*Sanctuary allowed to one that brake Priſon.*

Mention was made before, how in the Month of *July*, one *Wakeham*, a Priſoner in the *Tower* had twice broke Priſon, and taken Sanctuary at *Weſtminſter*, now on the 10th Day of *September*, he was the ſecond time brought back to the *Tower* again by Order of the Council. But on the 15th Day following, he was reſtored unto *Weſtminſter* again to Sanctuary. This was a Trial of Skill for the Privileges of this Sanctuary. And we may obſerve what a Power this new Monaſtery had obtained, to prevail againſt an Order of Council.

*A Proceſſion for good News.*

On the 12th Day of this *September*, came forth a Commandment for Mattins and Maſs to be done every where by nine of the Clock; and

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and the Parſons and Curats to go to *Paul's* with Surplices and Copes; and to go a Proceſſion thence through *London*, and about *Paul's*, and *Te Deum Laudamus* ſung. This Proceſſion was accordingly performed. And there went the L. Maior and the Aldermen in Scarlet. And after, they went into the Shrowds, and there Dr. *Standiſh* preached. And after Even Song *Te Deum* was ſung; and there was Ringing of Bells through *London*. And this for the good News that came from the *Engliſh* Captains beyond the Sea.

Sir J. Cheke *dies.*

The 13th Day concluded the Life of Sir *John Cheke*, broke with Grief, that had been K. *Edward's* School-maſter, till he died. And on the 16th he was buried privately in the Church of St. *Albans* Woodſtreet, *London*.

A Spaniard *comes Poſt to the Queen.*

The 15th day, came out of *Spain* to the Queen's Court in Poſt, *Monſieur Re Gomez*, gorgeouſly apparelled, with divers other *Spaniards* with great Chains, and their Hats ſet with Stones and Pearls. They Supped, and by ſeven of the Clock were on Horſeback again. And ſo rode through *Fleet ſtreet*, and at the Horn there they drank, and at the Greyhound. Thence through *Cheapſide*; and ſo over the Bridge, and rode all Night towards *Dover*.

*The Cardinal's Steward buried.*

The 16th Day of this *September*. Mr. *Heyns*, the L. Cardinal's Steward, was buried at *Hampſted* Heath with great Solemnity.

*Four burnt.*

On the 17th Four Perſons, that is, Three Men and one Woman, went out of *Newgate* unto *Iſlington* beyond the Butts in a Valley, to be burnt for Hereſy. Two of them were Man and Wife, dwelling in St. *Dunſtan's* in the *Eaſt*, on the *Eaſt* ſide of the Church-yard, with Mr. *Waters*, Serjeant at Arms: Their Names were *James* and *Margery Auſtoo*. The two others were named *Allerton* and *Roth*.

*A Proceſſion for Succeſs in* France.

On the 20th of *September*, a Commandment came down to all Pariſhes in *London*, that they ſhould go on Proceſſion at *Paul's*, and *Te Deum* to be ſung in all the Churches in *London*: To ſing and Ring for the Winning of other Places in *France*.

Mrs Finch *buried.*

*Ditto*, Mrs. *Finch*, one of the Privy Chamber to the Queen, was buried in the *Savoy*.

Sir H. Huſſey *buried, and his Lady.*

The 21ſt was the Month Mind of Sir *Harry Huſſey*, Kt. with a Standard and Penon of Arms; his Coat Armor, Target, Helmet and Sword, and ſix Dozen of Eſcotcheons, and the Heralds attending. He had been carried to *Slinfold* in *Suſſex*, and there buried *September* 3. And in the next Month his Lady deceaſed, and was there alſo buried.

Dr Pendleton *buried.*

The ſame Day was Dr. *Pendleton*, a great Preacher in this Reign, and a great Profeſſor of Religion in the former, but a Backſlider, was buried in St. *Stephens* in *Walbroke*, where he was Parſon. Being brought with all *Paul's* Choire to be buried there.

*Serjeant of the Queens Cellar, buried*

The 29th. Mr. *Dod*, Serjeant of the Queen's Cellar, was buried in S. *Botolph's* Pariſh without *Alderſgate*.

OCTOBER. Sackvile *buried.*

*October* the 5th *Sackfield* Eſquire, Father unto Sir *Richard Sackvile* Knight, late Chancellor of the Augmentations, was honourably buried.

Mildmay *buried and his Wife.*

This Day alſo *Tho. Mildmay* Eſquire, and Under Treaſurer, and his Wife, were buried at *Chelmsford* in *Eſſex*.

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*Joy for Peace between the Pope and Emperor.*

The 6th Day, A Commandment came down, that foraſmuch as the Pope and the Emperor were become Friends and Lovers, and the War ended between them; every Pariſh Prieſt in *London* ſhould cauſe all Expreſſions of Joy to be ſhewn by Bonfires, and Ringing of Bells.

*One ſet on the Pillory.*

The 13th day, a Taylor was ſet on the Pillory for hainous, ſeditious and opprobrious Words againſt the L. Maior and Aldermen; and for being a common Slanderer of People, and of his Neighbours.

*Fifty great Guns newly made.*

On the 21. Fifty great Guns newly made, were carried through *Smithfield*, *Newgate* and *Cheapſide* to the *Tower*, and two hundred Men accompanied, with Guns, Bows and Pikes, in Harneſs and Shirts of Mail.

*Counteſs of* Arundel *dies.*

On the ſame day died the Counteſs of *Arundel* at *Bath* Place, [afterwards called *Arundel Houſe*] in St. *Clement*'s Pariſh without *Temple-Barr*.

*Her Burial.*

On the 26th, was a goodly Herſe ſet up for her in the ſaid Pariſh Church, with five Principals, eight Bannerol's, *&c.* On the 27th, ſhe was brought to Church, the Biſhop of *London*, *Paul*'s Choire and the Clarks of *London*, going before: Then came the Corps with five Banners of Arms born. Then came four Heralds in their Coats of Arms, and bare four Banners of Images at the four Corners. And then came the chief Mourners, my Lady of *Worceſter*, Lady *Lumley*, Lady *North*, and Lady *Sentleger*. Then came an hundred Mourners of Men, and after as many Ladies and Gentlewomen, all in Black. Beſides a great many poor Women in Black and Rayls, and Four and Twenty poor Men, and many of her Servants in Black, bearing Torch-Lights. On the next Day, being the 28th, was the Mas of *Requiem* ſung, and a Sermon preached, and after her Grace was buried. And all her Officers with white Staves in their Hands, and all the Heralds waiting about her in their Coat-Armour. The L. Abbot of *Weſtminſter* was the Preacher, and the Biſhop of *London* ſung the Mas. A ſecond Mas was ſung by another Biſhop, and a third by another Prieſt. And after, all departed to my Lord's Place to Dinner.

NOVEMB.

*A Man and his Wife juſtly puniſhed.*

On the 5th day of *November* was an exemplary Piece of Juſtice done within the City. A Man was carried on Horſeback with his Face towards the Horſe Tail, having on a Freeze Gown, and a Writing on his Head, importing, that he let out his Wife to divers Men. His Wife leading the Horſe, and a Paper on her Head for Whoredome.

*Maſter of the* Rolls *buried.*

*Novemb.* the 8. Sir *Nicolas Hare* Kt. Maſter of the Rolls was buried honourably within the Temple.

Maynard *buried.*

On the 12th, Mr. *Maynard*, Merchant, and Sheriff of *London* in the Sixth Year of K. *Edward* VI. was buried at *Stepney* with two white Branches, and twelve Torches, and four great Tapers. And after, the Company departed to his Houſe at *Poplar*, to a great Dinner. This Gentleman, when he was Sheriff, kept a great Houſe, and in the Time of Chriſtmas, had a Lord of Miſrule; and the King's Lord of Miſrule came and dined with him. And at the Croſs in *Cheapſide*, he made a great Scaffold, and had a Mock-Proclamation made there by his Lord.

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*A Poſt ſet up in* Smithfield

On the ſame day, a Poſt was ſet up in *Smithfield* for three that ſhould have been burnt for Hereſy, and both Wood and Coals brought ready: But the L. Abbot of *Weſtminſter* coming to *Newgate*, and talking with them, there was ſuch Hope of their Abjuration, that they were ſtayed that Day from burning; but on the next day, being St. *Erkenwalds* Eve, they went out of *Newgate* thither to their burning. Their Names were M. *Gybſon*, *Haleday*, [or *Halingdale*, according to *Fox*] and *Sparrow*. The firſt was the Son of *Gybſon* Eſq; Serjeant of Arms, and of the Revels, and of the King's Tents. Of this *Gybſon* more will be ſaid hereafter.

Dorel *buried.*

On the 16th, Was Mr. *Dorel* buried at S. *Martin*'s *Ludgate*. He was a Captain of the Gallies, and Knight of *Rhodes*.

*The L.* Bray *dies.*

*His Burial.*

On the 18th Died the L. *Bray* within the *Black Friars* near *Ludgate*. He got his Death at S. *Quintin*'s. And on the 23d. he was carried from *Blackfryars* to the *Thames* ſide; where were two great Barges ready, covered with Black and Arms hanging. And ſo he went by Water to *Chelſey* to be buried by his Father, with four Heralds of Arms, and a Standard, and a Banner of Arms, and two Banners of Images born by two Heralds of Arms in their Coat Armour; and ſo many Noblemen Mourners in Black. And ſixteen poor Men had new Gowns, and about 16 Coat Torches, two white Branches, and four great Tapers; and a great Armour, Target, Sword and Mantel, and an eight Dozen of Eſcotcheons. And many Prieſts and Clarks attended: They all came back from *Chelſey* to this Lord's Place at *Blackfryars* to Dinner.

*A Fight with the* Scots.

On the 18th day, Tidings came from the Earl of *Northumberland* in the Borders of *Scotland*, that the *Scots* and the *Engliſh* met, and then fought: Wherein many *Scots* were taken.

*Lord Abbot preaches.*

On the 21ſt, The L. Abbot of *Weſtminſter* preached at *Paul*'s Croſs, and made a godly Sermon.

Norroy *created* Clarentieux

The ſame day, the Queen ſet a Crown on the Head of Mr. *Norroy* King at Arms, and created him *Clarentieux* with a Cup of Wine, at S. *James*'s her Graces Place.

*Lady* Hare *buried.*

*Novemb.* 25. The Lady *Hare*, late Wife of Sir *Nic. Hare*, late Maſter of the Rolls, buried ſoon after her Husband.

S. Andrew's *Proceſſion.*

The 30. Being S. *Andrew*'s Day, was a Proceſſion at *Paul*'s, and a Prieſt of every Pariſh attending, each in his Cope; and a goodly Sermon preached; and after that, the Proceſſion with *Salve Feſta dies*.

*Sir* Th. Treſham *L. of* St. John's

The ſame day, the Queen and the L. Cardinal came from Saint *James*'s unto *Whitehal*: There they heard Mas; and all the Biſhops, Judges and Serjeants at Law were preſent. After Mas, Sir *Thomas Treſsham* was created L. of S. *John*'s of *Jeruſalem* in *England*, and four Knights of the *Rhodes* made. *Treſsham* was a Gentleman of *Northamptonſhire*, and Lieutenant of the Foreſt of *Rockingham* in the ſaid County. He buried his Wife the laſt Year.

*Proceſſion at* Weſtminſter

The ſame day my L. Abbot went a Proceſſion in his Mitre, and all the Monks and Clarks ſinging *Salve Feſta dies*, round about the Abby. And the Abbot ſang the Mas.

*The Cardinal preacheth.*

This day alſo, after Dinner, the L. Cardinal made a godly Sermon in the Chappel. There were preſent, to honour the Illuſtrious Preacher, all the Biſhops and Judges, the Lord Maior and all the Aldermen; and many Lords and Knights, Ladies and Gentlewomen.

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DECEMB.

Sir Rob. Rocheſter *buried.*

*Decemb.* 4. Sir *Rob. Rocheſter*, Kt. Comptroller of the Queen's Houſe, and Son of *Robert Rocheſter*, Searjeant of the Pantry to *Henry* VIII. was buried at the *Charter Houſe* at *Shene.* He was choſen Knight of the Garter, but never ſtalled at *Windſor*; and ſo was not buried with the Garter, but after the manner of another Knight. There was a goodly Herſe of Wax of five Principals, with eight Dozen of Penſils, and eight Dozen of Eſchotcheons, and ſix Dozen of Torches, four Banners of Images, and a Majeſty and Vallance; Mr. *Clarentieux*, and Mr. *Lancaſter*, Heralds, and many Mourners attending. The Mas celebrated, and a Sermon preached; and after a great Dinner.

S. Nicolas.

On the 5th, being S. *Nicolas* Eve, S. *Nicolas* went abroad in moſt Places, all People receiving him into their Houſes, and had good Chere after the old Faſhion.

*Lady* Rowlet *buried.*

On the 8th of *December*, the Lady *Rowlet*, one of the Learned Daughters of Sir *Anthony Cook*, and the youngeſt of five, Wife of Sir *Ralph Rowlet*, Kt. was buried in the Pariſh of St *Mary Staining*, *London.*

*Dr.* Weſton *deprived.*

On the 10th Day, being *Friday*, was Doctor *Weſton* depoſed from his Deanry of *Windſor* for Uncleanneſs.

*The Guard ſeize ſome at* Iſlington.

On the 12th, being *Sunday*, at *Iſlington*, there met certain Perſons that were Goſpellers, and ſome pretended Players, and one *Ruff*, [*Rough*] a *Scot*, formerly a Friar. And under the Pretence of a Play, (which ſeemed indeed to be begun) he was to have read a Lecture to the Aſſembly. And the Communion was played, and ſhould have been adminiſtred; but the Guards came too ſoon, or ever the chief Matter was begun. Of this *Rough* and his Martyrdom, ſomething will be ſaid in due Place.

*Sir* William Weſt *buried.*

On the 13th, Sir *William Weſt*, Kt. [the ſame, I ſuppoſe, with him that went over lately in the Expedition to St. *Quintin*'s,] was buried in the Pariſh Church of S. *Sepulchres*, without *Newgate:* Three Maſſes were ſung, one of the Trinity, other of our Lady, and the third of *Requiem:* And a Trental of Maſſes ſaid; his Standard, Coat, Helmet, and Sword offered; and a Sermon preached.

*Some Cart'd.*

On the 17th, A young Man and a Woman rode through *London* in a Cart. And the Bawd, the Wife of *John a Badoo*, was whipt at the ſaid Cart's Tail; and the Harlot did beat her. And an old Harlot of Threeſcore did lead the Horſe.

Rough *burnt.*

*Dec.* 20. Sir *John Ruff* Prieſt, before mentioned, and a Woman named *Mearing*, were condemned to be burned in *Smithfield.* And on the 22d, they were accordingly both burnt.

*Lady* Freſton *buried.*

*Dec.* 25. The Lady *Freſton*, the Wife of Sir *Richard Freſton*, Kt. and Cofferer unto Q. *Mary*, was buried in *Suffolk.*

*Advancements at Court.*

*Ditto*, Divers Courtiers were removed to higher Rooms. As Sir *Edw. Haſtings*, Maſter of the Queen's Horſe, was made L. Chamberlain; Sir *Thomas Cornwallis* Comptroller, in the Place of Sir *Rob. Rocheſter* deceaſed; Sir *Hary Jerningham*, [or *Jernegan*] Maſter of the Queen's Horſe, and Sir *Hary Benefield* Vicechamberlain, and Captain of the Guards.

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DECEMB.

*One pardoned for Words againſt K* Philip. Acta publ. p 48.

A gracious Pardon from the King and Queen, dated *Decemb.* 5. was granted to one *John Copſtocke*, late of *London:* Who had been indicted; For that he, after the Firſt Day of *February*, in the firſt and ſecond Years of their Reigns; and after a Proclamation of a certain Act of Parliament, the Firſt and Second of their ſaid Reigns, had Imagined, and Writ Seditiouſly, and Maliciouſly, a certain malicious, falſe and ſcandalous Book, intituled, *The Copy of* John Brodford's *Letter to the Queen: And to the Lords and Eſtates of the Realm*, on the 27th of *Decemb.* the 3d and 4th of their Reigns: The Writer, perhaps, falſly uſing the Name of the godly Martyr of that Name, the better to countenance his Book. 'In which Book, among other falſe, malicious and ſcandalous Clauſes, (as the Words 'of the Pardon ran) was this Sentence: Peradventure her Grace 'thinketh, (meaning the Queen) that the King will keep her more 'Company, and love her the better, if ſhe will give him the Crown: 'Yea, will crown him to make him live chaſte, and contrary to his 'Nature. For peradventure after he were crowned, he would be contented with one Woman; but in the mean Space, he would have do 'of three or four in one Night, to prove which of them he liketh 'beſt: Not of Ladies and Gentlewomen, but of Bakers Daughters, 'and ſuch other poor Whores.' Then followeth his Pardon. *Pietatis motu de gra. noſtra ſpeciali.—Pardonavimus.*

*A Seditious Book.*

JANUARY.

*A Lord of Miſrule.*

*January* the 1ſt. New Year's Day Eve, a Lord of Miſrule came from *Weſtminſter* with his Heralds, Trumpets and Drums, and many diſguiſed in White. In this Equipage he came into *London*; and was conducted into the Counter in the *Poultry*. And divers of his Men lay there all Night; and the reſt went Home to *Weſtminſter* again by Fours and Sixes together, ſome on Horſeback, and ſome on Foot.

*The* French *come againſt* Newnam, *and* Calais.

*Jan.* 3. Tidings came to the Queen, that the *French* King was come to *Newnam* Bridge with a great Hoſt of Men of War, and laid battering Pieces unto it, and unto *Ricebank* by Water, and unto *Calais*; and laid great battering Pieces to it: And that there was great ſhooting.

*The City raiſes* 500 *Men,*

This News was an unwelcome Newyear's Gift, and awakened the Realm, too much lulled into Security of Affairs, on that ſide, by the late Succeſs at S. *Quintins*. For the very next Day, *Viz. Jan.* 4. the City of *London* raiſed 500 Men proportionably out of every Craft, to go to *Calais:* And found them Harneſs, Bows, Morice-Pikes and Guns, at their own Coſt and Charges, and preſt Mony, 'till they came to the Queen's Navy, to take them on Board. And in two Days theſe Men were raiſed and armed.

*Who are Shipped for* Calais

For, *Jan.* 6. They were brought to *Leadenhal*, and muſtered before the L. Maior and Aldermen: And in the Afternoon by four of the Clock, they took their way to *Tower* Wharf; and there they took Shipping for *Calais*.

*The Merchants ſend more.*

And on the next Day, *Viz. Jan.* 7. The Merchants of the Staple of *Calais*, took up an Hundred and odd Men to go, on their Coſt, to *Calais*: And on the enſuing Day, they took Shipping alſo at *Tower* Wharf towards *Calais:* As did other Men of War. And alſo from other Places were Men haſtened away to the Sea-ward.

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*The* Inſignia *of the Earl of* Suſſex *ſet up at* Windſor.

On the 8th Day, Were ſet up at *Windſor* the Earl of *Suſſex*, Deputy of *Ireland*, his Banner of Arms, his Helmet, Creſt, Mantle and his Sword, for his Inſtallation of the Garter.

*The News comes of the taking of* Calais.

On the 10th, Heavy Tidings came to *England*, and particularly to *London*, that the *French* had won *Calais*. Which was the dolefulleſt News, and the heavieſt taken that ever had happened: For Traytor-like, it was ſaid to be ſold and delivered unto them. The Duke of *Guiſe* was Chief Captain. Every Man was diſcharged the Town, carrying nothing with him.

*The City raiſes a* 1000 *Men.*

On the 11th Day, the City took up a Thouſand Men more of their own Coſt, and made them white Coats with red Croſſes. And every Ward in *London* found certain Men.

*Lady* Powis *buried.*

The 13th, The Lady *Powis*, Daughter to *Charles Brandon*, late Duke of *Suffolk*, was buried ſuitably to her Quality.

S. Richard Freſton *buried.*

On the 16th, Sir *Richard Freſton* (Cofferer unto the Queen) was buried in *Suffolk*, living but a ſmall time after his Lady.

Sr G Gifford's *Month Mind.*

The 17. Was the Month Mind of Sir *George Gifford* in *Bucks*; with a Standard, a Penon of Arms, Coat Armour, Helmet, Target, Sword, and Mantle, and two Banners of Images.

*Mr.* Alſop *buried.*

The      of this Month, was buried Mr. *Alſop*, Apothecary unto K. *Henry* VIII. and to K. *Edward* VI. and the Serjeant of the Confectionary unto Queen *Mary*. He was buried very honourably with poor Men and Gowns, and Morrow Maſs, and a great Dinner.

*A Parliament.*

On the 20th, The 5th of the Queen, began a Parliament. Her Grace took her Chariot at the *Whitehal*, with her Lords of the Parliament, the Biſhops and Prieſts, and repaired all to the Abby to Mas; and after that to the Parliament Houſe.

*The City commanded to get their Men ready*

On the 21ſt came a Commandment to the Lord Maior, that he ſhould make ready the raiſed Men in Harneſs, with white Coats, welted with Green and Red Croſſes, by the 23d of the ſame Month; to be at *Leadenhal*, in order to their going away; that is, to try to recover *Calais*, or otherwiſe to annoy the *French*.

*One Pillorized.*

The 22d. A Man was ſet on the Pillory for Seditious Words, and Rumours. For no queſtion, the Mouths of the People would be open, upon this great and ſhameful Loſs.

*Dr.* Barthelet *buried.*

*Ditto*, Doctor *Barthelet*, a Phyſician in *Blackfriars*, was buried at S. *Bartholomew*'s in *Smithfield*. For it was reckoned beneficial to the Dead to be laid within the Walls of a Monaſtery.

*The City Soldiers take Shipping.*

On the 24th, The raiſed Soldiers appeared before the Lord Maior in *Leadenhal*. There he took a View of all the Men, which each Company delivered unto the Maior; and the Maior delivered them unto the Captains at Five at Night. And at Eight they took Shipping.

*Coiners.*

*Ditto*, Certain Coiners taken in *Cambridge*, went this Day unto *Weſtminſter-Hall*.

*A Sermon at* Paul's *Croſs.*

On the 30th, The Biſhop of *Wincheſter* preached at *Paul*'s Croſs, and made a goodly Sermon.

And now we will caſt our Eyes back again, and take ſome View of the Affairs and Tranſactions of the *Spiritual Eſtate*.

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## CHAP. LI.

*New Biſhops made. Commiſſions from the Cardinal. His Orders to the Biſhop of* London. *The Pope's Diſpleaſure againſt the Cardinal. His Speech to the* Londoners.

**Pole, Watſon Chriſtopherſon, *Conſecrated.* Pole's *Regiſt.***

DOCTOR *David Pole*, the Cardinal's Favourite, great Officer in Spirituals, was the beginning of the Year, or rather the latter end of the laſt, Elected Biſhop of *Peterborough*: Who was ſufficiently Bleſſed and Fortified with Papal Bulls. One Bull of Proviſion from Pope *Paul* to *David Pole*, Elect of *Peterborough*, bare Date *April* the 9th. There was another Bull of Abſolution for the ſaid Elect of *Peterborough*, and another to the Archbiſhop for the ſaid Election; and yet another for his Conſecration. Accordingly the Cardinal-Archbiſhop gave out his Commiſſion to *Nicolas* Archbp. of *York*, to Conſecrate him, and *Thomas Watſon* to be Biſhop of *Lincoln*. And they both were Conſecrated on *Sunday*, *Auguſt* 15. in the Church of *Cheſwick*, of the Dioceſs of *Lonaon*, by the ſaid *Nicolas*, *Thomas* Biſhop of *Ely*, and *William Biſhop* of *Bangor* aſſiſting. And, *Novemb.* 21. *John Chriſtopherſon*, Maſter of Trinity College in *Cambridge*, a Learned Man in the *Greek* Tongue, was Conſecrated in a Chappel of the Biſhop of *London*'s Palace in *London*, by the ſaid Biſhop of *London*, *Tho.* Biſhop of *Ely*, and *Maurice* Biſhop *of Rocheſter* aſſiſting.

***Commiſſions: To the Biſhop of* London; Pole's *Regiſt.***

*July* the 20, The Cardinal gave a Mandate to the Biſhop of *London*, for making general Proceſſions at that Time, when almoſt all Chriſtendome were miſerably burning in Wars: 'To beg of him that 'ſat at the Right Hand of the Father, to reduce Chriſtian Princes to 'Concord, and to ſettle all Chriſtendom in a deſired Tranquillity.' And theſe Proceſſions and publick Supplications to be uſed in Cathedral Churches of his Province thrice a Week in Cities, and great Towns twice, or at leaſt once, together with ſinging of the Litany, and the Mas, if it could be; otherwiſe with three Collects, One for the Church and others, the Second for Peace, and the Third for the King and Queen.

*To Dr.* Cole;

Other Commiſſions went out to *Henry Cole*, LL.D. Dean of S. *Paul*'s to be the Cardinal's Vicar General in Spirituals: To take Cognizance, and to proceed in all Cauſes in the Court of *Audience*, that is, to be Auditor of Cauſes in the ſaid Court, and to be his Commiſſary General, and Principal Official; dated at St. *James*'s, *Auguſt* 28. Which Offices had lately become vacant, upon the Preferment of *David Pole*. This *Cole* was he that was ſent down the Year before to *Oxon*, to have *Cranmer* diſpatched, and was privy to the ſecret Reaſons of it; and ſo might deſerve to be preferred.

*To Clevock*;

Another Commiſſion to *Maurice Clevocke*, LL. B. the Cardinal's Chaplain, Servant and Domeſtic, Rector of *Orpington*, Dean of *Shoreham* and *Croiden*: To viſit the Churches of the ſaid Deanries: Dated at S. *James*'s *Auguſt* Ult.

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*To Dr.* Cole;

Another Commiſſion to *Henry Cole*, LL. D. to be Official of the Court of *Canterbury*, dated from *Lambeth*, *Octob.* 1. Another to him of the ſaid date, Conſtituting him Dean of the Arches: And to viſit the Churches in that Deanry.

*To* Dr. Geffry;

Another to *William Geffry*, LL. D. to be his Official for the Dioceſs of *Sarum*, void upon the Death of *Capon*, late Biſhop there: Dated, *Octob.* 18.

*To* Dr. White;

Another to *Thomas White*, LL. D. to be his Commiſſary, or Vice-chancellor in *Oxford*; dated from S. *James's*, *Decemb.* 10.

*And to* Chetham.

And finally, Another to *Thomas Chetham*, *Dei & Apoſtolicæ ſedis Gratia*, as the Commiſſion ran, *by the Grace of God and the Apoſtolic See*, Biſhop of *Sidon*; to Chriſm Children in the Foreheads, to Bleſs and Conſecrate Altars, fixed and portatile, Cups, Bells, Veſtments, &c. and to do all other Things belonging to the Office of a Biſhop; Dated *March* the 8. Probably *Thornden*, Biſhop of *Dover*, might be dead; who, as *Fox* writes, looking one *Sunday* upon his Men at Bowles, fell ſuddenly into a Palſy, and ſo was had to Bed and died: And ſo this *Chetham* might be ſubſtituted for a Suffragan in his ſtead. The ſame *Fox* ſpeaks of another Suffragan, Ordained by the Cardinal, that had been Suffragan before to Biſhop *Bonner*; and that he brake his Neck down a pair of Stairs in the Cardinal's Houſe at *Lambeth*; who, I ſuppoſe, muſt be this Suffragan of *Sidon*.

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*The Viſitation of both Univerſities by the Cardinal.*

The Cardinal alſo this Year, [that is, reckoning the Year to begin in *January*] did viſit both the Univerſities, by certain Commiſſioners, *Viz.* a Biſhop for each, *Scot* of *Cheſter* for *Cambridge*, and *Brooks* of *Gloceſter* for *Oxon*, and ſome others, Members of the reſpective Univerſities; and *Ormanet* an *Italian*, the Pope's Datary, that came with the Cardinal into *England*: Both theſe Viſitations are related by *Fox*; whereunto I refer the Reader. The moſt remarkable Matters theſe Viſitors did in each Univerſity, were the Severities uſed towards the Bodies of ſome Dead and Buried People, upon Pretence that they were Heretics, when they were alive; *Viz.Bucer* and *Fagius* of *Cambridge*, whoſe Bodies they digged out of their Graves, and openly burnt; and *Peter Martyr*'s Wife of *Oxon*, whoſe Body they digged up and buried in a Dunghill. Dr. *Stokes* made the Oration to the Commiſſioners at *Cambridge*. The Cardinal's Commiſſioners, or Viſitors for *Oxon*, who, beſides the Biſhop and *Onmanet*, were *Cole*, *Wright* and *Morwen*, were, at their firſt coming, entertained with an Oration made by *Saunders*, Batchelor of the Law; the ſame who made himſelf afterwards ſo famous for his ſlanderous Accounts of the Reformation, and for his Zeal in raiſing Rebellions in *Ireland* againſt Q. *Elizabeth*. In this Speech he praiſed the Cardinal moſt highly, and particularly for his good Deſerts towards that Univerſity, in ſending them two *Spaniſh* Readers of Divinity; firſt, the Reverend Father *De Soto*; whom he commended for going before the Youth in good Life and Learning, and thereby confirming their Minds and Studies; and a little after, *John de Villa Garſya*, whoſe Wit, Learning and good Behaviour, the ſame Orator alſo commended. And this, I ſuppoſe, was the Friar *John*, that perſuaded *Cranmer* to recant as he was going to the Stake. Some part of this Oration I have preſerved in the *Repoſitory*.

No. LXIV.

Another

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*The Cardinal requires* Bonner *to inform him of the Heretics before he condemn them.*

Another Thing the Cardinal now did was, that being ſenſible, I ſuppoſe, of burning daily ſuch Numbers of Innocent People, he ſignified to *Bonner* Biſhop of *London*, that he would not have him to proceed to condemn the Heretics, at leaſt, not to deliver them to the ſecular Power, until he were firſt informed of them; being angry with him for condemning ſome without giving him Notice. For the Cardinal by his Place of Legate, had a Controul over the Doings of the Biſhops in their own reſpective Dioceſſes. *Bonner* therefore being, at this time, about to condemn two and twenty, brought up together, the latter end of *Auguſt*, from *Colcheſter* ſide; he ſent a Letter to the Cardinal concerning this Matter, which ran to this Tenor. 'That he thought to have had them all to *Fulham*, and to have given Sentence againſt them, finding them deſperate and obſtinate, 'and nothing in them but Pride and Wilfulneſs; but perceiving by 'his laſt Doings, that his Grace was offended, he thought it his 'Duty, before he any thing further proceeded againſt them, to advertiſe his Grace firſt thereof, and to know his good Pleaſure: which he 'deſired he might do by the Bearer.' But by this ſeaſonable ſtop of the Cardinal's Order, theſe two and Twenty were ſent home and eſcaped for this time by an eaſy Subſcription.

*The Pope cites* Pole *to* Rome

Whether the interpoſing of the Legate were out of Clemency and Pity, or out of Policy, to leſſen the *Odium* of the Popiſh Religion, which the People conceived againſt it for theſe Cruelties, I leave to others to judge. It is certain, not long before this, he was accuſed, by ſome Papiſts, to the Pope, as a Bearer with Hereticks. Upon which partly, and partly upon an old Grudge againſt him, the Pope diveſted him of his Legantine Authority; and ſent his Letters to him, calling him to *Rome*: And ſent one *Peter Peto*, a *Franciſcan* Friar in his room in quality of Legate, made Cardinal for that Purpoſe. But the Queen, by fair Intreaties, kept her Cardinal at home; and without his Knowledge, commanded, that none that were ſent by the Pope into *England*, ſhould be brought over in any *Engliſh* Veſſels, nor ſuffered to come into any of her Ports.

*The Reaſon of his Diſpleaſure againſt him.*

This Anger of the Pope againſt *Pole* was twiſted with temporal Matters: For he imagined he was of Counſel to the Queen, to make War upon *France*; and that he by his Influence ſhould, and might have reſtrained her from aiding *Spain* againſt the *French*; whom the Pope had provoked to take up Arms to revenge himſelf for former Affronts offered him by the *Spaniards*, with whom he was highly offended, and hoped by the Arms of *France* to recover the Kingdom of *Naples*. And therefore, as he told *Ormanet*, whom *Pole* had ſent to him, for this Negligence and unworthy Sufferance, he held him unworthy of the Legatine Power. But the Queen ſided with her Archbiſhop and Relation.

*The Queen writes to the Pope in his behalf.*

But all this ſhe carried with much ſeeming Devotion and Submiſſion to his Holineſs. She and K. *Philip* writing a Letter to him, dated *May* 21. ſetting forth how ſerviceable *Pole* her Couſin had been in reſtoring the Nation to Religion, and directing her in the managery thereof, and what Need there was ſtill of him. And therefore how affective it was to her to hear, that he ſhould be recalled, and that the Legacy, which ever was annexed to the Archbiſhoprick, ſhould

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ſhould be now divided from it. And therefore prayed the Pope for his Favour. This Letter, drawn up by the neat Pen of *Aſcham*, her Secretary for the *Latin* Tongue, I have met with, and they that pleaſe, may read it in the *Catalogue.* Together with this Letter to the Privy Council wrote another very preſſing one to the Pope in *July*, in Commendation of the Cardinal; which was their Anſwer to the Pope upon the Confirmation of the Decree of Revocation in the Conſiſtory. It was writ, if I do not miſtake the Hand, by that compleat Latiniſt *Walter Haddon*, Doctor of the Civil Law, and much employed under K. *Edward*; but who, I ſuppoſe, now only tranſlated it into terſe *Latin*. This Letter alſo is worthy preſerving in the *Catalogue*.

No. LXV. *And ſo doth the Council.*

No. LXVI.

*The Contents of their Letters.*

Wherein they plainly told him, 'That they could not believe a great while, that that Counſel could poſſibly pleaſe him, in a time when his Legate's Preſence was ſo needful for the Kingdom, to revoke him, having been ſent from the Apoſtolic See, and his Miſſion confirmed by his Holineſs himſelf. That they never heard, that a Legate ſent from the holy See, was called Home, when there was ſuch need of him, without ſome great Crime of Prince or People. That the Queen had better deſerved of his Holineſs; and ſo had the People too; who, ſince they were reconciled, had laboured by all Ways, to ſhew their Obedience to the Apoſtolic See. That they reckoned this Act of his proceeded from his Ignorance of the true State of the Kingdom. Then they ſhewed him how fit a Perſon Cardinal *Pole* was for the great Work of uniting the Kingdom to the Catholic Church; the high Opinion the People had of him for his noble Birth, and excellent Qualities. They urged the great Danger the Nation would be in of a Relapſe, if the Legate ſhould go; as a Man newly recovering out of a great Sickneſs would be, if he ſhould be then deſtitute of his Phyſician. They wondred moſt of all, as being a Thing never heard of, that the Pope ſhould deprive the See of *Canterbury* of a Legacy, which was ſo joined to it, that it was never known to be divided from it: And that it looked as tho' he ſhould have revoked an Archbiſhop of *Canterbury* from the Body of this Church. For there never was Archbiſhop of *Canterbury* but he was Legate. And that this Legatine Power was a Thing not properly only to the Archbiſhop, but the Nobility, and the Kings of *England* had an Intereſt in that Prerogative. And therefore they prayed his Holineſs, that nothing of that Power might be diminiſhed: Which, if it were, would be accompanied with ſo great a Diſturbance of Right and Orders, and with ſo great Ignominy of the Biſhops, the Clergy, Nobility and Princes.

*A former Letter writ by them to the Pope.*

This was a ſecond Addreſs of the Nobility to the Pope on this Occaſion: For, before this, and before the Pope's Revocation came, (but the News thereof generally ſpread) the Nobility wrote their Letter to his Holineſs, to prevent his Purpoſe, if it could be. Herein they expoſtulated the Caſe with him. They urged him with a Breach of Promiſe, given them in the ſacredeſt Words about two Years before, when the Nation was reſtored to the Unity of the Church; which was, that the Kingdom ſhould enjoy all its old Rights, Privileges and Prerogatives, granted by any former Popes, as fully as

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ever it had done before. Among which this Prerogative was one of the Chief, pertaining to the See of *Canterbury*, that the Kings of *England* ſhould always have the Archbiſhop of *Canterbury*, for the time being, to be the Pope's Legate reſiding with them. And that this Right all the Kings of *England*, not only many Years, but Ages paſt, have enjoyed. And that by the Antient Laws of the Land it was ſo conſtituted. And they added, That they were driven not by their Will only, but by Duty and Neceſſity to defend it. For they were bound by Oath to preſerve all the Dignities, juſt Privileges and Laws of the Kingdom. This was a ſmart Letter, and may be peruſed in the *Catalogue*.

No LXVII.

*The Queen writes to the Pope.*

After all, the Queen alſo addreſt a Letter from herſelf to his Holineſs, to change his Decree and Sentence againſt the Cardinal. The Meſſenger that carried the Letter, was ordered, in his Way, to repair to King *Philip* then at *Cambray*, that he might peruſe the ſaid Letter, and according to his Approbation, diſpatch the Courier forward with it. What his Thoughts thereof were, will appear from his Letter to the Privy Council dated *Auguſt* 7. *Adeo nobis placuit Conſilium, Reſponſio & Expeditio facta ſuper Decreto de Revocatione Reverendiſſimi Cardinalis* Reginaldi Poli *a ſummo Pontifice in frequenti Conſiſtorio propoſito & confirmato, ut viſis Literis, quas ſereniſſ. Regina ad ejus ſanctitatem ſcribebat, Elegantes ſanè ac omni Decentia, & quibus oportebat Rationibus ornatas; Juſſimus continuò ut Curſor ſine aliqua Mora proficiſceretur. Speramus enim tam placidis ac ſummiſſis Literis, non poſſe ſummum Pontificem non moveri; quinimo mutaturum Sententiam ac Decretum de dicta Revocatione: Quod nobis gratum admodum eſſet. Sed ſi id ab eo forſan non impetrabitur, veſtra Prudentia providendum, id erit quod magis conſentaneum ac expediens eſſe judicabitis.* Importing, ‘That he was much pleaſed with the Counſel and Anſwer that was made in the *Engliſh* Court, in behalf of the Cardinal upon the Decree for the Revocation of him, propounded and confirmed by the Pope in a full Conſiſtory. That he read the Queen's Letter elegantly writ to his Holineſs, backed with ſufficient Reaſons, and in ſuch a Style as became the Perſon ſhe writ to. And he hoped ſuch mild and ſubmiſſive Lines would move him to alter the Sentence: But if not, he left it to their Prudence that were of the Council, to take the Courſe they ſhould judge moſt agreeable and expedient.

*Cardinal* Pole *writes himſelf to the Pope.*

And as theſe Applications were made to the Pope by others in *Pole*'s behalf; ſo *Pole*, in his own, ſent a Meſſenger ſome Months after, and a very ſharp and cloſe Epiſtle to him: Which ſhewed he did not much care for him. I have ſeen it in one of Mr. *Petyt*'s *MS*. Volumes. It is ſo very long, that it might be called a Book rather than a Letter; ſo that it was not to be tranſcribed by me; but I have extracted out of it many of the moſt material Paſſages.

In the Beginning he thus roundly beſpake his Holineſs: *Sanctitas Veſtra ſic egit nobiſcum*, *quo modo nullus unquam Pontifex cum ullo Cardinale. Ita fit ut cum ipſa exemplo careat in iis quæ contra me ſecit, Ego & exemplo caream; quo pacto me erga Sanctitatem V. gerere debeam. Nec enim ullum quod ſciam extat exemplum ſummi Pontificis, qui Cardinali in ſupicione Hæreſis a ſevocato, cum is Apoſtolici Legati munere ſungeretur, antequam ad cauſam dicendam accerſeretur, Legationem abrogaverit, atque in ejus locum, alterum ſubſtituerit.* That is:

'Your Holineſs hath dealt with me after that manner as no Pope ever did with any Cardinal. So that as you are without Example in what you have done againſt me, I alſo ſhall be without an Example, how I ought to behave myſelf towards your Holineſs: For there is no Example extant, as I know of, of a Pope, who when himſelf had called a Cardinal into Suſpicion of Hereſy, ſhould deprive him of his Legacy, and put another in his Place, and that even while he was performing the Office of a Legate, before he was cited to plead his own Cauſe.

*Conference between this Pope and* Pole *at his departure for* England.

There had been an old Enmity in this Pope towards *Pole*, while they were both Cardinals at *Rome*; ariſing, as it ſeems, from a Report that went about, as tho' *Pole* favoured *Lutheraniſm*. But our Cardinal being to come away for *England*, they both had a meeting and ſerious Communication together of this Matter, at St. *Paul*'s Church in *Rome*. Where *Pole* did ſo ſufficiently vindicate himſelf, and give ſuch full Satisfaction to the other, that at parting, he uſed theſe Words unto *Pole*, (which in this his Letter he put him in mind of.) 'If God, *ſaid he*, grant us both ſuch a ſpace of Life, to meet together in another Conclave, you ſhall underſtand what this old Man, *(pointing to himſelf)* will do for your ſake, [meaning, that he would give his Voice and Intereſt for him to make him Pope.] But, if at this Departure, *ſaid* Pole, this Story were not at an End, I thought that when we gratulated the Pope, we were come to a *Plaudite*. And if it were not then ended, certainly when I was made Archbiſhop, I reckon'd there would an End be put to theſe Slanders of me. Again,

*Clears himſelf from favouring Hereſy.*

'If any one ſhould ſo abuſe the Name of Catholic, as to accuſe me in any wiſe of Hereſy, I am ſufficiently armed againſt that by your Holineſſes own Teſtimony, which you gave of me; when in a full Conſiſtory you ſpake of conferring upon me the Archbiſhopric.

'*Poſt tam Honorificum Teſtimonium*, After this ſo honourable a Teſtimony, and that your Holineſs heareth nothing ſince concerning me, but Strifes and Contentions with the Remainders of the Heretics and Schiſmatics, and illuſtrious Victories over them, to the great encreaſe of Catholic Religion, and the Honour of the Apoſtolic See, that you ſhould now ſtudy to render me ſuſpected of the Crime of Hereſy and Miſbelief.

Again, 'All that God hath in this Realm done by me, is moſt ingrateful to Heretics: Who rejoice in nothing ſo much as that this Name [of *Heretic*] is impoſed upon me by your Holineſs, as I hear many now do. But grant, I had ſometime not only aſſented to the Doctrine of the Heretics, (which is very far from the Truth) but combined with them againſt the Church, and had openly oppoſed it; yet, at this time, wherein all ſee ſuch a glorious Victory of Chriſt, obtained for the Unity and Obedience of the Church againſt Heretics, by me, a Miniſter of the Apoſtolic See, and of your Holineſs, and the daily Conflicts I have with them for their and others Salvation, and the Glory of the Apoſtolic See; he that were a truly Godly and Catholic Man, would not object to me the Impiety of the time paſt, or call me to anſwer for it, but rather would give God Thanks, that it is with me as it was with *Paul*; that he that before

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'oppoſed the Church, now moſt earneſtly defended it, and reduced many to the Boſom of the Church, and, by all Means, convinced and reſtrained ſuch as were rebellious and obſtinate. But the Courſe of my whole Life is led in the Obedience of the Faith, and of the *Roman* Church; and thoſe that moſt oppoſed it, chiefly ſought me, and laid Snares for me, and intended my Ruine. My whole Employment and Labour is, that I may daily gain more to Chriſt and the Church, and to cut off thoſe that are Obſtinate as rotten Members.

*The Legate's Service to the See ill requited.*

*An potui ego ſuſpicari fore, ut cujus Pietatem ita defenderim Dignitati & Honori ita faverim, qui Pontifex tantum, ex hac Chriſti & Eccleſiæ Victoria, Honoris fructum ceperit, me Miniſtro, quantum multis adhinc ſeculis nullus Pontifex cujuſquam Logati ſui opera; is mihi tam inſignem contumeliam mercedis loco redderet. Verò quod ego ſuſpicari non potui, hoc tandem accidit, ut alia aliquando præter omnium Hominum Opinionem & Judicium accidunt.* That is: 'Could I ever think it would happen, that he, whoſe Piety, I ſo defended, whoſe Honour and Dignity I bare ſuch an Inclination unto, who being Pope, from this Victory of Chriſt and the Church, reaped ſuch Reſpect and Eſteem by my Service, as for many Ages paſt no Pope ever did by any Legate, ſhould, inſtead of a Reward, requite me with ſuch a ſignal Reproach? But, what I, for my Part, could not ſuſpect, fell out, as other Things ſometimes happen, beſide the Opinion and Judgment of all Men.

*The Pope the Judge becomes his Accuſer.*

Again, 'In vain I ſeem to ſtrive againſt him, who being conſtituted by Chriſt ſupreme Judge on Earth, takes upon him the Perſon of an Accuſer, and ſaith, he doth it not out of an ill Will. For what ill Will ſhould he have towards me, by whom he never was offended? But rather he had many Cauſes of Love and Friendſhip with Cardinal *Pole* and Cardinal *Moron*; but when God's Cauſe was in hand, and the Purity of Faith [theſe are the Pope's Words] all the Bonds, even the ſtraiteſt Bonds of Human Friendſhip, muſt be caſt off. — *Se Cogitare, Collegium ab omni ſuſpicione Hæreſis purgatum Succeſſori relinquere.* 'That he was thinking of leaving the College of Cardinals to his Succeſſor, purged of all Suſpicion of Hereſy. And becauſe there were none of the whole College more ſuſpected than thoſe two, therefore he would begin his Purgation with them, and therein he thought he ſhould offer a grateful Sacrifice to God.

'*Pole* challenged any to ſhew particularly any Fault of his. The Pope, he ſaid, ſpecified none, but only that he ſuſpected him, and that for many Years.

*v the Queen naged this air.*

'In this Letter he gave the Pope an Account how the Queen managed the Matter. *Viz.* That when the Queen went to the Sea ſide to take her leave of the King, her Husband, the Cardinal being abſent, ſhe received there, by her Ambaſſador, Letters from the Pope concerning taking away the Legacy from *Pole*, but leaving him the other Legacy of the Archiepiſcopal See. Letters were alſo then ſent to the Cardinal to the ſame Effect. Of which, the Letters being detained from him, and not delivered, he was ignorant. But when he knew ſome other Way, he ſent to the Secretary and the Queen to know, if there were any Letters to him from the Pope.

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'At firſt they diſſembled; at laſt the Queen confeſſed it, that ſhe had Letters both to him and herſelf concerning the Embaſſy ſent to his Holineſs to *Rome*: But that ſhe would not deliver his Letters to him till ſhe were come to *London*, and ſaw him there. A few Days after, ſhe told him all with much grief of Mind, which ſhe ſhewed in her Countenance and Words.

*The Nuncio commanded to tarry at Calais.*

Whereas the Queen had forbid the Pope's *Nuncio*, in this Tranſaction, to come over into *England*, but to tarry on the other ſide of the Sea; thus did *Pole* repreſent the Matter to the Pope. 'The *Nuncio* was commanded to tarry at *Calais*, until the Queen's Meſſenger, whom ſhe would ſend to *Rome*, ſhould come back again. Which ſhe ſaid ſhe did for juſt Cauſes, and which ſhe doubted not his Holineſs would approve of. Which when our Cardinal underſtood, he immediately went, *he ſaid*, to the Queen, and moved her and the Council, that he ſhould be permitted to come without any Delay. But the Queen and Council began preſently to contend with him, and tell him, that he ſhould not interpoſe himſelf in this Matter, but leave the whole Affair to the Queen; and withal, they deſired him to go forward with the Office of the Legacy, until he ſhould receive the Pope's *Breves* concerning it. But *Pole* refuſed to do it. But they told him, that the Pope had ſaid to the Queen's Ambaſſador, that he [the Cardinal] ſhould be moved with no Rumors, altho' all affirmed the Legacy were taken from him, nor ſhould deſiſt in performing this Office, until he ſhould receive a *Breve* concerning it from the Pope. To which *Pole* anſwered, (as he relates in his Letter) that if the Pope ſaid ſo, that he did it when he ſuſpected little leſs than that his *Nuncio* that brought the *Breve*, ſhould be forbid to come to him. And that ſince he knew this, he would not long execute the Office of the Legate. But if they would permit his Holineſſes *Nuncio* to come, he would execute it, until he came. But ſince he could not perſuade the Queen nor her Counſellors to ſuffer this, he would no longer perform that Office. And while Things were in this State, he reſolved to ſend to his Holineſs, his Auditor, *Nicolas Ormanet*, who, in all that time of his Legacy, performed his Office with much faithfulneſs and Praiſe of godly Men; that he ſhould give Account of the Cardinal's Doings.

*Pole deſiſts his Office. And*

*Ormanet ſends to the Pope.*

*The Reproach Pole ſuffered by the Pope.*

He ſaid, 'That he muſt be pardoned, tho' he ſaid that his Holineſs had ſo offended him, *Ut nullus unquam Cardinalis ab ullo Pontifice majori contumelia ſit affectus, cum majores illa* [Sanctitas Veſtra] *quidem, fructus Honoris ex meis laboribus, quam multis jam ſeculis ullus Pontifex cujuſquam Legati ſui operâ ceperit.* 'That never any Cardinal ſuffered more Reproach from a Pope, tho' your Holineſs hath reaped greater Fruit of Honour from my Labours, than any Pope by any Legate, for many Ages, ever did.

*And Trouble the Queen underwent.*

And ſpeaking concerning the Trouble this Affair had created the Queen, he ſubjoined. 'Since theſe Things are ſo, let your Holineſs conſider what that Spirit is, that caſteth this Mother of Obedience into ſo great Sorrow and Conſternation. For ſo may the Queen be well called, whom God hath made a Mother of Sons rejoycing in the ſight of the whole Church; joyful in Sons which ſhe hath begotten to the Church; joyful in the Aſſiſtants of ſo noble

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‘a Birth, which Chriſt had given her.—— What a doleful Spectacle doth your Holineſs ſet before this holy Woman, *Cum Regem, ejus virum Fulmine Vocis ſuæ Schiſmaticum, me Hæreticum vocat:* When by the Thunder of your Voice you call the King her Husband Schiſmatic, and me Heretic.

Pole *continues Legate.*

The Iſſue at length of this Buſineſs was, that the Pope for the preſent ſent word by *Ormanet*, *Pole*'s Meſſenger, that he might for a Time ſtill remain Legate, as he was before. And ſoon after, his nominated Legate, *Peto*, died on the other ſide of the Sea.

*The Stoutneſs of the Queen remarked. Printed* Anno *1583.*

In fine, this Matter between the Pope and Cardinal *Pole*, doth the Author of the Book, intitled, *Execution for Treaſon and not for Religion*, thus ſet forth, and make his Remark of: ‘Neither was Queen *Mary* (a Perſon not little devoted to the *Roman* Religion) ſo afraid of the Pope's Curſings, but that both ſhe and her whole Council, and that with the Aſſent of all the Judges of the Realm, according to the antient Laws, in favour of Cardinal *Pole* her Kinſman, did forbid the Entry of his Bulls, and of a Cardinal's Hat at *Calais*, that was ſent from the Pope to one Friar *Peyto*, whom the Pope did aſſign to be a Cardinal in diſgrace of Cardinal *Pole*: Neither did Cardinal *Pole* himſelf at the ſame time obey the Pope's Commandments, nor ſhewed himſelf afraid, being aſſiſted by the Queen, when the Pope did threaten him with pain of Excommunication: But did ſtill oppoſe himſelf againſt the Pope's Commandment for the ſaid pretended Cardinal *Peyto*. Who, notwithſtanding all the Threatnings of the Pope, was forced to go up and down in the Streets of *London* like a begging Friar. A ſtout Reſiſtance in a Queen for a poor Cardinal's Hat.’

*The Pope's Juriſdiction enquired into.*

I add only one Thing more concerning this Affair, that upon Occaſion of the aforeſaid Revoking of the Cardinal from being Legate, and appointing the ſame Office to Friar *Peyto*, there were certain Queſtions put to ſome of the Learned Lawyers of this Realm, touching the Pope's Juriſdiction in *England*. Which, together with their Anſwers, are ſtill extant in the *Paper Houſe*. This was like to prove ſomewhat dangerous to the Pope, had he not deſiſted.

*The Cardinal's Speech to the* Londoners.

I have one Thing more to relate of our Cardinal, which I find no Footſteps of in any Hiſtory. Great Induſtry had been uſed to get the old Monkery reſtored, and the Abbies built again. The Queen's Conſcience was ſo poſſeſt with it, that ſhe had above Two Years ago, publickly before her Treaſurer, and ſeveral of her great Officers, reſtored back the Abby-Lands that remained in the Poſſeſſion of the Crown. The Pope urged it exceſſively to the *Engliſh* Ambaſſadors: and no queſtion the Cardinal was often ſolicited from *Rome* about it. This Year, on St. *Andrew*'s Day, the great Feſtival of the Reconciliation with *Rome*, yearly ſolemnized, he either came in Perſon into the City of *London*, or ſent for the Chief Magiſtrates thereof to him, and made to them a long Harangue concerning the Religious Buildings, and the Churches demoliſhed, and the Revenues thereof ſeized; exhorting the Citizens to launch out their Purſes towards Religious Buildings, and the Endowments thereof: ‘Calling them firſt to Penance, as having their Hands in that Sacrilege; and that they ſhould do worthy Fruits of Penance: which partly conſiſted in Rebuilding

‘ of thoſe Houſes, which would be a noble Act, and grateful to God, ‘ and profitable to the Realm. But this being more than the City ‘ of itſelf could compaſs, he bad them begin with the Repair of their Pariſh Churches, now run into great decay of themſelves, and ſpoiled of ‘ their Revenues and Goods, as the Monaſteries were. He took Occaſion hence to direct his Speech to ſuch Citizens as had obtained ‘ the Goods and Lands of the Church into their Hands. From them ‘ eſpecially he required a competent Part thereof back again to the ‘ Church, for the Repairing her Ruins, as the Church had willingly ‘ yielded, that they ſhould enjoy what they had got. He compared ‘ ſuch to a Child, to whom the Mother gave an Apple. Which ‘ ſhe perceiving him feed much upon, and knowing it would do him ‘ hurt, asked a Piece of him, but he would not part with any. In ‘ the mean time the Father comes in, and in anger beats the Child ‘ for his Unkindneſs, and takes it all away, and throws it out of the ‘ Window. This, as he applied it, might Chriſt the Church's Huſband do. [And that, as he, I ſuppoſe, ſecretly meant, by Chriſt's ‘ Vicar the Pope.] Then he exhorted them to this under the Name ‘ of Alms Deeds: praiſing *Italy* for this Virtue, ſaying, There was ‘ more given in Two Cities in *Italy* to Monaſteries and poor Folks ‘ in one Month, than in this Realm in one whole Year. Another ‘ Fruit of their Penance ſhould be to Honour the Church, and Prieſthood, as before it was ſo diſhonoured, this Nation being gone further therein, than any Schiſmatical Nation had done, that ever he ‘ read of. Not that he would have them be at any further Charge, ‘ than to give them that Part which God had reſerved to himſelf; ‘ and thoſe were the Tithes of all Kinds. Which when they denied ‘ the Prieſt, they denied to give God his Part. Another worthy ‘ Fruit of their Penance would be their diſcovering of Heretics: For ‘ there could not be a greater Work of Cruelty, *he ſaid*, againſt the ‘ Commonweal, than to Nouriſh and Favour any ſuch. None ſo ‘ pernicious to the Commonweal, no Thieves, Murderers, Adulterers; ‘ and no kind of Treaſon to be compared to theirs. And as for thoſe many holy Men, that now for Three Years had been fryed to Death, and burnt moſt barbarouſly to Aſhes, he made no more of than, as he ſtiled them, ‘A multitude of Brambles and Briars caſt ‘ into the Fire. Then, to flatter the Citizens, he ran out into the ‘ Praiſes of Sir *Thomas More*, a Citizen born, who parted with his ‘ Life to maintain the Pope's Authority. And added to him much ‘ Speech of Biſhop *Fiſher*, and the other Monks that ſacrificed their ‘ Lives to the Pope's Cauſe. He deſcended to urge Parents and Maſters to reduce the younger Sort to the old Religion; which ſort ‘ was generally bent to Hereſy. Which appeared in that when any Heretic went to Execution, he wanted not Encouragement to dye in ‘ his Opinion; and while in Priſon ſo much Cheriſhing. He proceeded to exhort them earneſtly to the Obſervation of the Ceremonies, ‘ becauſe Men could not live without Ceremonies: and that at the ‘ Obſervation of them, began the very Education of the Children of ‘ God, as the Law ſhewed, that they were the Pedagogues to Chriſt. ‘ The Heretics made this the firſt Part of Schiſm and Hereſy, to ‘ deſtroy the Unity of the Church, by Contempt or Change of Ce-

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remonies, as God made it the Beginning of his good Education of his Children, the *Jews*. That the Obſervation of Ceremonies gave more Light than all the Reading of Scripture, whereto the Heretics did ſo cleave, could do; had the Reader never ſo good a Wit to underſtand what he read, and tho' he put as much Diligence in Reading as he could, with the Contempt of Ceremonies. And that they were moſt apt to receive Light, that were more obedient to follow Ceremonies than to Read. That many fell into Hereſy by thinking no better Way to come to the Knowledge of God, and his Laws, than by Reading of Books: Wherein, *he ſaid*, they were ſore deceived; and that the principal Way to come to the Light of the Knowledge of God, and his Ways, was not gotten by Reading, but by taking away the Impediment of that Light; and they be our Sins, which were taken away by the Sacrament of Penance.'

'Laſtly, He exhorted them to Alms, that is, to that ſort of Alms that conſiſted in building Monaſteries, by the Example of *Italy*, the Country whence he came. That in *Venice* there were above Threeſcore Monaſteries, and in *Florence* above Fourſcore; and the moſt part founded by the voluntary Alms of the Citizens. And that this was a mighty Reproach to the City of *London*, where were not Ten Places, neither Hoſpitals nor Monaſteries within the City, nor about it. And as for the Citizens themſelves, the Poor might dye for Hunger.' This is the Sum of his long Diſcourſe, which may be read, by them that pleaſe, in the *Catalogue*.

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# CHAP. LII.

## *Matters relating to the Goſpellers.* Trudgeover, Rough, *&c.* Richard Gibſon *Martyrs.* Gibſon's *Confeſſion.*

*Letters and Orders of Council for Heretics.*

LET us now turn our Eyes to the Goſpellers, and to their Dealings with them: Which may in part appear by this Journal following, which ſeems to have been an Exſcript out of the Council Book.

*Fox's MSS.*

'*July* 28. Sondrie Letters to the Sheriffs of *Kent*, *Eſſex*, *Suffolk* and *Stafford*, the Maior of *Rocheſter*, and Bayliffs of *Colcheſter*, to ſignify to the Council, what moved them to ſtay from Execution ſuch Perſons as had bene condempned for Religion, and delyvered to them by their Ordinaryes.'

*Letters to* Browne *concerning* Trudgeover.

'*Auguſt* 3. Where ſondrie Letters had bene before directed to divers Juſtices for the apprehenſion of one *Trudgeover*, he being taken and executed by Mr. *Anthony Browne*, Sergeant at Law in *Eſſex*; a Letter as this Day was directed to the ſaid Sergeant *Browne*, geving hym Thanks for his diligent Proceding againſt the ſaid *Trudge*. Willing hym to diſtribute his Head and Quarters according to his and his Collegues former Determinations, and to procede with his Complices according to the Qualities of their Offences.'

*Some Account of* Trudgeover,

A Word or two of this Man by the Way. His true Name was *George Eagles*, ſome time a Taylor by Occupation. He was called *Trudge* and *Trudgeover*, and *Trudge over the World*, becauſe of his extraordinary and continual Travails about from Place to Place, to exhort and confirm the Brethren. The Council had heard of him, and ſent Orders to waylay him. But he and his Company concealed themſelves a great while in the Northern Parts of *Eſſex*, in privy Cloſets and Barns, in Holes and Thickets, in Fields and Woods. At length ſuch a Thirſt there was for his Blood, that a Proclamation went out in four Counties, where his chief Haunts were, *viz. Eſſex, Suffolk, Norfolk* and *Kent*, to take him, and promiſing Twenty Pounds as a Reward. Which encouraged more diligent Search for him. And ſoon after he was taken in a Field, not far from *Colcheſter*, whence he had fled. At the Seſſions at *Chelmsford* he was indicted of Treaſon, becauſe he had aſſembled Companies together contrary to the Laws of the Realm; it being enacted not long before to avoid Sedition, that if Men ſhould flock together above Six, it was made Treaſon. In fine, he was caſt, condemned and cruelly hanged, drawn and quartered as a Traitor. And as tho' he were one of the worſt ſort of Rebels, his four Quarters were ſet up in four ſeveral great Places, namely; *Colcheſter, Harwich*, S. *Oſiths*, and *Chelmsford*, where on the Market Croſs his Head alſo was advanced, for a Terror. In which Service Sergeant *Brown*, living at *North Weald*, as he had the main Hand, ſo in the aforeſaid Letter he had the Councils Thanks. One of the Reaſons, I ſuppoſe, that made the Council ſo offended with this *Trudgeover* was, becauſe he was accuſed in his Meetings to pray to God, *To change the Queen's Heart, or ſoon to take her away:* tho' at his Trial he denied that he prayed any more, than that God would change her Heart.

‘*Aug.* 7. The Lords underſtanding by Sir *John Butler*'s Letter, being Sheriff of *Eſſex*, that his Under Sheriff had reſpited a Woman from Execution, which ſhould have been burned at *Colcheſter*, did ſet a Fyne upon Sir *John* his Head of Ten Pounds, for that he was to anſwer his Deputies Doings.’

‘*Decemb.* 27. A Letter ſent unto *Boner*, Biſhop of *London*, with the Examination of a *Scottiſh* Man, named *John Rough*, preſently ſent unto *Newgate*, willing him to procede againſt the ſaid *Rough*, according to the Laws.’

John Rough *the Miniſter, Martyr.*

This Letter is extant in *Fox*, but the Date there is not the 27th, but the 15th, which is the truer. This *Rough* was a conſiderable Man. He had been twice at *Rome*. In his younger Days he was a Black Friar in *Sterling* in *Scotland*. Afterwards Chaplain to *Hamilton* Earl of *Arran*; and living at S. *Andrews*, had a yearly Penſion of Twenty Pounds from King *Henry*, being probably a Promoter of that King's Reputation and Intereſt in thoſe Parts. In the beginning of King *Edward*'s Time, becoming known unto the Duke of *Somerſet*, he had the ſame yearly Penſion allowed him, and was ſent as a Preacher to *Carliſle, Barwick*, and *Newcaſtle*. In this Reign of K. *Edward*, the Archbiſhop of *York* gave him a Benefice near *Hull*. In Q. *Mary*'s Time he and his Wife fled to *Freezland*, and dwelt at *Norden* there: And there got a poor Living by Knitting. In *October*, 1557, coming into *England* for Yarn, it ſo fell out, that he became Miniſter to the Congregation of Goſpellers at *London*, among whom he celebrated Divine Service by K. *Edward*'s Communion Book. At one of their

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Meetings at *Iſlington*, *Decem.* 12. he was taken and condemned, and burnt Ten Days after in *Smithfield*. This Man wrote a Letter to the Congregation a little before his Death, wherein he bad them, ‘Look up with their Eyes ‘ of Hope, for the Redemption was not far off: But my *Wickedneſs*, ‘ as he added, *hath deſerved that I ſhall not ſee it.*’ Whoſe Propheſy, if I may ſo call it, fell true: For within the Year Q. *Mary* died, and the Goſpel was reſtored. Dr. *Watſon*, now Biſhop of *Lincoln*, haſtened his Death. This Man, once in K. *Edward*'s Reign, preached a Sermon in the *North*, (perhaps at *York* or *Hull*) wherein he vented ſuch Doctrin, that he was like to have been proſecuted for Treaſon; but this *Rough*, by his Intereſt ſaved his Life. *Watſon* happened to be preſent once when *Rough* was brought before Biſhop *Boner*, and forgetting his former Kindneſs, preſently informed the ſaid Biſhop, that he had known *Rough* in the *North*, and that he was a peſtilent Heretic there, where he had done more Harm than an Hundred beſides of his Opinion. Whereat *Rough* asked him, *Why Sir: Is this the Reward you give me, for ſaving your Life, in K.* Edward'*s Days, when you preached erroneous Doctrin?*

By theſe Letters and Orders of Council, it appears how ſeverely the State ſtill went on againſt all that complied not with the old Religion: and how ingrateful to the Sheriffs and Magiſtrates this burning Work was: So that they ventured to ſtay theſe Executions; and the Council was fain to quicken them by Letters and Fines.

Ric. Gibſon, *a Priſoner, his Declaration.*

Among thoſe that ſuffered for Religion under Q. *Mary*, *Richard Gibſon*, a Gentleman, was one, who being Surety for a Debt, had laid long in the *Poultry Counter*, *London*. This Man, upon Suſpicion of holding amiſs in the Points of the Sacrament, and Authority of the Church, was required by the Biſhop to make a Declaration of his Mind in the Doctrin of the Sacrament, and to ſubſcribe it, in order to his Diſmiſſion. He therefore, the laſt Year, in the Month of *October*, drew it up warily in Words of Scripture, and ſubmitted himſelf to the Church in general Terms; *viz.*

## EMANUEL.

Fox's *MSS.*

‘ FOraſmuch as my long Impriſonment, as alſo the Cauſe of the
‘ ſame, is not hyd, therefore have I thought myſelf in Con-
‘ ſcience bownd, for the avoyding of Offence, to make it known,
‘ that as what I hold for an infallible and an undoubted Truth, I
‘ hold it not of Preſumption, nor yet of Men, neyther for that Men
‘ ſay ſo, and affirm it ſo to be, as is ſuppoſed, but of a pure and
‘ ſingle Conſcience before God and Man, as I am taught by the
‘ Word. By whoſe Power Men, and all Things that ever wer made,
‘ have their Being; and without whoſe Power no Man can ſpeak the
‘ Truth: And therefore wirhout it, muſt nedes be Lyers. And that
‘ it may appere that I ſo do, therfore thus I ſay:

‘ Becauſe our Savior Jeſus Chriſt at his laſt Supper took Bread,
‘ and when he had geven Thanks brake it, and gave it to his Diſci-
‘ ciples, and ſaid, *Take, Eat, this is my Body, which is geven for you:*
‘ And in like maner took the Cup, and gave it to his Diſciples, and
‘ ſaid, *This is my Bloud of the New Teſtament, which is ſhed for*

‘ *many:* and ſayd, *This do in Remembrance of me:* Therfore I do
‘ believe, that, as the Church is authorized by the Power of the
‘ Word to miniſter it, as they are taught by the ſame, ſo do I affirm,
‘ and believe as often, when and where I do receive it, that I
‘ do eat the Fleſh and drink the Blood of my Lord God and
‘ Saviour Jeſus Chriſt. And to this holy Catholick Church of
‘ Chriſt, I humbly ſubmit myſelf, promiſing therein to lyve to the
‘ uttermoſt of my Knowledge by the Grace of God, as it ſhall be-
‘ come a good Chriſtian Man; and here in this Realm, to lyve as
‘ it becometh a true Subject unto the King and Queen's Majeſty;
‘ and alſo to be obedient to all other their Majeſties Rulers and Offi-
‘ cers, and of them ſent: So far as I may lawfully be without Of-
‘ fence either to God or Man. If I may not be permitted ſo to lyve,
‘ I am fully reſolved, by the Grace of God, without reſiſtance, as I
‘ am tawght by the Word, with Patience to poſſeſs my Soul.

*By me*, Ric. Gybſon, 27. *of* Octob. *Anno Dom.* 1556.

Such general Submiſſions as theſe the Priſoners now and then would make, and ſometimes they eſcaped by them, when they had to deal with Eccleſiaſtical Officers diſpoſed to Mercy: But this Declaration of *Gybſon* would not now do. And beſides, he was ſuſpected of diſliking the Mas, diſowning the ſeven Sacraments, approving the *Engliſh* Service in King *Edward*'s Days, and for not coming to his Pariſh Church, nor bearing Tapers upon *Candlemas* Day, nor taking Aſhes upon *Aſhwedneſday*; for being againſt Confeſſion to a Prieſt, and ſuch like. Whereupon Biſhop *Boner* ſent Thirteen Articles to him to purge him, requiring a direct Anſwer thereunto. *Gybſon* was minded to ſubſcribe for the ſaving of his Life, but yet would have done it in a more wary Style, and in Expreſſions more qualified, for the better ſalving of his own Conſcience. So he drew up his Anſwer to the Articles in this manner following.

## EMANUEL.

Pſal. 55. B. *In God's Word will I rejoyce; in the Lord's Word will I comfort me.*

*Another Confeſſion of Gybſon.*

FIRST of all, I openly proteſt before God and Man, that I have both taught and believed, and do ſo think and believe, that the Faith, Religion and Service, uſed now in this Realm of *England*, of them which are in part of the Church of Chriſt, and Members of his Body, is good and laudable, and not againſt God's holy Word, but moſt agreeable unto the ſame: And eſpecially in the true Uſe of Baptiſme, Confirmation, Penance, the Supper of the Lord, (reverently called of the *Grecians*, *Euchariſtia*, and of the *Latinians*, *Gratiarum Actio*, and *Sacrificium Laudis*) Order, Matrimony and Unction. And do openly proteſt before God and Man, that I am contented in all things, to conform myſelf unto the ſame; as trew Subjects of this Realm have done, and do, without ony murmuring, grudging, or Scruple thereyn.

*Secondly*, 'I ſai, as there is nothing done by Man (as of Man) that cannot be amended, ſo I ſay, that the Service ſet forth in *England*, in the Time of K. *Edward* VI. was not, in all Points, ſo Godly and Catholic, but that, in ſome Things, it both ought, and might have well been mended. And I would to God, that it, which is now uſed within this Realm, were alſo Faultleſs. Then doutleſs it ſhould be no Occaſion of horrible Bloudſhed, as it is.

*Thirdly*, 'I ſay, thoughe I am, nether by the Law of God, nor yet by the Law of this Realme, under any Penaltie bound to ether Place or Tyme, to heare or learne any Thinges, whatſoever it be; thoughe it be ther and then never ſo well done: Yet, I ſay, that the holy Word of God doth teache all Men, not only when they are at Libertie, but alſo beynge Pryſoners, yf they may convenyently do it, to repaire to all Places, where they may do good to others; much more where they may do good to themſelves: And chiefly, if they ſo can, for the avoidynge of Offences. The which is all Mens part to avoid, if thei can; wher they are moſt reſiaunte, and continually dwellynge.

*Fourthly*, 'I ſay, as God hath geven no Churche, People, or Congregation, hie or low, or any Rulers thereof, Leave, Authorite or Power to do what ſeemeth them good in ther own Eyes; but hath ſtraitly commanded, and geven them in Charge, upon the payne of utter Deſtruction, both in this World, and in the World to come, to leave undone what as is commaunded; and further, to do, if Nede ſo require, what as may be to the Benefit, and edifying of them that are under ther Charge: Which, to do it, is the right God's Service, and his trewe Honour. All which holy Ordynaunces, Uſages and Ceremonyes, Thinges uſed and done by them, I knowledge myſelf, and all other inferiour Perſons, upon the like Payne of utter Deſtruction, to be bounde to obſerve and kepe: And in no wiſe them, or any of them, ſtubbornly to breake, or refuſe.

*Fifthly*, 'I ſay, a Preſte or Myniſter, in whoſe Lippes is ſure Knowledge, and in whoſe Mowthe is the Word of Truethe, over his Charge appointed hyme by the Ruler, hath Power by the Word, as Occaſion ſhall ſerve, to bynd and to loſe. And that this Charge ought, for Order ſake, and for avoydynge of Offences, to receave of hym what, as he ought, and may lawfully Myniſter unto them, without any ſtubborne Refuſal of the ſame.

*Sixthly*, 'I ſay, That all Men of what Degre, Dignite, Eſtate, or Calling ſoever they be, for an infallible Trueth, are to hold and beleve the holy Scriptures of God, geven to us by the Holy Ghoſt; which is his Wiſedome. And them to take as a ſure Rule to walk by to eternal Life. And alſo, that no inferior Perſon thorow wilful Boldneſs, may be ſo male-pert, as to reject, or hold as frivolous, any Determinations or Order made by the Holy Churche, not repugnaunt unto the ſame. And alſo that no maner Man follow or believe, after his own pryvate Will or Conſcience, contrarye to the Determynation and Order, and Doctryne of the ſame. For the Holy Ghoſt counteth him as a *Foole that is wiſe in his own Conceit*; and ſaith, *That Strypes are prepared for the Fool's Back*.

*Seventhly*, 'I ſay, that all Things do not chaunge of a preſiſe, ab-

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‘ ſolute Power, and mere Neceſſite; but that all Men, except ſuch,
‘ after Tranſgreſſion, as a juſt Reward for ther Synnes, are geven
‘ over into a lewd Mynd, according to the Knowledge they have
‘ receaved of God, have Power in Mynde; in that they know to
‘ will, and not to will.

‘ Agayne, I ſay, for that I am ignorant of many Things, which are
‘ allowed within this Realme of *England*; and eſpecially now uſed
‘ about the Chriſtenynge of Infants, therefore in them I will uſe Si-
‘ lence, till I be thereyn better inſtructed; leſt that in allowyng, or
‘ diſallowyng what I know not, I make myſelf to appear a Foole in
‘ myne own Judgment. I have not ſo learned with myne own Heart,
‘ to rejoyce myne Enemyes. But this, I ſay, as all the Ordynances
‘ of God are very good and very holy, ſo I ſay, that Baptyſme, when
‘ and whereſoever it is miniſtred, as the Holy Ghoſt doth teach, it
‘ is very good, and very holye, and cannot but be effectual.

*Ninthly*, ‘ For that I find them only to be Saynčts, the which,
‘ through Faith, are ſanctified in the Bloud of *Jeſus* Chriſt, by the
‘ Holy Ghoſt, and none other; and that as they are all Members of
‘ one Body, ſo have they nede of Help one of another: Therfore, I
‘ ſay, that Prayer unto, with and for Saynčts is good; and do not
‘ thynk it contrary to God’s Words, but agreeable to the ſame; and
‘ nedeful to be uſed, bicauſe, our Neceſſity requireth. And alſo, for
‘ that I find in other Places of the holy Servantes of God, what can-
‘ not be broken; as by the Example of *Lazarus*, and *Dyves*, after
‘ this Life, Hell to be the ymmediate Place of the Wicked, and Hea-
‘ ven to be the immediate Place of the Good. Therefore, I dare not
‘ but ſay, as the Holy Ghoſt doth teache; that the Good are in Hea-
‘ vyn, and the Wicked in Hell. This, notwithſtanding this I ſay, if
‘ there be a People departed, which are neither good nor bad;
‘ and ſo to be, are allowed of God, whereof as yet I am igno-
‘ rant, I proteſt then, I think them to abyde, till they be allowed
‘ before God, either as good or bad, in ſuch a Place as is neither
‘ good nor bad; ’till otherwiſe to be, they are allowed of God.
‘ What it is called (if ther be any ſuch Place) whether it be *Purgato-*
‘ *ry*, or not, I know not. And if be, Prayer for the Dead be Bene-
‘ ficial for any, then muſt be nedes profit theſe or none.

*Tenthly*, ‘ I ſay, for that no private Opynion, be it true or falſe, is
‘ the Cauſe of any Man’s Salvation, or Damnation, or any juſt Cauſe,
‘ but only an Occaſion for Men to be juſtified, or condemned
‘ therby;’ and though they therein dyed never ſo ſtoutly; there-
‘ fore I will no more condemne Frier *Barnes*, *Garet*, *Jearom*, *Rogers*,
‘ *Howper*, *Cardmaker*, *Latymer*, *Taylour*, *Bradford*, *Filpot*, *Ridley Cran-*
‘ *mer*, and ſuch like; the which of late have ſuffered, then I will ju-
‘ ſtify *Feverſton*, *Abell*, *Powel*, Friar *Foreſt*, *Moore*, *Fiſher*, the Monks of
‘ the *Charterhouſe*, and ſuch like, which before their Tyme alſo ſuf-
‘ fered. And for that all Men whatſoever they be, are utterly forbid
‘ the determinate Judgment of Salvation or Dampnation; becauſe it
‘ is the Office of God only, which therein will do according to his
‘ own Will or Pleaſure, otherwiſe than we know, or as we ſhall
‘ know: Therefore I ſay, as it ought not to be uſed among Men, ſo
‘ it ought not to be required of any Man. Wherefore if any Man

therein

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‘ therein will excede, I will exhort him, from henceforth in Charity,
‘ to excede therein. For this much of ſome of them I am able to ſay
‘ of mine own Knowledge, if they in their Tyme had byn gredy by
‘ Death to have ſuch allowed their Enemies; doubtleſs ſome of them
‘ that now ſuccede, had not bene alive to rejoyce, as they do. I
‘ would adviſe either Quality; or elſe, if it be poſſible, more Chari-
‘ ty: For it was never more needful.

*Eleventhly*, ‘ I ſay, as Faſting, Prayer and all Deeds of Charity,
‘ are the Ordynances of God, taught by the Teſtimony of his ho-
‘ ly Word; ſo, I ſay, they are not only lawful to be frequented,
‘ and uſed in Tymes and Places convenyent; but alſo ought of
‘ every Man, according to that he hath, to be frequented and uſed,
‘ as they are taught by the ſame. And alſo, I ſay, that for the In-
‘ ſyrmyties ſake, them which want, as well Knowledge, as Power
‘ to bridle and rule themſelves, the Rulers have full Power and
‘ Auctority to appoint both Days and Tymes of common Faſting
‘ and Prayer. So that they do it to the Edifying of their Church,
‘ and not to ſnare them withal.

*Twelfthly*, ‘ I ſay, that the Inſtitution of our Saviour Jeſus Chriſt
‘ is not an Idol, nor Abhomynation, but is a moſt bleſſed, comfor-
‘ table, and holy Ordynance, moſt thankfully to be frequented, and
‘ uſed of all his Church and People; and do evidently believe, that
‘ ſo often, when and where it is dewly myniſtred, as our Saviour
‘ Jeſus Chriſt did it for an Example; that then and there, by the
‘ Mynyſters, is trewly gyven the ſame Body and Bloud of our Sa-
‘ viour Jeſus Chriſt, that was crucified and ſhed for our Synns, and
‘ none other. And alſo, I ſay, it is no Idolatry nor Superſtition to
‘ recyve it, and to kepe the holy Ordynance of the ſame, nor to
‘ adore, nor worſhip. The ſame Chriſt ſitteth and reigneth Eternal
‘ God and King for ever. To whom be all Honour, Glory, Might,
‘ Rule and Power for ever and ever, World without Ende, *Amen*.

‘ *Thirteenthly*, I ſay, as the great and Honourable Authority and
‘ Power, and Authority of Rulers is not doubted of, and what they
‘ may lawfully do to undoubted Offenders, is not unknown: There-
‘ fore I will therein, with Reverence, uſe Silence. But, that I ſay,
‘ as no Ruler, of what Degree ſoever they be, may lawfully puniſh
‘ any for that which is not ſpoken, nor done: So ſay I, a Biſhop
‘ for his Office ſake much leſs may do it. If all Rulers, in all
‘ Caſes, be forbidden the Uſe of unlawful Rigour, as I am ſure they
‘ are, how can he excuſe himſelf of Fault, that uſe unlawful Ri-
‘ gour to any Man for the ſecrecy of his Conſcience?

Pſ. 139. Pſ. 140. *The Proud have laid a Snare for me, and ſpred a Net abrode with Cordes; yea, and ſet Trapps in my Way. But myne Eyes loke unto thee, O Lord, my God. For in thee is my Truſt. Oh! Caſt not out my Soul. Keep me from the Snare, which they have laid for me, and from the Trapps of wicked Doers. And let the ungodly fall into their own Nets together, until I be gone by theym.*

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*Temporizers.*

This Man, we ſee, by theſe wary Expreſſions, and ſmooth, ſeemingly complying Paragraphs, under the diſtinct, conteſted Articles, ſhewed, or rather hid what his true Thoughts of Religion were. And hence we may obſerve another ſort of Profeſſors of the Goſpel, (if we may call them ſo) who, under this cruel Government, endeavoured to ſave their Lives, by thus artificially concealing and keeping their Opinions to themſelves; and by an outward Conformity to the preſent Superſtitions, Errors and Corruptions. And there were a great many timorous Men and Women in theſe Perſecuting Days, that were feign thus to temporize, and ſhift to ſave their Lives, and ſalve their Conſciences, as well as they could.

*Another obſcure Confeſſion of* Gybſon.

But neither would this Confeſſion ſerve Biſhop *Boner*'s Turn: For he ſaw well enough through it, however obſcurely *Gybſon* had drawn it up to deceive him, and ſave his own Conſcience. That he therefore ſhould ſpeak fully home to the Purpoſe, and acknowledge divers Things, that the Biſhop laid to his Charge, he required him to give ſuch Anſwer to Thirteen Articles, as whereby he ſhould effectually accuſe himſelf. So *Gybſon* drew up another ſeeming Confeſſion cunningly worded, which if the Biſhop would be deceived by, he might. But he framed it ſo, that it might be underſtood, not as tho' he acknowledged what was contained in the Words, but that *Boner* would have him ſo to acknowledge. And the whole Writing he intimated to be falſe, by affixing two Verſes out of the *Pſalms*, one at the top of this Paper, and the other at the end of it. And this is a Copy of it.

*O ye Sons of Men, why will ye blaſpheme mine Honour? Why have ye ſuch Pleaſure in Vanity, and ſeek after Lyes?*

# ARTICLES

## *Given by the Biſhop of* London, *to be confeſſed or denyed by* Richard Gybſon, *in his Anſwer to be made thereunto, Yea or nay.*

I. FIRST, I have both thowght, beleved and ſpoken, and ſo do thynke, beleve and ſpeke, that the Fayth, Relygion, and Eccleſiaſtical Service, obſerved and uſed now in thys Realm of *England*, is good and laudable, and not agaynſt God's Commandments, or Word, eſpecially concerning the Maſs and the Seven Sacraments: Being contented in all thyngs to conform myſelf unto the ſame, as true Subjects of theſe Realms have don, and do, without any murmuring, grudging or ſcruple therin.

II. *Second*, I have likewyſe thought, beleved and ſpoken, that the *Engliſh* Servyce, ſet furth here in thys Realm of *England*, in the Time of K. *Edward* the Sixth, was in many Poynts ungodly and not Catholick: And therfore not to be received, continued, or uſed here in thys Realm.

III. *Thyrdly*, I have lykewyſe thought, ſpoken and beleved, that I am bounden, being at Lybertie, to come to my Paryſh Church, and to be preſent, and to hear Matins, Mas, and Even Song, with other Divine Service ſung and ſayd.

IV. *Fowrthly*, I have lykewyſe thowght, beleved and ſpoken, that I am bownden, being at Lybertie, to come to Proceſſion to my Paryſh Church upon Days and Tymes appoynted, and to go therin with others, ſyngyng or ſaying accuſtomed Prayers, and alſo to bear a Taper or a Candel upon *Candelmas Day*, and take Aſhes upon *Aſh-Wenſday*, bear Palme upon *Palmſunday*, crepe the Croſs upon Days and Tymes accuſtomed, to receyve and kyſs the Pax at Mas-tyme, to receyve Holy Bread and Holy Water; And fynally, to accept and allow all the Ordynances, Ceremonyes and Uſages of the Church, after the Maner and Faſhion as they are now uſed in thys Realm of *England*.

V. *Fyfthly*, I have lykewyſe thought, beleved and ſpoken, that I am bownd to confeſs my Sinns to a Prieſt, and to receyve Abſolution of them at his Hands, being God's Miniſter; and alſo to receyve of the Prieſt the Sacrament of the Altar, at Tymes accuſtomed, after the Form and Maner as is now uſed in the Church of *England*.

VI. *Sixthly*, I have lykewyſe thought, beleved and ſpoken in Matters of Religion and Fayth, and beleve I ought to give Credyt to the Determynation and common Order of the Catholick Church and See of *Rome*, and Members thereof, and not to follow or beleve after my private Will or Conſcyence, contrary to the ſayd Determynation and Order.

VII. *Seventhly*, I have lykewyſe thought, beleved and ſpoken, that all Things do not chance of a preciſe, abſolute Power, and mere Neceſſity, but that a Man hath by God's Grace a free Choyſe and Wyll in hys Doyngs.

VIII. *Eighthly*, I have lykewyſe thought, beleved and ſpoken, that the faſhionyng and maner of Chriſtenyng, here uſed in this Realm of *England*, is not againſt the Word, but agreable and conformable unto the ſame: and that one may be effectually Baptized, and therby ſaved, before he come to the Age of Diſcretion.

IX. *Ninthly*, I have lykewyſe thought, beleved and ſpoken, that Prayer to Saints, and Prayer for the Dead is not contrary to God's Word, but agreable to the ſame, and profitable: and that the Souls departed have a mean Place, commonly called *Purgatory*, and do not ſleep 'till the Day of Dome.

X. *Tenthly*, I have likewyſe thought, beleved and ſpoken, that ſuch as in the Time of K. *Henry* VIII. and in the Time of Q. *Mary* now, have bene condempned and burned for Hereſie, were Hereticks, Unfaithful, and no good Chriſten People: ſpecially Fryer *Barnes*, *Garret*, *Jerome*, *Frith*, *Rogers*, *Hoper*, *Cardmaker*, *Latymer*, *Tayler*, *Bradford*, *Philpot*, *Cranmer*, *Ridley*, and ſuch like. I have not liked, allowed, or approved any of their Opinions ſo condempned.

*Eleventhly*, I have likewiſe thought, believed and ſpoken, that Faſtyng and Prayer now uſed in the Church of *England*, and the appoynting of Days and Tymes for Faſtyng, and abſtayning from Fleſh upon Faſtyng Days, and ſpecially in the Tyme of Lent, is good and laudable, and not againſt God's Word. And therefore Perſons ought not at all Tymes to have Liberty to eat all kinds of Meat.

*Twelfthly*,

XII. *Twelfthly*, I have lykewyſe thought, believed and ſpoken, that the Sacrament of the Altar is not an Idol nor Abhomynation, but that in it is really, *&c.* the very Body and Blood in Subſtance of our Saviour Chriſt; and that it is no Idolatry or Superſtition to receyve and kepe the ſayd Sacrament, and alſo adore it, yea, and to lift it up at the Levation and Sacryng time.

XIII. *Thirteenthly*, I have likewiſe thought, believed and ſpoken, that a Perſon offending or treſpaſſing by Words, or otherwiſe in Matter of Religion, Belief and Faith, within any Biſhop's Dioceſs of this Realm, and being called for the ſame before the ſaid Biſhop, within whoſe Dioceſs he doth ſo offend or treſpaſs, though he were not there Originally born, is bound to make Anſwer thereunto, yea, upon his Oath, if he be by the ſaid Biſhop or Ordinary ſo required.

Pſalm 12. *O! that the Lord would root out all deceitful Lips, and the Tongue that ſpeaketh proud Things. Which ſay, our Tongue ſhould prevail: We are they that ought to ſpeak: Who is Lord over us?*

A little before this, as it ſeems, (upon Occaſion of his denying to be Confeſſed and Abſolved, in order to the receiving the Sacrament at *Eaſter* 1557, a Prieſt, againſt this Time, being provided for the Priſoners in the *Poultry Compter*, where *Gybſon* lay) Biſhop *Boner* objected and adminiſtred Nine Articles to him. He alſo, ſoon after in the Month of *April*, bantered the Biſhop by miniſtring Nine (that is juſt as many) Articles to him; and ſending him a ſecond Paper, conſiſting alſo of the ſame Number of Nine Articles, deſcribing what manner of Man a good Biſhop ought to be. By which he might ſee, how far ſhort himſelf fell of that Character.

Gybſon *ſends two Papers to* Boner.

The former Paper he began, according to his Cuſtom, with ſuitable Verſes out of the *Pſalms*, applicable enough to this proud Prelate, *Viz.*

## EMANUEL.

*When a Man is in Honour, and hath no Underſtanding, he is compared unto the brute Beaſts, and becometh like unto them. Wherefore, O ye Judges of the Earth, be ye Learned, and ye Rulers, ſerve the Lord with Fear, and rejoyce before him with Reverence. Embrace Righteouſneſs and Judgment. Accept not the Perſons of the Ungodly; leſt the Lord be angry, and ſo ye periſh from the right Way.*

Fox's *Acts: Firſt Edit.* Pſal. 49. Pſ. 2. Pſ. 8.

Then follow the Paper of Articles thus intitled,

## ARTICLES *proponed by* Richard Gybſon, *unto* Edmund Boner, *Biſhop of* London: *By him to be Anſwered by* Yea *or* Nay, *or elſe to ſay*, He cannot tell.

Of theſe Articles I ſhall only ſhew the Contents, becauſe they are already in Print in the *Acts* and *Monuments*.

Gybſon's *Articles propoſed to* Boner. P. 1839.

I. Whether the Scriptures are available Doctrine to make Men learned unto Salvation, without the Help of any other Doctrine?

II. What is Authority, and from whence it comes, to whom it pertaineth, and to what End it tendeth?

III. Whether the Word of God, as it is written, doth ſufficiently teach all Men, of whatſoever Calling, their lawful Duty in their Office? And, Whether every Man is bound upon Pain of Eternal Damnation, to do as they are hereby taught and commanded?

IV. Whether any Man, the Lord *Jeſus* except, is, or ſhall be Lord over Faith? And by what Authority any Man may uſe Lordſhip or Power over any Man for Faith's ſake?

V. By what Lawful Authority any Man may be ſo bold as to change the Ordinances of God, or any of them?

VI. By what evident Token *Antichriſt*, in his Miniſters, may be known? ſeeing it is written, *Satan ſhall change himſelf into an Angel of Light, and his Miniſters faſhion themſelves as tho' they were the Miniſters of God*?

VII. What the Beaſt is, that maketh War with the Saints of God, and doth not only kill them, but will not ſuffer any to buy or ſell, but ſuch as worſhip the Image? Alſo, what the gorgeous and glittering Whore is, that ſitteth upon the Beaſt with a Cup of Gold in her Hand full of Abomination? With whom the Kings of the Earth have committed Fornication, and ſhe herſelf drunken with the Blood of the Saints?

VIII. Whether a King over all thoſe People that are born within his own Dominions, is Lawful, Supreme and Governour here upon Earth? And whether a King over all thoſe People lawfully may, and ought not otherwiſe to do, nor ſuffer otherwiſe to be done, than in his own Name and Power, to govern and rule without Exception? And whether a King, without Offence againſt God and his People, may give away, and not himſelf uſe, that Authority and Power given him of God? And whether any Subject, without Offence to God and the King, may do ought to his miniſhing, or derogation of the Supreme Prerogative Royal?

IX. Whether the holy written Law of God be given of God to all Men of whatſoever Dignity, State or Calling, as well thereby to govern all their Dominions and their People therein inhabiting, as themſelves? Or whether any Law or Laws not being made within a Dominion, whereas it or they be uſed, may be lawfully uſed, before they be by publick and common Conſent of the ſame Dominion or Country allowed? Theſe were Bones for the Biſhop to pick.

Gybſon's *Second Paper to* Boner.

The Second Paper ſent by *Gybſon* to Biſhop *Boner*, and is extant only in *Fox*'s Firſt Edition, began thus; with the Name of God, and a Verſe out of the *Pſalms*.

## EMANUEL.

*Aſcribe unto the Lord, O ye Mighty, Aſcribe unto the Lord Worſhip and Strength. Give the Lord the Honour of his Name, and Bow yourſelves to the holy Majeſty of the Lord.*

Pſal. 39.

### *What manner of Man a Biſhop ought to be, and the Duty of him in his Office, as the Holy Scriptures of God moſt truly do teach.*

IN General, ‘A Biſhop, as the Steward of God, muſt be blameleſs, the Husband of one Wife, and one that ruleth well his own Houſe, and that hath faithful Children in Subjection with all Reverence. And one that is Diligent, Prudent, Sober, Diſcreet, Righteous, Godly, Temperate, a keeper of Hoſpitality, not Stubborn, not Angry, not given to overmuch Wine, no Fighter, &c.

*What a Biſhop ought to be.* 1 Tim. 3 *a.* Tit. 1. *b.*

‘In Particular. I. ‘He may not be a Lord over the Faithful, of them that are committed unto his Charge; neither may he uſe any Lordſhip over them for the ſame; but muſt become as one of them, that through his Humbleneſs, he may win the more to well-doing.

2 Cor. 1 *e.* 1 Pet. 5. *a.*

II. ‘Neither may he be ſo bold as to ſpeak any other Thing, to make any Man obedient to the ſame, than he himſelf hath learned of Chriſt.

Rom. 15. *d.*

III. ‘Neither may he do, or teach any thing to tangle or ſnare any Man withal.

1 Cor. 7. *f.*

IV. ‘He may not walk in Craftineſs, neither uſe the Cloke of unhoneſty, neither handle the Word of God deceitfully, neither chop nor change with the ſame, &c.

2 Cor. 13. *e.* 2 Cor. 4. *a.*

V. ‘He may not reject the Weak in Faith, in diſputing and troubling their Conſcience, but muſt bear their Frailty; and in the Spirit of Meekneſs, muſt be ready to help him that is overtaken with any Fault, &c.

Rom. 14. *a.* Rom. 15. *a,* Gal. 6 *a.*

VI. ‘He not only lawfully may, but alſo ought, by virtue of his Office, to preach the Word ſincerely, to Miniſter, ſo as no Man may be able to reprove him, and to expel, put out or to excommunicate from among the Remnants of his Charge, all open, willful Malefactors: And yet to fare fair with all Men, and not to be rigorous; becauſe his Office is given him to Edify, and not to Deſtroy.

1 Cor. 9. *e.* 1 Tim. 3. *b.* 1 Cor. 5. *b* 2 Theſ. 3. *b.* 2 Cor. 5. *b.* 2 Cor. 10. *c.* 2 Cor. 13. *c.*

VII. ‘And he not only lawfully may, but alſo ought, by the virtue of his Office, of virtuous able Men, well known, and of honeſt Report within his Charge, to appoint ſufficient Number, to help him in diſcharge thereof.

Act. 6. *a.*

VIII. ‘And he in no caſe, by Violence, may compel any Man to be of his Church or Fellowſhip, or to be Partaker of any thing that is done therein.

Joh. 4. *e.* Gal 1. *c.* 2 Tim. 4 *c.*

IX. ‘And for his due Adminiſtration, as one worthy of double Honour, he may not only receive of his Charge what is Neceſſary,

2 Theſ. 3. *e.* 1 Tim. 5. *d.* Rom. 15 *f.*

*ANNO* 1557. ‘ but alſo ought of them, as of Duty, without Requeſts, if need re‘ quire, to be provided of the ſame.

And then he concludes, ‘ If the Biſhop of *London* be ſuch a man‘ ner of Man, as theſe Scriptures do teach, and hath done, and dai‘ ly doth his Duty therein, as he is taught by the ſame, as of Duty ‘ he ought to do; then doubtleſs, as he is a meet and worthy Man ‘ for his Office, ſo am I worthy of the Puniſhment I have; yea, if it ‘ were more. But if it be otherwiſe, as wherein for the tender Mer‘ cy of Chriſt Jeſu, I moſt humbly require righteous Judgment: ‘ Then, as I have unworthily ſuſtained long Puniſhment, ſo is he not ‘ only moſt unworthy of his Office, but alſo hath moſt worthily de‘ ſerved to be recompenced Bloud for Bloud, as Equity requireth.

Pſal. 84. *I will hearken what the Lord God will ſay. For he ſhall ſpeak Peace unto his People, that they turn not themſelves unto Fooliſhneſs,*

This 6 of
*April.* 1557.

By me *Richard Gybſon.*

Gibſon's *laſt Examinations.* This whole Summer he continued in Priſon, and in *November* his Buſineſs came on again: For the Biſhop, teazed with him and his Writings, ſent for him, intending to make a ſpeedy End with him. He offered an Oath to him, to ſwear to ſuch Interrogatories as ſhould be put to him: Which he would not take, ſaying ſtoutly, the Biſhop was not his Ordinary, and had therefore nothing to do with him. But *Boner* procured ſeveral Perſons, upon Oath, to give in their Teſtimonies concerning him; ſuch as belonged to the *Compter* where *Gibſon* lay. Some of which ſaid, They never knew otherwiſe than well by him both in Word and Deed. But ſome of them ſaid, That he had not, in two Years, been confeſt to a Prieſt, nor in that ſpace had received the Sacrament. Which when it was objected to him, he freely acknowledged it to be true, and gave God Thanks that he had ſo done. He was ſundry Times brought into Examinations. Once *John*, Biſhop of *Winton* preſent, ſaid, *It was no Pity to burn an Heretick.* To which *Gibſon* replyed, *That it was not requiſite nor lawful to burn Men as Heretics.* The ſaid Biſhop told him, *He would not talk with him, becauſe he was an Heretic and Excommunicate. Gibſon* told him again undauntedly, *Tours and other Biſhops Curſes be Bleſſings to me.* At another Examination, much Conference happened betwixt him and Dr. *Darbiſhire*, the Biſhop of *London*'s Chancellor. Another time he appeared at *Juſtice Hall* before the Biſhop and divers Juſtices, as though he were ſome Criminal in Law. And laſt of all at the Conſiſtory: Where Biſhop *Boner* having read the Sentence againſt him, admoniſhed him to remember himſelf and ſave his Soul. But *Gibſon* called this Talk of the Biſhop *Babbling*, and deſired to hear no more of it. And then proteſted, that he was contrary, and an Enemy to them all in his Mind and Opinion, tho' he had aforetime kept it ſecret for fear of the Law. And added, *Bleſſed am I, that am Curſed at your Hands. We have nothing now for Law, but* Thus will I. *Is burnt.* *For as the Biſhop ſaith, So muſt it be.* He valiantly underwent the cruel Death of burning, in the Month of *November*, with two more in *Smithfield*, named *Halingdale* and *Sparrow*.

ANNO 1557.

His Character.

By all the fore-going Relations we may note the Boldneſs and great Abilities of this Man. For as he was a perſonable, ſtout and comely Man of Body, ſo he was of vigour and activity of Mind too.

This and many other Excellent Men did the Biſhop of *London* bring to their Ends.

## CHAP. LIII.

### *The Perſecution hot ſtill.* Ralph Allerton *Martyr. Dr.* Weſton *Dean of* Windſor, *under Diſpleaſure.*

*The Perſecution increaſeth;*

FOR the Heat of the Perſecution abated not at all (as was hoped) by the Death of Biſhop *Gardiner*, that implacable bloody minded Man; but it rather increaſed, that bloody Butcher *Boner* being left behind him, and bloody Counſels generally over-ruling now at the Council Board. For this Year they were burnt together in one Fire, in good round Numbers. As Six at *Canterbury*. After that, Five at *Smithfield*. Then Seven at *Maidſtone*. Seven more at *Canterbury*. Then Ten at *Lewis*. Ten more at *Colcheſter*. But notwithſtanding all this Rage and Madneſs exerciſed towards the Profeſſors, their Numbers ſeemed not to leſſen, but to encreaſe the more. And at the latter End of this Year, they did more boldly than before, exerciſe their Religion, and make an open Profeſſion of it. Particularly in the Pariſh of *Much Bently* in *Eſſex*, where *Boner* was Patron, one *Thomas Ty* the Prieſt and Commiſſary, writ the Biſhop word, 'That 'they were never ſo bold ſince the King and Queen's Reign: That 'they did not only abſent themſelves from the Church, but did daily allure many others away from the ſame, which before did ſhew 'Signs and Tokens of Obedience. That they aſſembled upon the 'Lord's Days in time of Service, ſometimes in one Houſe, and ſometimes in another, and there kept their Schools of Hereſy, as he 'wrote. Nor did the Officers care to do what was enjoined them 'for Diſcovery. The Jurats ſaid, *The Commiſſion was out, and that 'they were diſcharged of their Oaths.* That the Queſt-Men in the Arch'deacon's Viſitation, alledged, That foraſmuch as the Two and twen'ty had been once preſented and ſent Home, they had no more to do 'with them.' Theſe Two and Twenty were ſent up to *Boner* from *Colcheſter* ſide, upon the Charge of Hereſy laid againſt them by the Commiſſioners; but, upon a ſlight Submiſſion, by means, as is ſaid, of Cardinal *Pole*, diſmiſſed and ſent Home again: But herein the Council, now in a good Mood, had the chief Hand. For one *Boſwel*, Secretary to Biſhop *Boner*, ſaid, *The Council ſent them not Home without good Conſideration.*

*And ſo do the Profeſſors, eſpecially in* Eſſex.

*Ty* wrote alſo, 'That at *Colcheſter*, (where but a little before, Ten 'had been burnt) the *Rebels*, as he called them, were ſtout. That the 'Pariſh Prieſts were hemmed at in the open Streets, and called *Knaves*: 'The Sacrament blaſphemed and reviled at in every Houſe, and Tavern:

Colcheſter, *how affected.*

'vern: Prayer and Faſting not regarded: Seditious Talk and Noiſe 'was riſe both in Town and Country, in as ample and large manner, as tho' there had been no Honourable Lords, and Commiſſioners ſent for the Reformation thereof.' This Information was writ *Decemb.* 18. This Letter provoked much, and ſet the Blood-hounds upon a new ſcent and ſearch after good Men and Women; and ended in the burning of Nine more in one Day in *Colcheſter*.

Ralph Allerton *Martyr.*

And which was to be remarked, the Friends and Relations of theſe *Eſſex*-Men impriſoned, inſted of exhorting them to comply, ſubſcribe and recant, and ſo ſave their own Lives, and reſtore themſelves to their Liberty; Wives and Children, did, on the contrary, earneſtly perſuade them to hold out, and that even to Death. A Letter of this nature I find written to one *Ralph*. Whom I conclude to be *Ralph Allerton*, that ſuffered Martyrdom with three *Eſſexians* more at *Iſlington* this Year, and lived at *Bentley* aforeſaid on *Colcheſter* ſide. He was a Taylor by Trade, as I conjecture by *Boner*'s often calling him *Pricklouſe*, according to his rude way of miſnaming ſuch as came before him: But having good Learning, did uſe to read the *Engliſh* Teſtament, and other good Books, and to pray with the well-diſpoſed Profeſſors, meeting together in Houſes and Woods, and ſometimes in Churches too. Which *Allerton* continued to do, till he was taken by the Lord *Darcy* in the Year 1556, and brought up to the Council, who ſent him to Biſhop *Boner*; when out of Fear he ſubſcribed, and made a Recantation at *Paul's* Croſs. But was exceedingly afflicted in his Mind in what he had done; and ſoon recovered and went on in the ſame Courſe he had done before, but with more Zeal and Conſtancy. Inſomuch that almoſt all the Iahabitants of thoſe Parts became Profeſſors. He, being taken again in the beginning of this Year by the Information of *Ty*, and ſome other ſworn Men, boldly ſtood to the Confeſſion of the Truth. And being in Priſon, he writ his Examinations, with ſome Letters with his own Blood inſtead of Ink; which are preſerved in *Fox*. During this laſt Impriſonment, a ſpiritual Brother named *Foſter*, and a Spiritual Siſter named *Tyms*, (the Wife of the one, and the Husband of the other dying in the Flames) wrote him the Letter aforeſaid, for his Confirmation, and it had its Effect; for he made a good Confeſſion and a reſolute End. This Letter, among other ſuch like Monuments I have preſerved in the *Catalogue*

No. LXIX.

*Several detected in* Eſſex.

Several other pious Men in the ſaid County of *Eſſex*, that preached and exhorted, and travelled about for the Benefit and Edification of the Profeſſors of the Goſpel in thoſe Parts, whom *Ty* alſo diſcovered to the Biſhop, were theſe, Mr. *Laurence* of *Barnhall*, *John Barry* his Servant, *John Jeffrey*, *Robert Co'es*, and *John Ledley*. Theſe two laſt named were great Concealers, and Harbourers of good Men; and reſorted to the *King's Bench* to the Priſoners there, about Matters of Religion. And they went over Sea to ſome of the Proteſtants in Exile, to carry Intelligence of the State of Religion at Home, and to propound certain Queſtions concerning Religion, and to know their Advice and Judgment. There were alſo theſe; *William Punt*, who wrote Books concerning ſome pious Confeſſors and Martyrs in theſe Days, their Doings, Sayings and Sufferings; and cauſed them to be Printed abroad, and brought over hither; and among the reſt, a

Book againſt the Errors of *Anabaptiſts*: *John Kemp*, a great Traveller into *Kent* for furthering Religion: *William Pulleyn*, alias *Smith*, *William* a *Scot*; theſe two travelled over to the Dutcheſs of *Suffolk*, having been her Chaplains: *Henry Hart*, he was the Principal of the *Free-will* Men; ſo they were termed by the Predeſtinators. This Man drew up Thirteen Articles to be obſerved among his Company; and there came none into their Brotherhood, excep the were ſworn.

Benſfield *an Informer.*

Beſides this *Ty* the Prieſt aforenamed, there was alſo among others, one *Denys Benfield*, of this County, a buſy Informer againſt the Goſpellers. Of this Man I find this Memorial written by *John Fox*, on the backſide of one of his Letters: *Denys Benfield ſtricken Black on one ſide, and Speechleſs.* This for *Eſſex*.

*Profeſſors in* London.

And in *London*, notwithſtanding all the Burning in *Smithfield*, during the three Years laſt paſt, yet great were the Numbers there, that profeſſed the Goſpel, encreaſing conſiderably, as it ſeemed, or at leaſt ſhewing themſelves more boldly towards the latter End of the Queen's Reign. A long Catalogue of their Names, procured by *Boner*'s Spies, his Chancellor *Darbiſhire* had gotten, and read them to one *Lyving* a Prieſt and Priſoner for the Goſpel; for this End and Purpoſe to make him acknowledge, how many of them he knew, that he might accuſe and bring others into a Snare. In the ſaid City they met frequently this Year, and the following, in great Numbers. And it was one of the Articles put to *Sympſon*, once a Taylor, now Deacon of a Congregation, and a Martyr; ‘That he and others had been at Aſſemblies and Conventicles, where there were conſiderable Numbers of People gathered together to hear the *Engliſh* Service ſet forth in K. *Edward*'s Reign, and to hear God's Word, and to have the Communion miniſtred.

*Dr.* Weſton; *Dean of* Windſor *under Diſpleaſure.* Cooper's *Chron.*

But to turn to ſome other Matters. *Weſtminſter* Church being laſt Year turned into a Monaſtery, conſiſting of an Abbot and Monks, when Dr. *Weſton*, the Dean, was required to reſign up the Church for that Uſe, and he to be removed to the Deanry of *Windſor*, he refuſed ſo to do: But being hereby under the Diſpleaſure of the Cardinal and the Biſhops, at laſt he did it unwillingly, moved thereunto by importunate Suit. He was a Man, that tho' he maintained the Church of *Rome*, yet he was no Friend to Monks and Religious Men. About this time at *Windſor* he was taken in Adultery. For which, the Cardinal deprived him of all his Spiritual Preferments. But he appealed to *Rome*, as dealt unjuſtly with, and would have fled out of the Realm, but was taken in the Way, and caſt into the *Tower* of *London*. And there remained till Q. *Elizabeth* was proclaimed; when he was delivered. But ſoon after fell ſick and died. It was the general Opinion, that if he had lived, he would, out of his Anger towards the Biſhops and Clergy of Queen *Mary*, have revealed a Purpoſe of Theirs, which was to have digged up the Body of King *Henry* at *Windſor*, and burned it for an Heretick.

*His Character.*

To ſpeak the Truth of him, he cannot be repreſented well to Poſterity, he was a mercinary Man. Being a Man of Boldneſs and of ſome Learning, much Uſe was made of him in the beginning of the Queen's Reign. He was appointed Prolocutor in the firſt Convocation. He was the Chief Commiſſioner ſent down to *Oxford*, when

*Cranmer*,

*ANNO 1557.*

*Cranmer*, *Ridley* and *Latymer* were to be baited; and there he domineered, and in the End cryed, *Victory*. As ſoon as that Jobb was done, away he comes to *London*; and was at the Execution of *Wyat*. Who, when he, upon the Scaffold, had cleared the Lady *Elizabeth*, and the Lord *Courtney* from having any Hand in his Buſineſs, (tho' before the Council upon hope of his Pardon, he had charged them to have been privy to it) *Weſton* ſtood up, and cryed to the People, not to believe him, and that he had confeſſed otherwiſe before the Council. This Officious Man had been a Month or two before upon the Scaffold with the Duke of *Suffolk*, being appointed, as he pretended, by the Queen, to be Ghoſtly Father to him, tho' the Duke thruſt him down once or twice, as he was going up the Stairs of the Scaffold along with him: And when the Duke had prayed all Men to forgive him, as he ſaid the Queen had, *Weſton* cryed with a loud Voice to the People, That her Majeſty had forgiven him. Whereupon ſeveral of the Standers by ſaid, *Such Forgiveneſs God ſend thee.*

## CHAP. LIV.

### *Apprehenſions of* Spain. Stafford*'s Rebellion. Matters in the* North.

*Earl of* Pembroke*'s Commiſſion.*

THE Earl of *Pembroke*, had like Commiſſion granted him now, as he had the laſt Year; which was to be Lieutenant and Captain General of the Queen's Army beyond Sea, for the Defence of *Calais*.

*The Fears of the* Spaniards.

The Government, by this time, became very uneaſy, not only in reſpect of the Bloodſhed for Religion, and the rigorous Inquiſitions made every where, but for the Domineering of the *Spaniards*, which was intolerable. The *Engliſh* were very much diſregarded, and the *Spaniards* ruled all; the Queen, half *Spaniſh* by Birth, and ſtill more ſo by Marriage, ſhewing them all Favour; hating the *Engliſh* and enriching the *Spaniard*, and ſending over her Treaſures to *Spaniards*. King *Philip* alſo had required Twelve of the ſtrongeſt Caſtles here in *England*; which were to be put into the Hands of Twelve Thouſand of the *Spaniſh* Soldiers to be ſent over againſt the time of his Coronation, as was found by certain Letters taken with *Spaniards* at *Deep*. This raiſed a great Apprehenſion in the Nation, that he intended to get this Realm to himſelf by a Conqueſt, and to reduce it under a Tyranny. That Nation alſo had carried themſelves here very diſobligingly to the *Engliſh*, and would ſay, that they would rather dwell among *Moors* and *Turks* than with *Engliſh* Men, who ſometimes would not bear their Inſolencies, and Oppreſſions without Reſiſtance.

*A Rebellion in the* North.

This, together with a Hope of reſtoring himſelf to the Dukedom of *Buckingham*, made *Thomas Stafford* of that Blood, in *April* arrive in *England* out of *France* with Forces, and poſſeſs himſelf of *Scarborough* Caſtle; giving out himſelf to be Governour and Protector of the Realms, intending to Depoſe Q. *Mary*, whom he called *The unright-*

*ful and unworthy Queen of* England, as forfeiting her Crown by Marriage with a Stranger, and for favouring and maintaining *Spaniards*, and putting Caſtles into their Hands, to the Deſtruction of the *Engliſh* Nation. *Stafford*, with his Party, (who were the Remainders of thoſe who made the Inſurrection the laſt Year) put forth his Proclamation. But the King and Queen, being greatly ſurprized herewith, *April* 30. Sent out a Proclamation againſt him and the other Traitors with him. And they were ſoon quelled by the Earl of *Weſtmorland*, and others in thoſe Parts. *Stafford* and four more were taken in *Scarborough* Caſtle *April* 28. and brought up to the *Tower:* And Twenty ſeven more that aſſiſted in that Exploit, were Priſoners in *York*. *May* 28. *Stafford* was beheaded on *Tower Hill*; and the next Day three of the Accomplices were executed at *Tyburn*, Viz. *Stretchley*, alias *Strelly*, alias *Stowel*, *Proctor* and *Bradford:* That *Bradford*, I ſuppoſe, who wrote a large and notable Letter, mentioned before, against the *Spaniards*. The Proclamation againſt *Stafford*, together with *Stafford*'s Declaration, and the Names of the Priſoners, may be found in the *Catalogue*.

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*Orders ſent into the* North *about the Traitors.*

Thoſe that were in *Stafford*'s Treaſon were, according to Letters from the King and Queen to the Council in the *North*, indicted of their Treaſonable Fact, and condemned there at *York* at a Seſſion of *Oyer* and *Terminer* and Goal Delivery, that began *May* the 17. And the Council appointed their Execution in ſuch convenient and requiſite Places, as well along the Sea-Coaſt as otherwiſe, as the Lord Preſident was commanded by thoſe Letters. A Schedule whereof he ſent to the Lords of the Council, ſhewing the Places where they had appointed Execution to be done, and the Diſpoſition of the 27 Perſons to die the Death of Traitors at thoſe Places, being all in *Yorkſhire*, Viz.

*Executions of Twenty ſeven in* Yorkſhire.

At *York*, *John Wilborne*, *Clement Tylled*, *John Cawſewel*, alias *Creſwel*, and *Robert Hunter*.

At *Scarborough*, *Tho. Spencer*, *John Adams*, *John Watſon* a Scot, *John Lewis*.

At *Hull*, *John Brown*, *Owen Jones*.

At *Beverly*, *Hary Gardiner*, *John Thomas*.

At *Whitby*, *Thomas Warren*, or *Warden*, and *John Donning*, Scot.

At *Maldon*, *William Palmer*, *Jon Montfurth*, Scot.

At *Flamborow*. *Syley*, *Thomas Wilkinſon*.

At *Byrlyngton*, *John Wallys*.

At *Audborow*, *Anthony Perrival*.

At *Horneſey*, *William Williamſon*.

At *Paul* in *Holderneſs*, *Roger Thomas*.

At *Haſſyl*, *Roger Reynolds*.

At *Hallyfax*, *Lawrence Alſop*.

At *Doncaſter*, *Thomas Jordan*.

At *Howden*, *John Grey*, Scot.

At *Wakefield*, *Robert Hawgate*, Scot.

All theſe executed for entring into *Scarborow Caſtle*.

*Stafford and ſome others ſent up.*

The Chief of theſe Traitors, who were *Stafford*, *John Proctor*, alias *Williamſon*, *Stowel*, *Saunders*, and *Griſſel*, a *French* Man, were ſent up by the L. Preſident according to the King and Queen's Commandment, together with their ſeveral Indictments, and the Examinations alſo of ſuch of the Traitors as ſeemed material for any of them that were already ſent up.

*They will not confeſs any Foreign Aid.*

The Privy Council had ſent the Council in the *North* Inſtructions, when they, which they appointed to be Arraigned there, were tryed, that they ſhould diligently examine them, what Foreign or *Engliſh* Aids or Succours were to have aſſiſted, or joyned with them. But none ſuch they would acknowledge, or be known of; but ſaid, *That if any ſuch were,* Stafford, *and the reſt carried up to* London, *each knew thereof.* In fine, here was a round Execution: For of Thirty five Perſons concerned in this Plot, but two obtained Pardon, *Viz. Saunders* and a *French* Man; all the reſt died the Death of Traitors.

*Things look gloomy in the* North.

Things now lookt very gloomy upon *England*, and eſpecially in the *North* Parts, where this Plot was executed, and where continual Diſturbances were, partly between *Scots* and *Engliſh*, and partly between *Engliſh* and *Engliſh*. So that in all haſte, Muſters were commanded there to be taken, and Soldiers to be raiſed.

*Feuds in the* North.

For (to come to Particulars) there were terrible Feuds between Family and Family in the Parts bordering upon *Scotland*. Inſomuch that People went abroad in Danger of their Lives, and were fain to go Armed, and in conſiderable Parties together. Such Feuds were between the *Carrs* of the *Scotch* Race and the *Herons*, and other *Engliſh*. And when theſe Parties met, they fought ſometimes moſt deſperately together. So it happened in the beginning of *April* at *Ford*; where, upon an Affray, *Robert Barrow*, Maior of *Barwick*, and *Giles Heron*, Treaſurer of *Barwick* were cruelly ſlain. The Maior had ſuch Mortal Wounds that he never ſpake more. The Treaſurer had fifteen bloody Wounds given him. Some of the Offenders were in *Scotland*, at one *Robert Carr*'s Houſe, Lord of *Graydon*; and had with them the Treaſurer's Head and his Dagger. Which occaſioned, that at the Seſſions in *April* at *Morpeth*, before the Adjournment of the ſame, came in preſence, Sir *John Forſter*, Kt. *George Heron* of *Chipches*, and *Nicolas Darmington* of *Wharnely* Eſquires, with a Band of Men to the Number of two hundred and Fifty, in forcible and war-like Array of Armour and Weapon, contrary to the Proviſion and Order of ſundry Statutes and Antient Laws of the Realm againſt ſuch Behaviour, expreſly provided and eſtabliſhed. In excuſe whereof, the ſaid Gentlemen openly acknowledged their ſaid Apparel and Armour was not to offend the Laws, and that the ſame notwithſtanding, they durſt not otherwiſe come to the ſaid Seſſions, for Fear of bodily Hurt and Danger of ſuch Enemies, as they alledged it was not unknown they had. This the Juſtices of the Peace certified to the Lord Warden, Sir *Robert Ellerker* High Sheriff, and ſome others: ſignifying withal, that they had ſuſpended the Conſideration of that Matter till the Time of the ſaid Seſſions appointed at *Newcaſtle*; and had made Proclamation, that all obedient Subjects ſhould forbear the like Misbehaviour; and from thenceforth in that Point, obſerve the Laws and Statutes according to their Duties. But the Parties whom theſe Gentlemen took to be their Enemies, (as the *Carrs*) or any for them, were not then ſeen nor heard of.

*Their Malice.*

Another way theſe *Feud-Men* ſhewed their Malice to one another, which, tho' not ſo mortal, yet Vexatious enough; when by Intereſt

tereſt with ſome of the Council in *York*, and by falſe Surmiſes, they would procure them to be ſent for up thither; a great Journey from their Dwellings, to put them to Expence and Trouble, and perhaps to do them, or theirs, Miſchief in their Abſence from Home. This, the Lord *Dacre*, Warden of the *Weſt* Marches, adviſed the Lord Preſident of that Council of, in *July* the laſt Year, and told him, how that there were divers in that County of *Cumberland*, that procured Letters miſſive againſt their Neighbours for Diſpleaſure and Malice, rather than for any juſt Cauſe. And prayed him for the Eaſe of poor Men, that they might be diſcharged of the ſame. Wherein he alſo offered himſelf to ſee them Ordered, as to Juſtice appertained.

*Matters in ill Terms between* England *and* Scotland.

The *Scots* alſo and *Engliſh* ſtood but in doubtful ſtate at this Time to each other: And to make themſelves look the more formidable to the *Engliſh*, they extolled much the *French* King's Power and Forces abroad in *Picardy* with himſelf; and with the Duke of *Guiſe* in *Piemont*; and his aiding the Pope in *Naples*. And that the *Great Turk* had mighty Armies ready. All which the *Scots* ſpake for the *French* King's Glory. But in Truth, notwithſtanding theſe Boaſts, the *French* King had received now a great Diſcomfit in *Italy*, as it was written to the Lord *Wharton* out of *Scotland*; wherein the Duke of *Nemours*, a young Man, but as Towardly as was in all *France*, was ſlain with Four and Twenty Gentlemen and Nobles of *France*; and 4000 Horſe and Foot, according to ſome, 5000 according to others, deſtroyed. The *Scotch* Queen mourned, and made a Dole. The Voice went, it was for the Cardinal of *Bourbon* lately deceaſed, who was nigh a Kin to her. But, it was thought, that ſhe rather mourned for the Death of the Noblemen, and the great overthrow of the *French* Part. The Duke of *Ferrara* was the Lieutenant General of the *French* King's Army in *Italy*, and the Duke of *Guiſe* Lieutenant in the others Abſence. The Duke of *Nemours* was the Chief Captain of the Horſemen. Monſieur *Doſe* the *French* Ambaſſador at the *Scotch* Court told Dr. *Huſſey* the *Engliſh* Meſſenger there, that this Duke was only wounded; that the Duke of *Alva* waxed ſtrong in the Field; that the Duke of *Guiſe* arrived in *Rome* in Peace, and that he was there received of the Pope with great gladneſs; that the Duke of *Ferrara* led the Army, and marched towards the Enemy. And this was the preſent ſtate of the *French*, upon whom the *Scots* ſo much leaned.

*Dr.* Huſſy *at the* Scotch *Court.*

Dr. *Laurence Huſſey*, by the Queen's Command, was now in *Scotland*: Who rode from *Edenburgh* to *Sterling*, *April* 5. in the Lady *Lenox*'s Cauſes. The ſaid Dr. *April* 12. wrote to the Lord *Wharton*, (whoſe Agent he was) that the Dowager complained much of the Rebels; that there was no Redreſs made on the Lord *Dacre*'s ſide. To which *Huſſey* was inſtructed what to ſay, from a Memorial given him by the ſaid Lord *Wharton*. But of him ſhe complained not at all. And Sir *Robert Carnegie* carried with him all that was paſt between the Commiſſioners, to declare to the Queen's Majeſty, that of the *Scots* Part all Juſtice had been done. And they lookt for War or Peace, as the King and Queen ſhould order Matters with him. The *Scots* now ſent out ſeven Ships upon ſome Exploit, which came to *Holy Iſland*: Three whereof were reported to be ſcattered from the reſt;

Carnegie *at the* Engliſh.

*Seven Ships ſent out by the* Scots.

reſt; but they were returned again for *Scotland* for new Victuals. And the *French* had lately ſent conſiderable Forces into *Scotland*.

*The King and Queen raiſe Men in the* North.

The King and Queen, in this mean time, were buſy in raiſing Soldiers, to be ready to oppoſe *Scotland*. Sir *George Bows*, Son of Sir *Robert Bows*, was ordered in *April*, to muſter and prepare all his Servants, Tenants and others under his Rule and Office; and all others as ſhould be willing to go with him. Which, accordingly as he wrote the Lord Preſident word, he had muſtered together, with his Friends; who all would be ready at the ſaid Preſidents Commandment willingly, to ſerve the King and Queen to the uttermoſt of their Powers. He ſent him alſo the Book of the ſaid Muſters, that he might underſtand the Number and Sort of his Men, to diſpoſe of them as he ſhould think fit for the Advancement of the King and Queen's Service. To the L. Preſident, who was L. Lieutenant of *Darbyſhire*, Letters came in *May*, with Order for an Hundred Men to be levied and taken in that County, furniſhed with Weapon and Harneſs, to ſerve with Captains, ſuch as were Gentlemen, Inheritors, or Heirs apparent, to have the Conduct of the ſame: And the ſame to be led towards the Borders againſt *Scotland*. And the ſame Number of Men was Ordered to be raiſed in *Nottinghamſhire*.

*A Difference between the L.* Wharton *and the Gentlemen of* Northumberland.

Great Diſturbances, continually almoſt, aroſe in the Parts of *England* near *Scotland*, being a kind of Boiſterous, Head-ſtrong, unquiet People. The Gentlemen of *Northumberlatd*, and the Lord *Wharton*, the Captain of *Barwick*, had now in *May* a falling out, about Muſters, as it ſeems, very unſeaſonably, conſidering the preſent Apprehenſions from the Neighbouring Nation. The King and Queen therefore, knowing of what bad Conſequence theſe Quarrels among *Engliſh* Men in the very Confines might be, ſent a Commiſſion to the Earl of *Weſtmoreland*, and the Biſhop of *Durham*, in time, to make up this Difference. Both which, for the appeaſing of theſe Matters, and other Diſorders alſo, repaired to *Newcaſtle*. And the King and Queen deſiring to know what was done by their Commiſſioners, in this Neceſſary Work, ſent to the Lord Preſident to underſtand of their Doings, which cauſed him to ſend to them for their Advertiſements in this Affair. And the King and Queen having commanded him, in reſpect of his Office as Preſident, and in that he had their Commiſſion of Lieutenancy, to take a Time with his Commodity, as his Health and Strength would ſerve, to repair to the Frontiers; (wherein thoſe two Lords were appointed to attend for that Purpoſe) The Earl therefore prayed them to ſignify unto him their Opinion, what Time they ſhould think moſt convenient for his Repair thither, that he might prepare himſelf in order thereafter, for the further Quiet, and to direct Orders to be taken in thoſe Matters.

*The Diligence of the Lord Preſident.*

It was ſoon after, that the diligent Earl ſeems to have Travelled from *York* to *Newcaſtle*. Where he took Order for the ſending five hundred Men to *Berwick*, and for the appointing of an Army of ſuch able Men, as had been, or might be muſtered within his Commiſſion, according to the King and Queens Letters, lately addreſt to him for that Purpoſe. This the ſaid Earl ſignified by his Letters dated, *May* 23. The Lords of the Council on the 27 Day, ſent their Letters to him, to let him know, that the King and Queen took his Diligence uſed in theſe Matters in acceptable Part, and willed them to give him their moſt hearty Thanks for the ſame. And whereas the ſaid Earl had let them know, that there were but very few Corſlets to be gotten in thoſe Parts, the Council therefore ſignified to him, that it was their Majeſties wiſh, that the greater Number, if poſſible might be furniſhed with that kind of Armour; yet ſeeing that could not ſo ſuddenly be brought to paſs, they would nevertheleſs, that he ſhould take ſuch Order, as at the leaſt wiſe ſo many being furniſhed with Corſlets as might be, the reſt might have ſome other kind of Armour, as they might beſt encounter with the *French* men that were in *Scotland*, who were not furniſhed with Corſlets, as their Majeſties in a former Letter gave his Lordſhip to underſtand at better length. He had alſo required Furniture of Bows and Arrows to be ſent thither. But this the Council thought very ſtrange; for beſide the Statute made for the maintenance of Shooting, which being put in Execution muſt have well enough ſerved to meet with this Lack, they ſaw not why that Part of the Realm, ſhould have had more need to be ſupplied of thoſe Things, than their Majeſties Subjects in other Places; who through the Realm did of themſelves provide for their ſufficient Furniture of this ſort of Artillery, acording to their Duties. And ſo they doubted not, but he would ſee that thoſe under his Rule ſhould do in Time as appertained; whereby they might be the better able to ſerve their Majeſties, and Defend themſelves and their Country, when Need ſhould require. And as touching the Supply of ſuch Ordnance and Munition as ſhould be thought Convenient to be ſent thither, they wrote to him, that they had already conſidered the Matter, and had taken ſuch Order with the ſame Maſter of the Ordnance, as the ſame ſhould be ſupplied, and ſent thither with as good ſpeed as might be. And whereas he mentioned the want of Victuals in thoſe Parts, they doubted not but his Lordſhip could well enough conſider, that the ſame was not fit to be ſupplied from them, eſpecially ſeeing their Majeſties were not certain, whether they ſhould have Occaſion to uſe their Army, that was to be put in readineſs there; the ſame being chiefly Prepared to Encounter ſuch Foreign Powers as might happen to invade the Realm that Way. In which Caſe all good Subjects were bound to do what they might for the Defence of themſelves and their Country, to the uttermoſt of their Power, both in providing themſelves of Victuals, and Furniture of other Neceſſaries according to their Duty. And even ſo they miſtruſted, not, but he would Cauſe their Majeſties Subjects there to ſee to the Supply of this Want, when Need ſhould require, with as good Fore-ſight as might be without Truſting to other Proviſion.

*Well accepted by the King and Queen.*

*The Councils Orders for Corſlets.*

*Bows and Arrows.*

*Ordinance.*

*Victuals.*

The Lord Preſident put the Council alſo in Mind of Money for the Furniture of the Army, when Need ſhould require. To which they anſwered, their Majeſties would cauſe ſuch Order to be taken, as the ſame ſhould be provided, and in a readineſs, when Need was. He deſired alſo that Letters might be written unto ſuch

*And Money.*

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Perſons as were named in a Schedule ſent unto them in his Letter. To which the Council anſwered, their Majeſties thought the ſame ſhould not Need. For that ſuch as were within his Lieutenancy, he might himſelf write unto, and command to be in a readineſs, according to the Order heretofore given him. And as for the Reſt that were in other Shires, the King and Queen intended to reſerve their Service to be employed otherwiſe, as Occaſion ſhould require. Laſtly, as to the appointing of the meaner Officers to ſerve in the Army, their Majeſties referred the naming of them unto his own Diſcretion; who being Lieutenant, and having Charge of the whole, might direct theſe and other like Things, as he ſhould by his Wiſdom think moſt convenient. This was writ from *Weſtminſter*, May, 27, And Signed by

*Nico. Ebor. Canc.* *Wincheſter.* *Pembroke.*
*Arundel.* *Anthony Mountague.* *Tho. Ely.* *Henry Jernegan.*
*Edward Haſtings.* *Jo. Bourne.*

*Things at* Berwick *in a miſerable State*

But notwithſtanding theſe Cares and Preparations, and the daily Expectations of the *French* and *Scots*, Things were ſtill but in a miſerable State, as to Military Matters in thoſe Parts: *Berwick* in great Need of Men. To which therefore five hundred Men were appointed to be ſent, for Defence of the ſame. But the Town alſo had Need of Necaſſaries, for Furniture of five hundred Men; and five hundred Workmen alſo to be appointed to be there. The was a Dearth of Victuals: The old Garriſon not paid for their half Year ended 14. *Febr.* laſt, and for this other half Year that would end *Aug.* the 16th. except Money delivered in Preſt by the late Treaſurer ſlain. Which would appear upon Declaration of his Accounts. There was no Treaſurer known; nor when the Soldiers ſhould be paid. And the Inhabitants of the Town, Victuallers, were not able to provide for the Soldiers and Workmen without ready Money. And the Victuallers and Purveyors copmlained for want of a Pay, called *Gower's Pay*: And thereby they grudged to take Men to Board upon Credit. All which the Lord *Wharton* Captain of *Berwick* Caſtle, wrote to the Earl of *Shrewsbury*, June the 3.

*The Earl of* Darby *to muſter* Cheſhire.

Now alſo the Earl of *Darby* had Letters from the ſaid Earl, Authorizing him to Muſter and Prepare the Inhabitants of the County of *Cheſter*, to be ready to repair unto the ſaid Earl, with his Servants and Tenants, and ſuch Force as he ſhould be able to make, to ſerve their Majeſties in ſuch Order and Place, as the Earl of *Shrewsbury* for the Time ſhould appoint.

*Things look more towards War with* Scotland.

*The Earl of* Weſtmerland *to the Earl of* Shrewsbury, *Ex Epiſt. Com. Salop.*

In the beginning of *July*, Things in *Scotland* lookt all towards War with *England*, (which had indeed very lately, openly proclaimed War with *France*.) Notwithſtanding in the mean time, Commiſſioners on both Sides, had been pretending fairly to accommodate Differences and Irruptions upon each other. Inſomuch that *July* the 9. the Earl of *Weſtmerland*, being then at *Carlile*; one of the Commiſſioners, wrote to the Lord Preſident in theſe Words: “ Theſe may “ advertiſe your Lordſhip, that before this Day I was never ſo far “ paſt all hope for Peace, and lookt ſo certianly for preſent War.

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“ For the Demeanor of *Scotland*, as well in their preparing for War, as in the hainous Attemptates, and grievous Injuries committed daily upon the Subjects of this Realm, and eſpecially upon the Eaſt and Middle Marches ſince our coming to *Carlile*, is ſo apparantly repugnant to the Talk and Communications of the Commiſſioners of the ſaid Realm, that I can no other do, but verily believe that they Mind no Truth, but to delay and trifle the Time with us, until they be prepared and ready, if they may, upon a ſudden to work ſome diſpleaſure unto this Realm; as by ſuch Intelligences as we have received this Day from the Lord *Dacre*, and alſo by the Lord *Wharton*'s Letter, with two Attemptates committed by the *Scots* upon the ſixth and ſeventh of this Month, ye may more at large underſtand. I have thought meet to give your Lordſhip Knowledge hereof, to the intent ye may make more haſte in ſending the 600 Horſemen, which your Lordſhip is, by the Kings and Queens Majeſties Letters, appointed to ſend to the Borders for the better Furniture of the ſame. For I would wiſh we were nothing behind with them, but as ready to withſtand their Malice, as I believe, for all their fair Speech, they are to attempt ſome Enterprize againſt us.

*Horſe and Archers appointed to be ready againſt a Day.*

Of which alſo the Court was ſo ſenſible, that Letters came not far from the beginning of *July*, to the Lord Preſident from the King and Queen and Council, to prepare 600 Horſemen and 400 Archers, to be in a readineſs againſt the firſt day of *Auguſt*; and alſo to put the whole force of the North Riding of *Yorkſhire* in ſuch perfect readineſs, as the ſame might encounter any mean Force of the Enemy, that ſhould invade the Frontiers with any Army.

*The* Scots *pretend Peace.*

Yet ſo cunningly did the *Scots* Commiſſioners even at this Time, and in the midſt of thoſe injurious Acts, carry themſelves, that the Earl of *Weſtmerland*, however perſwaded he was before the *Scots* hoſtile Intentions, yet now, the Conference being at an End about the middle of *July*, he conceived quite other Thoughts of them. For ſo he wrote in a ſecond Letter to the Earl of *Shrewsbury*; “ I truſt we ſhall have no preſent need thereof, [that is of an Army to be put in readineſs.] For in the End of our Conference with the Commiſſioners of *Scotland*, they ſeem very deſirous of Peace, and rather to covet the ſame than War. So that I believe we ſhall part very friendly upon *Thurſday* next. For yeſterday [that is *July* 13th.] we agreed upon this good Point, that if their Inſtructions and ours, which we look to have from both the Princes, as their Anſwers and Pleaſures to our Reſolutions agree not; yet we ſhall depart in Peace as we came hither; making Proclamation through all the Marches of both Realms, for the continuation of the Peace for two Months; and then to meet again upon the Eaſt Borders. And in the mean Time the Princes Pleaſure to be known; and the Wardens to be charged to take certain Care of the great Riders of either ſide,” to remain with them, for the better ſtay and continuance of the Peace.

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## CHAP. LV.

### *The Queen in diſtreſs for Money, makes Uſe of a Loan. She raiſes an extraordinary Guard. The* Scots *Aſſaults. The* Engliſh *worſt them.*

*The Queen borrows Money.*

AMIDST theſe Offenſive and Defenſive Wars with *France* and *Scotland*, that the Queen had pulled upon her Head, beſides the Fears and Conſpiracies at Home; ſhe was preſſed with want of Money. Which forced her towards the latter end of *July*, to ſend her Letters throughout the Nation for a Loan, to enable her to put herſelf in a poſture of Defence, and to reſiſt and quell her Enemies, whether her diſobedient Subjects, or others. To Sir *John Porte* in *Derbyſhire* ſhe ſent command, to borrow of eight Gentlemen in that County an 100*l.* a-piece, to be repayed at the Feaſt of *All Saints* next enſuing, or one Month after. And the ſaid Sir *John* to pay it into her Comptroller, Sir *Robert Rocheſter*. Theſe eight Gentlemen were, Sir *George Vernam*, Sir *Peter Fretchvyle*, Sir *William Candyſh*, *Thomas Babyngton*, Eſq; Sir *Henry Sacheveril*, *Richard Blackwall*, Eſq; Sir *George Pierpont*, *George Sowche*, Eſq. To all whom ſhe addreſſed her Privy Seals.

To her ſaid Receiver for *Derbyſhire*, ſhe wrot her Letter as followeth whereby may appear the Reaſons that urged her to this Courſe:

MARY *the Quene.*

*The Queen to Sir* John Porte *to receive the Loan in* Derbyſhire. *Epiſt. Comit.* Salop.

*Truſty and Well-beloved, we grete you well:*

‘AND wher we be preſently Occaſioned, for the better Defence
‘of our Realm, and meeting with ſuch Practices as have been,
‘and are daily Attempted by certain our unnatural Subjects, to de-
‘fray greater Sums of Money, than we can at this Time of ourſelves
‘without our great Hindrance well furniſh; like as we have for our
‘Relief herein appointed to take, by way of Loan, the Sum of an
‘100*l.* of each of the Perſons, whoſe Names be contained in a
‘Scedule here encloſed; and have for that Purpoſe addreſſed our
‘Letters of Privy Seal unto them; ſo for the Readineſs and Good-
‘will which we have always found in you to ſerve us, we have
‘appointed you to receive the ſaid Mony, and have willed the
‘ſame Perſons to pay the ſame unto your Hands, and to take your
‘Bill for the Receit thereof. Which together with our ſaid Let-
‘ters of Privy Seal, ſhall be unto them a ſufficient Warrant for the
‘Repayment of the ſaid Sum unto them at ſuch Days as we have
‘by our Letters foreſaid appointed.

‘We therefore require you to uſe all the Diligence you may
‘in the Receit of the ſaid Monies. Which when you ſhall have
‘gathered together, we require you to Cauſe to be ſafely con-
‘veyed to the Hand of our Truſty and right Well-beloved Counſellor,
‘Sir *Robert Rocheſter*, Kt. Comptroler of our Houſhold; who ſhall not
‘only give you Allowance of the Charges, which you ſhall have

‘ been at for the Receit thereof, but allow you a ſufficient Acquit-
‘ tance and Diſcharge for the ſame. Given under our Signet at our
‘ Manor of *Eltham*, the laſt Day of *July*, in the Third and Fourth
‘ Year of our Reign.

*Some refuſe.*

The foreſaid Gentlemen, by Appointment, met with Sir *John Porte* at *Darby*, except three, *Viz.* Sir *George Vernon*, Sir *William Candyſh*, and *George Zowch*. Nor did they come, when they were appointed a ſecond Meeting: Nor yet did they ſend: Which was a certain Sign they had no mind to lend. Whereat *Porte* ſent to the Earl of *Shrewſbury* for his Advice.

*Orders for the raiſing the Biſhoprick of* Durham.

Preparations for Defence againſt *Scotland*, are now more and more haſtening. The Lord *Wharton*, *July* 26. ſent to the Biſhop of *Durham* and the Earl of *Weſtmerland*, importing a Command given to the Lord Preſident; by Vertue of which, the ſaid Lord *Wharton* required to have the Power of the Biſhoprick, with fifteen Days Victuals, to be placed upon the Frontiers, until other Powers ſhould be ſent. And ſince this, the ſaid Lord Preſident ſent to the Biſhop to put the whole Force of the Biſhoprick in a full and perfect Readineſs, to repair to the Borders for Defence and Safety thereof, as they ſhould be commanded. Accordingly the Biſhop cauſed Proclamation to be made, that all Men ſhould be in a readineſs for Defence of the Borders, whenſoever they ſhould be called, either by burning of Beacons, Proclamations, or any other Ways, whenſoever the Enemy did invade the Realm with a Power. And further, he conſulted with the Chief of the Shire, and ſhewed them both their Lordſhips Letters. Who, well knowing the Antient Cuſtoms of the Country, anſwered, *That they were not bound, nor had been accuſtomed to lie in Garriſon, tarrying for the Enemies coming, when they ſhould invade. But whenſoever the Power of the Enemy did invade, then upon Warning given thereof, they would be ready in their moſt Defenſible Array, according to their moſt bounden Duties.* The Reſult was, that the Biſhop certified them, that upon their Lordſhips Advertiſement, whenſoever any Invaſion ſhould be made, he would warn all the Country to ſet forwards to the Borders with all ſpeed poſſible. This he writ from *Aukland*, *July* the 29th.

*The Biſhop refuſes to go till an actual Invaſion.*

This Anſwer gave ſome Diſturbance for the preſent. For tho’ the Earls of *Northumberland* and *Weſtmerland* had ſent to the Biſhop to the ſame Import that the Lord *Wharton* had done, yet he gave them the ſame Anſwer, *Viz.* That the Country denied to lie in Garriſon, to tarry the coming of the Enemy; but whenſoever the Enemy did, or ſhould invade, they would, upon Warning, be ready to go to repulſe him of their own Coſt. And accordingly the Biſhop ſaid, he ſhould look for Warning to ſet forward ſhortly. Of this the Earl of *Weſtmerland*, by a Letter dated *July* 31, from his Manor of *Kirkby Morſhed*, informed the Earl of *Shrewſbury*, and encloſed the Biſhop’s Letter to the Lord *Wharton* in his own. Certifying the ſaid Earl, that, in Truth, the Inhabitants of the Biſhoprick were bound to ſerve for Eight Days, whether the Realm were invaded or not. He wrote alſo to the Biſhop, adviſing him forthwith, to ſee the Men of the Biſhoprick to the Borders, according to the Warden’s Commandment,

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for divers Cauſes. What became of this Diſpute, ſo unſeaſonable at this Time, we find hereafter. For the Men of the Biſhoprick came not till the Day after the Engagement with the *Scots*, who had invaded.

*The Queen provides an extraordinary Guard.*

So that the Nation was now all in War, *France* before, and *Scotland* behind. That of *France* the Queen had drawn herſelf into out of Complaiſance to her Husband. And in *July*, King *Philip*, having engaged the Realm to break with *France*, and to aſſiſt him in his Wars againſt that Crown; away he goes over Sea. The Queen now takes care for the Defence of herſelf in *England*, chiefly againſt the *Scots*, who being mightily ſtrengthned from *France*, nothing leſs was expected, as we heard before, but a powerful Invaſion on the *North*. She alſo provided for her own Perſon an extraordinary Guard, and required ſeveral Gentlemen to attend her with a competent number of Men, as tho' ſhe intended Herſelf, to go into the Field, or feared her own Perſon. Thus ſhe ſent a Letter to Sir *Edward Dimock*, of *Lincolnſhire*, to put himſelf in Order, and to cauſe his Servants, Tenants and others under him to be muſtered; and to furniſh himſelf with Ten Horſemen, and an Hundred Foot well appointed. And with the ſame Numbers to be ready to attend upon her, at one Day's Warning, at any time after the 25th of *Auguſt*. Which Command of the Queen may be read in the *Catalogue*.

No. LXXIII.

*The* French *ſupply the* Scots.

As the *French* had aſſiſted the *Scots* with Men, ſo now in the beginning of *Auguſt* they ſent them Money. For a Shalop came into *Lyth* from that King with *French* Teſters and other Proviſions, as the Lord *Wharton*, by Intelligence out of *Scotland*, had learned. Many of theſe little Veſſels, called Shalops, were now paſſing and repaſſing between *France* and *Scotland*, and ſeemed to be like Fiſhermen; but they carried Letters, Ordnance, Munition, Mony and other Neceſſaries.

*The* Scots *prepare a Fleet.*

The *Scots* alſo had a Force by Sea as well as by Land. For they had prepared Men of War at *Lyth*, *Aberdeen*, *Dundee*, and other Places on their Coaſts. Certain Ships alſo that belonged to one *Wallis* and one *Copperſmith*, whether Merchants or Privateers, were now rigged at *Lyth*, to go forth for the War. They had alſo taken from the *Engliſh* ſeveral Prizes. As certain Ships belonging to *Aberdeen*, beſides eight Ships taken before, had now lately taken Five more. One whereof was above two Hundred Tun; which the Queen Dowager had ſent for, to have her for Service.

*The Enemy draws near* Barwick.

Now, in the beginning of *Auguſt*, the Power of the *French* and *Scots*, which was conſiderably great, drew near to *Barwick*, whoſe ſtrength was but Weak, and unequal to the Enemies; which the Lord *Wharton*, the Captain of *Barwick*, ſignified to the L. Preſident; and that the Inhabitants might not venture to the Bounds and Confines; which proved very incommodious to them, and would be to the Town, without ſome ſpeedy Remedy to repulſe their Force. The Earl of *Huntly* came the 1ſt of *Auguſt*, at Night, to *Langton*, from the Dowager at *Dunbar*: She ſaid ſhe would viſit *Aymoth* again ſhortly. The *Scots* daily made Incurſions, and prepared ſo to do, to deſtroy the Houſes and Corn, and thereby, the Fortreſſes, Towers and Holds were in Danger to be left deſtitute. And great Damage they did,

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whereby the Borders were much waſted. Of which notwithſtanding the L. Preſident was informed from time to time. But effectual Order was not taken from above: And the Corn that was ready to be gotten in, was in great Danger to be deſtroyed.

*They invade, but are repulſed.*

And, in fine, by all Intelligence the *Engliſh* could get; the Enemy was about ſome great Enterprize, to be done haſtily by the Light of the Moon that then ſhone. Wherefore on the *Engliſh* ſide the beſt Preparations were made that they could, and Mr. *Henry Percy*, a brave Gentleman, Brother to the Earl of *Northumberland*, repaired towards the Borders, and was at *Alnwick* Caſtle the laſt of *July*, with ſundry Gentlemen of *Northumberland*, and many other honeſt Men, who repaired unto him. With whom he continually, for four or five Days travelled, to put all Things into a good Poſture for Defence, in ſuch ſort, as they took but very little Reſt by Day or Night. On the 5th of *Auguſt*, by five in the Morning, the *Scots*, with all their Forces, invaded *England* on the *Eaſt* Marches: There were among them the L. *James*, and the L. *Robert*, two of the late *Scotch* King's Baſtard Sons, together with the L. *Hume* and many other of their Nobility, and all the Power they could make, minding to have taken the Caſtle of *Ford*, and burnt the ten Towns of *Glendale*. But upon the Oppoſition they met with from the *Engliſh*, who bravely acquitted themſelves, they gave way, and ſome of them were ſlain, and among the reſt *Daviſon*, one of their beſt Borderers. Mr. *Henry Percy* took this Opportunity to invade their Country, where he burnt ſixteen Towns, and carried off 280 Neat, and a Thouſand Sheep, and ſome Priſoners. The next Day, *Viz. Aug. 6.* came 600 Biſhoprick Men towards *Barwick*, to be placed according as the L. *Wharton*, Captain there, ſhould appoint. But Sir *Henry Percy*'s Letter to the Earl of *Shrewſbury*, and that of the Earl of *Northumberland*, the L. *Wharton*, Sir *James Crofts*, and Sir *John Clere* to the ſame, both dated the Day after the Fight, will repreſent this Occurrence more fully, which will be found in the *Catalogue*.

No. LXXIV. LXXV.

*Another Invaſion by the* Scots.

The *Scots* came down again upon the *Engliſh* Confines *Auguſt* 13. with better Succeſs. For the L. Lieutenant of *Scotland*, with other Perſons of great Quality, as the Earl *Huntley*, the Earl of *Sotherland*, the L. *James*, the L. *John*, the L. *Arſkin*, the L. *Somervile* L. *Fleming*, L. *Hume*, and Monſieur *Doſy*, the *French* Ambaſſador, entred into *England* near to *Barwick*. Where were arrived but the Night before the Earl of *Northumberland*, and Sir *Thomas Wharton*, with certain of the Horſemen and Foot, appointed by the Privy Council to have been under the Leading of the ſaid Sir *Thomas*, and conſidering they were coming to *Barwick*, and the Danger that the Country was in to be ſpoiled, they ſent forth Mr. *Henry Percy*, and other Gentlemen, and certain of the Horſemen, to let their Enterprize ſo much as might be. But the Enemy being very ſtrong, took ſuch Advantage, as the *Engliſh* loſt about an hundred Horſemen, and took about twenty *Scots*. Such were the Chances of War. The Lieutenant of *Scotland* continued, after this Succeſs, to lie upon the Borders within ſix Miles of *Barwick*, and the *French* Men within four Miles, with great Powers. Of this the Earl of *Northumberland*, Warden of the *Eaſt* and *Middle* Marches, L. *Wharton* Captain of the Town and Caſtle of *Barwick*,

*The Danger of* Barwick.

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Sir *Tho. Wharton*, and Sir *James Croft*, certified the L. Preſident by Letter, ſhewing him how it might hence appear, in what Danger that Town and Country ſtood. Which that he might be informed of, Sir *James Croft* was preſently diſpatched thence to him. And by him together with the ſaid Earl of *Northumberland*, and the L. *Wharton*, was the ſaid Sir *James*, in this Juncture, ſent up to the Queen, for to be directed in ſeveral Matters in this preſent Emergence.

**Croft** *ſent to Court for Directions.*

And on the 20th of *Auguſt*, the Queen gave a Memorial or Note of Anſwer, to thoſe Things that were propounded to her Council by Inſtructions to him given by the ſaid Noblemen. Which Inſtructions were to this Import: What the Queen and Council directed, ſhould be done for the preventing this preſent intended Invaſion: And if ſuch Invaſion were made, what Courſe ſhould then be taken.

Alſo, what to do for ſecuring the Cattel and the Corn from the Invaders. Likewiſe, what to do with Men raiſed in the Neighbouring Counties. Alſo, that in caſe of an Army to be raiſed to go againſt the *Scots*, what was to be done for Victuals. About the *Northumberland* Men to be placed in Garriſon; which they adviſed. About the Officers Wages. How far the L. Lieutenant's Power ſhould extend. Concerning the Payment of the *Eaſt* and *Middle* Marches. Concerning the Firſt, it was ordered that a ſtrong Garriſon ſhould be placed upon the Borders to prevent the Invaſion, if it could be. But in caſe of Invaſion, the ſaid Garriſon to impeach their Marching and other Attemptates. For the Second, That the People ſhould ſend their Cattle out of the way, and put their Corn in Places of Safety. For the Third, That the Earl of *Darby* and others, ſhould ſee their Men ready to march upon Call. For the Fourth, That every Pariſh ſhould be induced to ſend Victuals for their own Men. Concerning the Fifth, That Order ſhould be given, That thoſe *Northumberland* Men ſhould be in the Garriſon on Horſeback, and to be in ſuch Places and Numbers, and others to be diſcharged for theſe to be put in their Rooms, according to the Diſcretion of the L. Lieutenant and Earl of *Northumberland*, and ſuch like. Which may be ſeen, at large, in the ſaid Memorial; to which the Queen's Name is ſet both at the Top and Bottom. No. LXXVI.

*Letters to the King to break with the* Scots.

By Letters of the latter End of *July* and beginning of *Auguſt*, the Council informed King *Philip* of the Treachery of the *Scots*, that had brought a great Army upon the *Engliſh*, even while they were treating about Peace; and what Preparations the *Engliſh* had made by Sea as well as Land againſt them: Praying the King, that ſeeing this was their Condition, in reſpect of *Scotland*, he would enter Hoſtility with that Kingdom, and deal with them and their Ships as Enemies, whenſoever they ſhould come to *Spain* or the *Low Countries*. To which the King, in a Letter dated the beginning of *Auguſt*, gave this *Anſwer*. 'That he underſtood all Things which the *Scots* had
'done, *ſuâ Naturali Perfidiâ, by a Perfidiouſneſs natural to them*, while
'they were treating of keeping Peace and Friendſhip, and how they
'had Decreed open War agaiſt *England*. He had alſo ſeen by the
'*Engliſh* Letters ſent to him, what Proviſions they had made upon
'the Matter, *Viz.* Of ſending Nine of the Queen's Ships coming
'home from *Iſleland* upon the *Scotch* Coaſt, and the reſt with the

‘ Navy on the *Weſt* Parts. Which Reſolution as very prudent, and
‘ done with ſo mature Counſel, was extraordinarily approved by him.
‘ That he, from that Day, ſhould repute the *Scots* Enemies for the
‘ ſame Cauſe as the *Engliſh* did, and would have them handled as
‘ ſuch. That he had commanded it to be writ into *Spain*, that from
‘ henceforth they ſhould be damaged, and their Ships and others
‘ belonging to them. But becauſe there were certain Treaties, Conventions
‘ and Pacts between the States of the *Low Countries*
‘ and the *Scots*, it was not yet decreed after what Manner it ſhould
‘ be done there. For thoſe Treaties were firſt to be examined, that
‘ a Form might be found, to be obſerved in the Declaration and
‘ Denunciation of War againſt them. And that this was now in doing
‘ by His [the King's] Commandment with the greateſt Diligence.
‘ And that an Ambaſſador ſhould be ſent to the *Scots* for this very
‘ Thing, who in the King's Name, and the States, ſhould diſpatch
‘ what was to be done. *The King added*, That it was there held for
‘ certain, that this *Scotch* War with *England*, was promulged againſt
‘ the Will of all the Governors and natural People of that Realm;
‘ and that therefore what the *Scots* ſhould determine and anſwer to
‘ his Ambaſſador, he would preſently ſignify to them [the Queen's
‘ Council.] And that if they ſhould not keep themſelves in their
‘ Duty, and within their own Bounds, and forthwith deſiſt from the
‘ War ſo unjuſtly waged againſt the *Engliſh*, all Care ſhould be taken,
‘ that on that ſide open War ſhould be made upon them, and
‘ to do them all the Damage that might be. And, in ſhort, that
‘ nothing ſhould be omitted by him, which he ſhould underſtand to
‘ be for the Profit, Conſervation and Utility of this Kingdom: Concluding,
‘ *Cum Res omnes illius* [Regni,] (*& veſtrûm omnium Fides &*
‘ *Amor promeretur*,) *charas admodum habeamus. Dat. in Civitate noſtra*
‘ Cameracenſi, VII. *Menſ. Auguſt.* MDLVII. Subſcribed,

*PHILIPPUS.*

*The Queen ſets forth a Fleet.*

As the Queen had made the beſt Preparations ſhe could on the ſudden by Land, ſo in the beginning of this Month of *Auguſt*, ſhe ſet forth a Fleet againſt her *Scotch* Enemies, to annoy them. On the 6th Day Sir *John Clere*, her Vice Admiral arrived at *Barwick*, where he and others concerned, conſulted together about the Marine Affairs. The Reſult was, That the Ships ſhould make a Show in the *Frith*, to give Terror to ſuch Pyrats as lay there. And thence to ſet courſe to *Bahomines*, and to waſte the *Iſeland*-Fleet. And therewith they conſidered, that the ſame Wind as ſhould lead the Pyrats out of the *Frith*, would ſerve alſo to lead the Queen's Ships to the Coaſt of *England*. But neither was the Queen ſucceſsful in this Fleet. Sir *John Clere*, the Vice Admiral, was in the Ship called the *New Bark*. There were ſeven of the Queen's Ships, beſide the *Mynion*; three Ships of the Town of *Newcaſtle*, and one *Oſwald Fenwick* of *Newcaſtle* brought a Ship of his own Adventure. In all Twelve. With this Navy, the Vice-Admiral entred an Iſland called *Kirkway* in *Orkney*, upon *Wedneſday Aug.* 11. and burnt Part of the Town of *Kirkway*: And ſo he and his Company went ſafe back to their Ships. And upon *Thurſday* the next

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next Morrow landed again, and burnt the other Part of the Town; entred the Church, and battered the Caſtle with five or ſix Pieces of Ordnance; but they could not prevail againſt it, and ſo returned to the Ships ſafely. Upon *Friday* the 13th, they entred again where they were before, intending to have taken the Biſhop's Houſe: They had ſix Pieces of Ordnance on Land with them for that Purpoſe. But the *Scots* now being Three Thouſand Men, as they eſteemed them, put the *Engliſh* to flight. Where Sir *John Clere* was drowned, and divers Captains and Soldiers were ſlain and drowned, to the Number of Ninety ſeven, four Pieces of Ordnance called *Sacres* were loſt. The Ships, and all others in them being ſafe, ſailed away Southwards. Three Captains were ſlain, namely the Captains of the *New Bark*, the *Henry*, and the *Bull*; the Captain of the *Solomon* drowned. The Captains of the *Tiger*, of the *Willoughby*, of the *Greyhound*, and the *Gabriel* ſaved. Theſe Tidings were ſent to the Court, *Auguſt* 22. by *John Southern* Captain of the *Gabriel*.

*Unſucceſsful.*

## CHAP. LVI.

### *The* Scots *purſue their Deſigns of Invaſion. The Preparation of the* Engliſh. *The* Scots *retreat without Action. The* Engliſh *burn and plunder.*

*The* Scots *reſolve upon an Invaſion.*

THE *Scots* ſtill purſue their Purpoſe of Invaſion. And in the very Beginning of the Month of *September*, their Army conſiſting of the greateſt Force they could make, was moving apace toward *England*. And Order was given by Proclamation and otherwiſe; that all the Subjects dwelling by *North Sowtray* ſhould march on Foot, unleſs he were a Nobleman, Knight, Manner [*i. e.* Owner] of good Lands, or Captain, who might ride, and none others: And all from *Sowtray* Southwards, with their *Weſt* Borderers, to be their Band of Hoſemen. They had three Thouſand Harquebutters (as the Eſpials ſent word) made forth of the Charges of the Borrough Towns in *Scotland*. At this Time they had a Conſultation at *Edenburgh*, where were preſent the Dowager, the Duke, the Earl of *Huntley*, and their Nobility. It was there reaſoned, that it would be a great Matter for their whole Realm, if the Army of *England* ſhould give them Battel; the Experience whereof they had felt before. The Dowager anſwered, *That there was much ſpoken of an Army to riſe in* England, *but upon her creditable Intelligence, ſhe would aſſure them all, that there was no Army towards: And if there were, the ſame was of no great Force; ſo as they might do their Purpoſe without Danger of* England. The ſame Day this Conſultation was held, at Night the Duke ſaid to ſome, that the Dowager and *Monſieur Docel*, the *French* Ambaſſador were fully determined to aſſail *Barwick*, and that he was never otherwiſe moved by the Dowager and *Docel*, but to aſſay that Piece. The Ordnance, Proviſion and Victuals came forward, and the Nobility of their Realm, and the Power they might make were in this Ar-

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my, and in their beſt Order Upon the Sixth or Seventh of *September* they intended to approach near *Twede*, and the next Day to fall upon their Purpoſe. The Report was, the Earl of *Huntley* had the Vaward, the Duke the Battel, and the Earl of *Caſſels*, and their Nobility of their *Weſt*, the Rereward.

*The Council advertiſed of it.*

The L. Lieutenant, *Sept.* 16. ſent the Council Word, what Advertiſements he had received concerning the *Scots* Preparations, and other Intelligence to that Effect, as Sir *James Croft* had procured out of *Scotland*. But, notwithſtanding all this, the Council ſeemed loth to be at the Charge of raiſing ſuch Forces as muſt neceſſarily be done to make a good Reſiſtance; becauſe it was not yet certain the *Scots* were coming down. Therefore the Council thought (as they ſignified back again) they ought to have ſuch good Eſpials in that Realm, as to know more certainty in this Affair: And that before any great Stir were made, the L. Preſident ſhould have certain Intelligence, both from the Earl of *Northumberland*, the L. *Wharton*, and other Officers on the Frontiers. And their Judgment was, that if he had good Eſpials upon the *Scotch* Actions, they could not ſo ſecretly aſſemble their Powers together, but that he might have Knowledge thereof time enough to meet with them. By ſuch good Eſpials, the Council added, it might be known, what Preparations they made, what their Numbers, how many Days Victuals they carried with them, and from Day to Day what their Doings were; and he might re-enforce the Borders, as their Doings ſhould give Cauſe; and as to his Wiſdom, it might ſtand beſt for the Queen's Service. The Council alſo adviſed, That he needed not to make a full Aſſembly of the Army, unleſs the *Scots* ſhould, with their main Strength, go about to invade the Realm. Which could not be kept ſo ſecret, but it ſhould come time enough to his Knowledge to provide for them, either by the whole, or ſuch Part of the Army, as he, by his Wiſdom, ſhould think moſt neceſſary.

The L. Preſident alſo ſent for Mony and Bows. In both which he had in like manner a dilatory Anſwer. But the Council's Letter in this important Emergence, lies to be read in the *Catalogue*. No.LXXVII.

*Crofts converſes with a* French *Man and a* Scot.

*Crofts* was an active crafty Man; who with Sir *Rafe Bulmer* of *Yorkſhire*, ſuch another, about this very juncture, got, by ſome Means or other, into Converſe with two Gentlemen of the adverſe Party, a *Scot* and a *French* Man: Where uſing free and open Coverſation together, (and perhaps that accompanied with liberal Drinking) they learned divers material Points relating to the *Scots* preſent deſigned Enterprize: Which *Crofts* ſoon got the L. Lieutenant acquainted with, and he the Queen and Council. She liked it well. And from the Council the ſaid L. Lieutenant was ordered to inſtruct them, that they ſhould continue this Acquaintance, and carry themſelves very frank with thoſe Gentlemen, and to endeavour from them, to bolt out more and more the *Scots* Intentions: And to make themſelves the leſs ſuſpected, ſhould proteſt to them, that this Communication is all of themſelves without any Order or Commiſſion.

*The Earl of* Darby *ſummoned with the Force of* Lancaſhire *and* Cheſhire.

The L. Lieutenant, to be nearer the *Scots*, was got as far *North*, as to North *Allerton*. Thence on *Septemb.* the 20th, he wrote to the Earl of *Darby*, L. Lieutenant of the Counties of *Cheſter* and *Lancaſter*,

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to let him know, that according to ſuch Advertiſements and Knowledge as he had, the *Scots* intended to have an Army of the Power of *Scotland* in a readineſs within two Days of *Michaelmas* Day, and therewith to invade, if not reſiſted. Therefore he required the ſaid Earl, with all the ſpeed he could, to come forward with the whole Force of *Lancaſhire* and *Cheſhire*; and that he would be with the ſame Force at *Newcaſtle* the 5th of *October*. The Earl of *Darby*, on the 22d. of *Septemb.* ſent Word to the ſaid L. Lieutenant, that he intended to ſet forward upon *Thurſday* the laſt of *September*, and to come forward with the beſt ſpeed he could: Lying the firſt Night at *Blackborne*, the ſecond at *Gisburn*, and the third at *Skipton*, or near thoſe Places. Truſting, his Lordſhip would have Conſideration to give Order for Payment of Coat and Conduct Mony, as had been accuſtomed in time paſt, remembring the ſimple and poor Eſtate of the Subject at that preſent: Who otherwiſe were likely to be in great Want.

*News of the* Scots *Army from the Lord* Wharton.

From the L. *Wharton* the L. Lieutenant was, *Sept.* 23. informed again, that the *Scotch* Army would be together near *Edenburgh* on *Michaelmas* Day, and had ſent to ſet forward three Shires preſently to their Borders, ſaying, *That the Army of this Realm would be on the Borders before theirs.* He ſignified alſo in the ſame Letter, that he had learned, the *Scots* grudged againſt this War, occaſioned by the *French:* That there were ſundry Noblemen in *Scotland*, who would have Peace with this Realm, as an Eſpial informed the ſaid Lord *Wharton*, and ſaid, *That if Device were made, they would treat thereon.*

*His Advice.*

Whereupon the ſaid Lord made this Judgment, that tho' this was told him upon Intelligence, not from any Authority or Power to Treat, yet he thought, that ſuch Practice might have been uſed, and that with Mony, ſo as at leaſt a Diſſenſion might have been ſown among them; whereupon their Force ſhould have been leſs. For Diviſion among themſelves had already letted great Enterprizes, which had been undertaken by the Dowager to have been done before this.

*Inſtructions to the Lord Lieutenant concerning* Scotland.

It being now known about *September* the 20, or ſooner, that the whole Army of the *Scots* was to be ready by the 2d of *October*, the Queen's Council haſtened to give careful Inſtructions to the Earl of *Shrewsbury* for the receiving of them, for the providing Ammunition, Bows, Mony and Victuals, and for the annoying of the Enemy, Ranſoming of Priſoners, wearing the Croſs for Diſtinction according to certain *Scots* Articles, and ſuch like. All which I had rather may be read from the Councils own Letter *Sept.* 24. to the ſaid Earl, who had the leading of the whole *Engliſh* Army.

No. lxxviii.

Wark *Caſtle in Danger.*

*Francis Slingsby* had the Care of the Caſtle of *Wark* in the Confines, which was in great Danger at this time: For it was but in an ill Condition. And ſo the ſaid *Slingsby* wrote to the Earl of *Shrewsbury*, That according to his Order, he had viewed the Caſtle, and found it not ſo well furniſhed, nor in ſuch Force to defend the Siege as he could wiſh it were. Notwithſtanding he would go about with all poſſible Diligence to help and amend, where it ſhould be moſt needful for the Defence thereof. But he promiſed however, notwithſtanding all Wants, he would defend it ſo long as his Life or his Power

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and Strength otherwiſe ſhould continue. This Letter of *Slingsby*'s bore Date *Septemb.* 29. On which Day I find the L. *Wharton* diſpatching away from *Barwick*, Ammunition to this Caſtle, and a Demy-Culvering of Braſs to *Norham*. For which he had demanded Carriage of the Biſhop of *Durham*.

*A mighty Army preparing in* Scotland.

And it was now high time this Preparation ſhould be made. For, as the ſaid Lord informed the L. Lieutenant, the Army of *Scotland* was gathering with ſuch Power, Ordnance and Proviſion, as he had not heard of the like in his Time.

*Earl of* Darby *brings the Men of* Cheſhire *and* Lancaſhire.

The Earl of *Darby* was now ſetting forward with his Men of both Counties. And theſe were his Captains, with the Numbers of the Men they led.

### *Captains in the County of* CHESTER.

| Captains. | Men. | Captains. | Men. |
|---|---|---|---|
| Sir *John Savage* | 200 | Sir *Rol Stanley*, with others | 100 |
| Sir *Will. Brereton* | 200 | Sir *Hugh Cholmley*, with others | 100 |
| Sir *John Warberton* — 150<br>Sir *Edw. Warren* — 150 | 300 | Sir *Edw. Fitton* | 100 |
| Sir *Thomas Holcroft* | 100 | Sir *John Lee* of *Booth*, and others | 100 |
| Sir *Thomas Venables* | 100 | *Rafe Dutton*, Eſq; and others | 100 |
| Sir *Lan. Smith* with others adjoined | 100 | *Richard Brooks* — 20<br>The Wards Tenants — 80 | 100 |
| Sir *Philip Egerton* with others with him | 100 | *Rob Tatton*, Eſq;<br>*John Lee* and others | 100 |
| Sir *John Dawne* | 100 | Sum Total | 2000 |
| Sir *Will. Davenport*, with others<br>*Robert Hyde*, of *Narbury*, Eſq; | 100 | | |

### *Captains in the County of* LANCASTER.

| Captains. | Men. | Captains. | Men. |
|---|---|---|---|
| Sir *Rich. Molineux* | 200 | Sir *William Ratcliff*, or his Son an Heir, who is an handſome Gentleman<br>Sir *Thom. Atherton* joyned with him | 100 |
| Sir *Tho. Gerard* | 200 | *Franc. Tonſtal* and others | 100 |
| Sir *Tho Talbot* | 200 | Sir *John Holcroft*, or his Son and Heir<br>*Richard Asſheton* of *Midd.* and others | 100 |
| Sir *Rich. Houghton*, becauſe he is not able to go himſelf, doth furniſh but | 100 | The reſt appointed in *Lancaſhire*, were of the Earl of *Darby*'s Retinue. | |
| Sir *Tho. Hesbeth* and others with him | 100 | | |
| Sir *Thomas Langton*<br>Sir *William Norriſſe* | 100 | | |

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*Remanded.*

But the Queen, dreading the exceſſive Charges of theſe Forces brought from *Cheſhire* and *Lancaſhire*, forbad the Earl of *Darby* to go forwards, and to ſtay his Forces at Home; minding, for the preſent, to reſiſt the *Scots* doings with a leſs Force, than the whole Army. And that notwithſtanding the L. Preſident's former Letter to him addreſſed. But yet to remain in a perfect readineſs to come forward hereafter, if Occaſion required upon any ſudden Warning. This good Husbandry in this eminent Danger, and Countermanding his Orders, certainly did not much pleaſe the ſaid L. Preſident.

*Intelligence from* Scotland

Now came this particular Account to him of the Proceeding of the Queen of *Scots*, ſent by ſome Spy, *Viz.* ‘That the Queen of *Scots* had
‘ her Army in Readineſs, and did intend to lay ſiege to *Wark*. That ſhe
‘ was coming to *Hume* Caſtle, where her Proviſions, *Viz.* Forty Tun of
‘ Wine, *&c.* were come already. That the Duke of *Chateller* was Lieutenant
‘ General of the whole Army. That the Earl of *Argyle* and the
‘ Earl of *Huntley*, with the whole Nobility of *Scotland* came this Journey.
‘ That the 2d of *October* they were to muſter upon *Fallayr* Moor,
‘ and that Night they would ſet forwards on their Journey to the Borders.
‘ That the Spiritual Men and the Burgeſſes of a certain Place,
‘ [*Edenburgh* I ſuppoſe] did find 5000, their Charges. He related where,
‘ and what quantity of Ordnance they had. That it was proclaimed
‘ in *Edenburgh* for Forty Days Victual. And that all the Nobility of
‘ *Scotland* were preſently at that City, ſave only the Earl of *Sunderland*,
‘ who lay at that time in *Jedburgh* with no great Company.’ Thus minded they were at preſent; but yet it was doubted with many, whether they ſhould agree to come forwards in their Journey, or not.

*Supplies brought to the Lord* Warden;

Thus, as there had been much Talk of the *Scots* Invaſion of *England*, ſo the Intelligence of their Entry into the ſaid Kingdom, and of their ſetting forwards, which came ſo hot in the beginning of *October*, ſomewhat ſlacked, partly through Diverſity of Opinions among themſelves, and partly through the foul Weather and riſing of the Waters. But now being ſlipped further into the Month of *October*, that is to the Eleventh Day, it was certainly affirmed that the whole Nobility of *Scotland* was come to the Frontiers, and were waiting for the Fall of the Waters, minded that Night to encamp about *Hawden Ridge*, near unto *Wark*: And ſo to bring their Ordnance over the *Tweed*. Hereupon, the L. Warden had aſſembled the Garriſon nearer together; which, with the Power of the Wardenry had lain ſcattered abroad in the Villages from *Morpeth* forwards; doubting, leſt lying together, they ſhould waſte the Country, and want Victuals.

*By the Lord* Talbot,

On the 11th Day, the Earl of *Shrewsbury*'s Son, the L. *Talbot*, who lay at *Alnwic*, ſet forward to the L. Warden with ſuch Power as the Earl ſent with him, and he ſent after him 600 Foot more, as a further Supply. And the Earl of *Weſtmerland*, notwithſtanding he had been ſore Diſeaſed with the *Gout* for four or five Days, with the reſt of his Horſemen to the number of 300, puposed to be at *Alnwic* the next Day, and ſo to repair to the L. Warden.

*And Sir* Leo. Dacre,

Alſo Sir *Leonard Dacre*, Son of the L. *Dacre*, came from the *Weſt* Marches with a number of the beſt Borderers there, unto the *Eaſt* Marches, for the Service of the King and Queen, with 250 of the beſt Men and Horſe of the *Weſt*. But when they lay hereabouts for ſome Days, and expected ſome Wages, Sir *Leonard* being called upon by them, repaired unto the Earl of *Northumberland*, to know his Pleaſure herein; either that his Men might receive Wages, or to be told what Way might be taken with the Creditors for Victuals and Horſe-meat. But the ſaid Earl ſurprized him, when he told him, that the Lord Preſident had taken Order, that they ſhould have no Wages. Which indeed was, but the effect of an Order from above, for ſparing of Mony. Hereupon Sir *Leonard* wrote to the L. Preſident, ſhewing him, 'That this would be a perpetual diſeſtimation of 'himſelf, who had led theſe Men; and aſſuring his Lordſhip, that 'there never was any that came from the *Weſt* Marches to the *Eaſt* as 'he did, neither Sir *Henry Wharton*, nor any other being charged with 'Men, but they had allowed both Coat Mony, Conduct Mony and 'Wages. The Men alſo declared with one Voice, that they never 'came but they had Wages, Charges and Conduct Mony, nor would 'they now do what was never done before. This Knight therefore 'urged to the ſaid L. Preſident, That he was his poor Kinſman, and 'was willing to ſerve with his Body, Heart and Purſe, and the rather 'under his Lordſhip, having the Government and Charge, than any 'other. And being but a young Man and beginner in Service, ſhould 'be glad to do for the Men that came with him, as others had done 'heretofore: And would be loth to loſe his poor Eſtimation that his 'Countrymen had in him.' Upon this Letter, and the Conſideration of the preſent Circumſtances, the L. Preſident ſent a Portion of Mony to Sir *Leonard Dacre* for his Men.

*And the Earl of* Weſtmerland, *and the Biſhoprick.*

The Earl af *Weſtmerland*, *Octob.* 13. came with his Men. The Biſhoprick Men were not above four Hundred, and there were no Horſemen. Whereas in former Time the Earl of *Shrewsbury* had ſeen the Biſhoprick ſerve at ſuch a Time with a Thouſand Men, that is, upon an Invaſion. But the ſaid Earl gave the Reaſon, ſaying, *That it would be ſo no more, ſo long as the Gentlemen and rich Farmers were ſuffered to tarry at Home, and a ſort of poor Creatures, and Men hired for Mony ſent forth, who had nothing to help themſelves withal.* This made him charge the Biſhoprick with Untowardneſs to ſerve, as was then well ſeen. But the Earl of *Weſtmerland*, by a Letter from *Haggerſton*, *October* 16, made his Complaint to the L. Preſident, that when he came thither with his Men, he found no kind of Proviſion, and not ſo much as Bread and Drink. Theſe Wants, no queſtion, did much diſguſt and diſcourage the Soldiery, and might have proved of bad Conſequence, had it come to the Puſh. The Lord Preſident was at hand with a Thouſand Men.

*The* Scots *Nobility break up from their intended Invaſion.*

But at length all this mighty Preparation in *Scotland* for invading *England* and taking of *Barwick*, blew over, as if ſome ſpecial Providence were concerned in it on the behalf of this Realm. For on the 17th of *Octob.* the *Scotch* Noblemen had Conſultation together, and finding the Weather moſt Contagious, the time of the Year for Armies not good, their Men running away, dying, and in Miſery, reſolved to ſend to the Dowager, that they would not continue together with that Power, and that ſhe ſhould thereunto truſt. And the next Day they determined to confer and Deviſe to furniſh their Frontiers for this Winter. The Meſſenger was ſent accordingly from the

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Nobles to her. And they the next Day, according as they appointed, to provide for their Frontiers; and the next Night, that is *Octob.* 19, they minded to retire and depart to their Countries. The Earl of *Huntley* was againſt their Opinion; and thereupon they were ſore offended with him, and ſaid, that he ſhould have no Rule of their Doings, and reſtrained his Liberty for that Day expreſly. For they ſaid, they could do nothing at this time to the Honour of their Realm. This, an Intelligence in *Scotland*, ſignified to the L. *Wharton*, who alſo certified, That on the 17th of this Month they brought over *Tweed* four Pieces of Ordnance; but in the paſſing over, two Men and eight Horſes were drowned. Of this Retreat of the *Scots*, the L. Preſident ſent word to the Privy Council with the Particulars. Which Letter may be found in the *Catalogue*. No. LXXIX

*Whereat the Queen Dowager takes on.*

The ſame Day that the Nobles of the *Scots* appointed to diſperſe the Army, the Duke, the Earls, *Huntley*, *Murton* and *Argyle* came to the Dowager and *Docye*, in *Kelſowe*. There the Dowager raged, and reprehended theſe Nobles for their Promiſe; which was to invade and annoy *England*. Their Determination to depart, and the Conſideration wherefore, theſe Lords alſo told her. And thereupon, Arguments grew great between them: Whereat ſhe expreſſed much Sorrow, and wept openly. *Docye* was in great Heavineſs too, and with high Words between them to this Effect, they departed. *Docye* wiſht himſelf in *France*. The Duke, with the others, paſſed to *Jedworth*, and kept the choſen Men on their Borders. The others in their Number paſſed to their Countries. Yet it was ſaid, that the Earl *Huntley* ſtanding with the Dowager's Opinion for War againſt *England*, the others asked him plainly, whether he would be a *Scots* Man, or a *French* Man. He, ſeeing therefore how they were bent, agreed to their Opinion. There was a Talk alſo now ariſen, that the Duke and the Nobles minded to reſtrain the Dowager of her Authority, and *Docel* of his great meddling in *Scotland*. It was ſaid Moreover, that they intended to Treat for Peace with *England* by *France*; and that the Duke would give fair Words to the Borderers, until he might ſee, what Way could be made with *England*.

*The* English *enter* Scotland.

The *Engliſh*, ſoon after this Retreat of the *Scots* revenged themſelves. For the Earl of *Northumberland* ſent his Brother *Henry Percy*, accompanied with Sir *John Forſter*, Mr. *Norton*, and other Gentlemen of the Country (who were very forward) to enter into *Scotland*, with the Gentlemen of the *Middle* Marches. In which Journey they burnt the Houſes and Corn of *Lynton*, and ſixteen Towns more, and won the Tower of *Lynton*, and ſlew therein the Laird's Son, and had there a good Spoil both of Horſe and Goods, and after burnt it. Sir *Andrew Car* and a great Party of *Tividale* came up unto them, and Skirmiſhed. In which Skirmiſh, was ſlain one *George Car* of *Hatton*, a notable Borderer and Evil Doer to this Realm, and divers their beſt Prickers, to the Number of Twelve, taken Priſoners. With which Doings, and a great Booty of Cattel, Horſe, Sheep and Houſhold-ſtuff, they returned Home ſafe without Loſs, ſave one Man hurt and taken.

*And burn and carry away.*

But

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*Negligence on the Borders.*

But notwithſtanding all theſe Warnings and Alarms from *Scotland*, ſtill the Diſcipline of the *Engliſh* Soldiery on the Borders, was ſtrangely neglected. And the Officers appointed by the King and Queen for *Barwick*, the Chief Bulwark againſt *Scotland*, were very negligent. Of which the L. *Wharton*, Governour of the Place, complained by a Letter writ in *November* to the L. Preſident, wherein he certified him, That there were theſe ordinary Officers of the Town, appointed by Letters Patents, A Captain, a Marſhal, a Chamberlain, a Porter, a Maſter of the Ordnance. Theſe with the Maior for the Year were Counſellors of the Town. Every one of them had a yearly Entertainment, and a certain number of Men allowed in Wages. The State of whom, at this preſent, was thus. *Tho. Cary* the Marſhal, was a good true Gentleman, and an old Servant. The Chamberlain Sir *Robert Elerker*, had diſcontinued from his Office and Charge ſithence the War began, and a long time before. The Treaſurer *Alan Bellingham* was alſo abſent. *John Selby* was the Porter. Who together with all the other Officers, had neither of them their Numbers in a readineſs to ſerve, as they ought to have been.

I have been the longer and more particular in this Part of Hiſtory, becauſe none of our Hiſtorians mention any thing at all of the preſent State of Affairs between *Scotland* and *England*, wherein the Queen and Council, and the *North* of *England* were now ſo much concerned.

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## CHAP. LVII.

### *The Queen makes War with* France. *The Cardinal's Counſel to the Queen in this Emergence.* Calais *loſt. The* Spaniard *the Occaſion thereof. A Parliament.*

HAVING thus ſeen the Succeſs of the Queen's War with her Neighbouring Kingdom of *Scotland*, where ſhe was only on the Defence, let us now conſider her War with *France*, a more Powerful Dominion: Where ſhe made the Aſſault, but to her Coſt.

*The* Engliſh *break with* France *by K.* Philip's *means.*

King *Philip*, who had been abſent abroad in *Flanders* a great while, in *March*, the latter end of the Year 1556, came into *England* for his own Ends. And the Queen and her Nobles conducted him through *London* with great Magnificence. Being here, he dealt with the Queen and Council to break with the Monarch of *France*, with whom he was fallen out, and to aſſiſt him with an Army of *Engliſh* to go over and annoy that Dominion. Which moſt fatal Counſel was taken, to the irreparable Loſs of *England*, *Calais* in this War being conquered. Tho' it were one of the Articles of this Marriage comprized in the Conditions by Act of Parliament, that the Realm ſhould not for his Cauſe enter into War with *France*; as Sir *Tho. Smith* in a Diſcourſe writes. The *Engliſh* Army made a brave ſhew, conſiſting of abundance of Nobility and Gentry, and headed by the Earl of *Pembroke* their General, and got themſelves Glory by a Victory at St. *Quintins*. The King ſtaid in *England* all the Spring to effect his Purpoſes here with the Queen and her Counſellors; and leaving divers Orders with them, in the Summer he departed. In this Expedition of the *Engliſh* againſt

*Lord Gray.*

againſt the *French*, among the reſt of the gallant Officers that were to go, the Earl of *Pembroke* the General appointed the L. *Gray*, a brave Captain, for one, late Captain of *Guiſnes*, who had there ſignalized himſelf againſt the *French*; but the Privy Council did not ſeem to approve of his going. And belike had ſome peculiar Suſpicions of him, of which they wrote to King *Philip*. And he accordingly writ to the Earl, to adviſe with himſelf whether it ſeemeth good to him, that the ſaid L. *Gray*, for the Cauſe which the Council ſignified, ſhould not rather tarry in the Place where he was. But the Earl was not of that Opinion, but that by all Means he muſt go with him to the King's Army, as it was appointed; and ſo it was done. And ſo King *Philip*, by Letter, informed the Council.

*The Queen wants Mony to carry on this War.*

The Queen was now full of Thought and Care to fulfil her Husband's Mind, and to gratify him in this dangerous Affair; tho' ſhe needed Mony greatly to pay her Debts. And this War would ingulph her into greater need of it; and a Parliament was therefore to be moved for a large Tax, which would not be very acceptable to them. She being minded therefore to lay Matters before her Privy Council, firſt conſulted with Cardinal *Pole*, taking his Advice, in what Method to put the Buſineſs ſhe was to propound before them that Afternoon, and required him to give it her in Writing.

*The Cardinal's Counſel to the Queen hereupon.*

So the Cardinal, with his own Hand, writ the Queen a Memorial, 'That ſhe ſhould put her Council in mind of what the King had given in charge at his Departure, to be executed by ſuch Lords as were to be employed againſt *France*: And that, by having it reduced into Articles, and put into Writing for their better taking notice of it. That particularly, according as the King ordered, all the Queen's Chief Counſellors ſhould be always preſent, and not be allowed to be abſent; ſpecially ſuch weighty Matters being now in hand, to be prepared for the Parliament, and the Time ſo ſhort before their ſitting. That the Queen ſhould know, what her Council determined about the proroguing the Parliament till towards *Candlemas*, or the Return of the King; or whether it were better not to prorogue it, conſidering the preſent Extremity for Mony, both for ſetting out Ships as well for the Emperor's Paſſage to *Spain*, as the King's Return; and for Payment of what was due to *Calais* and *Ireland*, and for the Queen's Credit who ought much Mony to the Merchants. He adviſed her alſo to call in her own Debts; which was one of the Points the King left in Writing for the Council to conſider of preſently. It was his Judgment therefore, that ſhe ſhould charge the Council that were concerned in this Matter, to be very diligent in the Proſecution thereof, and that every Week they ſhould let her know, what Mony came in, and what Order was taken for the reſt. And that all, who had received any Commiſſions from her for any Buſineſs, ſhould not let a Week paſs without giving in account to her of what they had done. Which he thought would help much to the ſpeedy Execution of all Cauſes.' But I refer the Reader to the *Catalogue* for this Paper.

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But

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But this Complement to King *Philip* in taking his Quarrel with *France*, coſt *England* Dear, even the Loſs of that important Town of *Calais*, as was ſaid before, and the Territories thereunto belonging. Which being all taken ſo eaſily and ſo ſuddenly by the Duke of *Guiſe*, occaſioned great Jealouſies and Suſpicions among the People, that there was ſome baſe Treachery uſed in ſome of Queen *Mary*'s Courtiers, that betrayed it to the *French*. And to conceal the great Men that had their Hands in it, the Blame was cunningly conveyed upon ſome others of leſs Note that were innocent. To juſtify this that I write, I find theſe Notes following under *John Fox*'s Hand in one of his Papers. ‘At the loſing of *Calais*, the Bailiff of S. *Katharines* [to lay the Blame upon him an innocent Perſon, as it ſeems] was ſent down with Letters by Sir *Richard Southwel*, [a great Privy Counſellor] to *Dover*, the Council then ſitting there, and all the Fault laid upon him by privy Letters from the ſaid *Southwel* to the Council; which Letters the ſaid Bailiff carried himſelf, [little knowing the Contents of them.]

*Treachery in the Loſs of* Calais.

Foxii. *MSS.*

‘Cardinal *Pole* was noted to be a Doer therein, for the compoſing of the *French* King's Mind towards the Pope.

‘*Thirlby* alſo, when he heard of the Loſs of *Calais*, drank Carowſe to it, and called it *A Fiſher Town.*

‘Certain Men were ſent from *Weſtminſter* to *Calais*, and the good Soldiers diſmiſſed.

Yet Truth it is, the King of *Spain*, ſoon after the taking of this Town, (perhaps yet for ſome Ends of his own) made an Offer to *England* to aſſiſt them in the Recovery of its Honour, which he ſaw ſuffered much by the Loſs of it. But the Queen's Condition was ſo low both in Purſe and Courage, that the Thoughts of the Charge and Diſpair of providing fit Officers, made her wholly to decline it, and patiently to ſit down under the Loſs. And ſo her Council ſignified in a Meſſage back to the King dated *February* 1. 1557. Which I ſhall exemplify from a *Cotton MSS.* wherein may be ſeen, how ſunk the Hearts of the *Engliſh* Nation now were.

*The King of* Spain *offers his Aid for recovery of it.*

Titus B 2.

‘*Firſt*, to ſay, That we be moſt bounden unto his Majeſty for his good Affection towards this Realm, and his gracious Diſpoſition and Offer to put his Force to the Field this Year (being elſe otherwiſe determined) for the Recovery of that Honour and Reputation which this Realm hath loſt by the Loſs of *Calais*.

*The* Engliſh *decline it, and why.*

‘To ſay, That this Offer of his Majeſty we ſhould not only have upon our Knees accepted, but alſo in likewiſe have ſued firſt for the ſame. And ſo undoubtedly we ſhould have done, if other Reſpects hereafter following (which we truſt his Majeſty will graciouſly underſtand) had not been, to our great Regret, the Let thereof.

‘*Firſt*, We do conſider, that if we ſhould ſend over an Army, we cannot ſend under two [rather to be read *Twenty*] Thouſand Men. The levying and ſending over whereof will ask a Time. Before which Time (conſidering alſo the Time the Enemy hath had, being now almoſt a Month, to fortiſy and victual the Place) it is thought the ſame will be in ſuch Strength, as we ſhall not be able alone to recover it.

‘We do conſider, how unapt and unwonted our People be to ly abroad,

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'broad, and eſpecially in the Cold; and what Inconvenience might follow alſo at their Hands (beſides the loſs of Charges) if their Hope for the Recovery of *Calais* ſhould not come to paſs.

'The Charge of this Army, if it ſhould go over, would ſtand the Realm in 170000 *l.* at the leaſt for five Months. Which Sum (having regard to other neceſſary Charges for the Defence of the Realm both by Land and by Sea, which the People only have in their Heads, with a wan Hope of the Recovery of *Calais*) neither we doubt will be granted of the People; nor if it were, can be conveniently levied in Time to ſerve the Turn.

'Great Garriſons continually, and an Army for Defence againſt the *Scots* and *French* Men by Land, muſt of neceſſity be maintained. The Charge whereof will be one ways and another, go the next way we can, e're the Year go about, 150000 *l.*

'The Defence of the Sea-coaſt and Iſles, and the ſetting forth of an Army by Sea, will coſt the Realm in a Year, all Things accounted, above 200000 *l.* And yet all will be too little that way, if the *Danes* and the *Stedes* [*Swedes*] which we have much fear of, ſhould be our Enemies.

'The Sum amounting in the whole to 520000 *l.* beſide Proviſion of Munition, which will be chargeable, and Furniture of Ordnance, whereof we have great Lack by the Loſs of *Calais* and *Guiſnes*, we ſee not how it can be levied in one Year to ſerve us, unleſs the People ſhould of new have ſtrange Impoſitions ſet upon them, which we think they cannot bear.

'The Queen's Majeſty's own Revenue is ſcarce able to maintain her Eſtate; the Noblemen and Gentlemen for the moſt part receiving no more Rent than they were wont to receive, and paying thrice as much for every thing they provide, by Reaſon of the Baſeneſs of the Money, are not liable to do as they have done the Times paſt. The Merchants have had great Loſſes of late, whereby the Clothiers be never the richer. The Farmers, Graziers, and other People, how well willing ſoever they be taken to be, will not be aknown of their Wealth. And by the Miſcontentment of this Loſs be grown ſtubborn, and liberal of Talk.

'So that conſidering our Wants on either ſide; our lack of Money at Home, our Want of Credit, by Reaſon of this Loſs, abroad, the Scarcity of Captains and Leaders of our Men; which be but few, the Unwillingneſs of our Men to go Abroad, and leave their Things at Home, without any certain Hope of Recovery of their Loſs; the Need we have to defend Home (looking as we do, to be aſſailed both by Land and by Sea) how deſirous ſoever we be to recover *Calais*, and wellwilling to ſerve his Majeſty (either for that Purpoſe, or for any other Thing, wherein it ſhall pleaſe him to employ us) We ſee not how we can poſſibly, at the leaſt for this Year, ſend over an Army; nor until we may be aſſured of fewer Enemies than we fear to have Cauſe to doubt, and have time to bring ſuch as be Evil Men among our People, and now be ready againſt their Duties to make Uproars and Stirs among ourſelves, to Order and Obedience.

'Wherefore, in moſt humble wiſe upon our Knees, We ſhall beſeech

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‘ſeech the King's Majeſty to accept in gracious Part this our Anſwer, which we make much againſt our Hearts, if we might otherwiſe chuſe. And as for our own Perſons we ſhall beſtow them, with all that ever we have to the Death, where, and howſoever it ſhall pleaſe him; ſubmitting ourſelves to his Majeſty's Judgment in this Matter, and to the Execution and Doing of that whatſoever, either his Majeſty, or any other Man ſhall deviſe to be done better than we have ſaid in this Anſwer, and more for the Honour and Sureties of their Majeſties, and Commonwealth of this their Realm.

*The ill Reſentment of this Expedition.*

*Printed at* Geneva, An. 1558 *p.* 207.

But to ſee what was commonly talked of the above-mentioned Expedition, wherein were employed many *Londoners* and many *Goſpellers*; take a Paſſage of *Chriſtopher Goodman*'s Book, Intitled, *How to Obey or Diſobey*, which ſpake the Senſe of many *Engliſh*. ‘I will ſpeak a Word to them which be called *Goſpellers*, and yet have armed themſelves againſt the Goſpel, drawing forth with them out of their Country to maintain *Philip*'s Wars, and to pleaſe *Jezebel*, (who ſeeketh, by that Means, to cut their Throats craftily) their poor and ignorant Tenants, and other Soldiers without Knowledge, while their Brethren be burned at Home, and their Country like to be waſted, ſpoiled, oppreſſed, poſſeſſed and repleniſhed with ungodly *Spaniards*. Is this the Love that ye bear to the Word of God, O ye *Goſpellers*? Have ye been ſo taught in the Goſpel, to be wilful Murtherers of yourſelves and others Abroad, rather than lawful Defenders of God's People and your Conntry at Home?—This hath not the Goſpel taught you; but chiefly in all your Doings, to *ſeek the Righteouſneſs of God*, next to *love your Neighbours as yourſelves*, and in no Caſe to be Murtherers; as all you are, that either for Pleaſure of Princes, or Hope of Promotion, or gain of Wages, are become Captains or Soldiers in unlawful Wars; eſpecially in this Cauſe and dangerous Time.’ And a little after, ſpeaking to *London*, ‘Thou can'ſt not herein defend thyſelf, which ſince haſt been ready, and yet art, to maintain wicked *Jezebel* in her Tyranny at Home, and in her ungodly and needleſs Wars Abroad, with thy Goods and Body at her Commandment, being thereby made an Aider, Helper and furtheret of all her ungodly Oppreſſions and Tyranny.

P. 211.

*Kethe's Poetry upon it.*

And *Will. Kethe* a *Scot*, and Exile at *Geneva*, endued with a Vein of Poetry, ſhewed his good Will to the *Spaniard* and this Expedition, with reſpect to the *Engliſh* aſſiſting them, in theſe *Stanza's*:

For *France* ſpighteth *Spain*, which *England* doth Treat;
And *England* proud *Spaniards* with Salt would fain Eat.
Yet *England* proud *Spain* aids with Men, Ships and Boats,
That *Spain* (*France* ſubdued once) may cut all their Throats.

A People perverſe, repleat with Diſdain,
Through Flattery, fain hide would their Head and vile Train:
Whoſe Rage and hot Luſt, Deceipt, Craft and Pride,
Poor *Naples*, their Bond-ſlave, with great Grief hath try'd.

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Lo! theſe be the Birds which *England* muſt feed,
By planting of whom to root out their Seed;
Their own Lands and Life by them firſt devoured,
Their Maids then and Wives moſt vilely defloured.

Is this not ſtrong Treaſon, yea, unnoble Blouds,
To aid ſuch Deſtroyers both with Lands and Goods?
But when they thus pinch you, and ye put to flight,
To what Fort then flee you, or where will you light?

For *England* thus ſold for *Spaniards* to dwell,
Ye may not by Right poſſeſs that ye ſell,
They ſeeing your Treaſon againſt your own State,
Will not with Theirs truſt you, which they know you hate.

To *Scotland* or *France*, if ye then ſhould cry,
Your vile Deeds now preſent, they may well reply.
And *Dutchland* abhors you. This then doth remain,
When *Spaniards* are placed, ye muſt to *New Spain*.

But Oh! dreadful *Plague*, and Sign of God's Wrath,
On ſuch Noble *Gnatos*, ſtrong Foes to God's Troth,
Whom fond Fear hath framed to prop ſuch a Stay,
As Country and People ſo ſeeks to betray.

*A Parliament gives the Qu. Mony.*

This War which was maintained, not only againſt *France*, but *Scotland*, ran the Queen into extraordinary Charges; and the Nation was in daily Expectation of being invaded by one or both Enemies. So that ſhe was forced to require Aid of her People, for maintaining an Army to reſiſt any Invaſion. And ſhe obtained it of the Parliament, that began to ſit *Jan.* 20, in this 4th and 5th of the King and Queen, and brake up *March* 7. following. The Clergy gave her an intire Subſidy of Eight Shillings in the Pound, *Now*, as the Act ran, *when the imminent Neceſſity of the Defence of the Realm required preſent Aid and Remedy*. The Parliament gave her one Subſidy, one 15th and one 10th. Then ſhe alſo obtained an Act for the turning all *French* Men out of the Nation, as ſuch as privily informed her Enemies of the Counſel, State and Privacies of the Realm; and not only ſo, but for the making void all Letters Patents for Denizonſhip of any Aliens or Strangers born *French*, ſince the 32d of *Henry* VIII, as to her Highneſs ſhould ſeem good; which was very hard. In this Parliament were theſe Three private Acts. I. For aſſuring the Honor of *Raleigh* to the Queen. II. For the Reſtitution of Sir *Ambroſe*, and Sir *Robert Dudley*. III. For the Foundation of an Hoſpital at *Stoge-Podgies*, in *Berks*. But now proceed we to *Eccleſiaſtical* Matters.

*Private Acts.*

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## CHAP. LVIII.

### *A Journal of Memorable Matters; Happening in the Months of* February, *and ſome part of* March.

FEBRUAR.

*A Grant to the Friars of* Greenwich.

*Febr.* 1. THE Queen under her Hand and Seal granted to the Friars of *Greenwich*, towards their Relief and Succour of Fewel, one Acre of Wood in her Wood called *The Weſt Wood* in the Pariſh of *Lewiſham.*

*Sir* Hary Capel *buried.*

*Febr.* 3. Sir *Hary Capel* Kt. was brought into little S. *Bartholomew*'s beſide S. *Anthonies* [that is, near where the *French* Church now ſtands in *Threadneedle ſtreet*] to be buried by his Grandfather Sir *Will Capel*, Kt. and L. Maior of *London*. Which Sir *Hary* was Son and Heir to Sir *Giles Capel*, who was buried in *Eſſex*. At this Funeral were three Heralds of Arms, a Standard, a Penon of Arms, *&c.* All the Church hanged with Black and Arms: Four great Tapers, four gilt Candleſticks; two great White Branches; and twelve poor Men had black Gowns. And after, all repaired to his Houſe to Dinner. Dr. *Bricket* made the Sermon at the Maſs.

*Forgery.*

One *Langerich* of *Cheſterton*, for Forging of divers Writings and Teſtimonials, was, *February* 4, by the Star Chamber adjudged to go about *Weſtminſter* Hall with a Paper on his Head, with theſe Words therein written, *For Forging of falſe Teſtimonials.* And after to be ſet on the Pillory in the Palace at *Weſtminſter*, and alſo at *Cambridge* on a Market Day, for more Knowledge and Publication thereof.

*Bp. of* Weſtcheſter *preaches.*

*February* 6. The Biſhop of *Weſtcheſter* Preached at *Paul*'s Croſs. This Audience was made up of Sixteen Biſhops, the L. Maior and Aldermen, and many of the Judges. And there he declared, that on *Wedneſday* next, all Perſons were required to go on general Proceſſion, and to Pray to God to avert his Judgments.

*A General Proceſſion.*

On the 9th, A Commandment came, that all Biſhops, Prieſts and Clarks ſhould go a Proceſſion about *London*, and the Lord Maior and Aldermen, and all the Crafts in *London* in their Liveries, to pray unto God. And all the Children of all the Schools, and of the Hoſpitals, in order about *London*, were called to this general Proceſſion.

L. Dacres *Son arraigned for a Murther.*

On the 10th, The L. *Dacres* of the *North*, his Son was Arraigned at the King's Bench at *Weſtminſter*, for the Death of Mr. *Weſt*, Son and Heir of Sir *William Weſt*, Kt. The which *Weſt* was ſlain coming from *Rothegam* Fair. There were upon him and his ſix Men, Forty of Mr. *Dacres* Party all in *Harneſs*. By whom he was ſhamefully murthered in *May* 1556. For this Murther he took Sanctuary in *Weſtminſter*, and in a Proceſſion ſuffered himſelf to be whipt for it. Now a Year and three Quarters after, he was brought, I know not how, to anſwer at the King's Bench Bar, where it is remarkable, certain Men, of the Friends of Mr. *Weſt* deceaſed, offered Battel with Mr. *Dacres* and his Party, and to fight at Combat on a Day ſet.

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*Sturton Keeper of* White-hall *buried.*

On the 11th. *Anthony Sturton* Eſq; the Keeper of *Whitehall*, and Brother to the L. *Sturton*, was buried at St. *Martins* in the Fields. This Man was Receiver of all the *Copes* of Cloth of Gold, that were taken away out of all Churches in King *Edward* the Sixth's time, by the Device of the Duke of *Northumberland*, and certain of the then Biſhops. And he delivered the ſaid Copes back again for the ſame Pariſhes Uſe to which they formerly belonged: That is, as many as could be known and owned; if they had not been diſpoſed to other Places in the Realm. And this by the Allowance of Q. *Mary*, when ſhe came to the Crown.

*Mr.* Pynock, *a Brother of* Jeſus *buried.*

On the 16th, Mr. *Pynoke* Fiſhmonger, and Merchant of *Moſcovia* and a Brother of *Jeſus*, was buried with two good white Branches, *&c.* attended with the Company of the Clarks and many Prieſts. Then came the Mourners, and after the Brotherhood of *Jeſus*, Four and Twenty of them with black Sattin Hoods, with *I H S* on them, and after, the Company of the *Fiſhmongers* in their Liveries. All being performed at Church, the Company retired to his Houſe to Drink. This Brotherhood of *Jeſus* ſeems to have been a *Guild* or *Fraternity* newly founded after the old Popiſh Cuſtom; and perhaps called themſelves the Brotherhood of *Jeſus*, in Favour of the new Order of *Jeſus*, founded by *Ignatius Loiola*.

*Sir* George Barnes *dies.*

The 18th of *February*, died Sir *George Barnes* Kt. Haberdaſher, late Maior of *London*, *Viz.* at the Time of the Queen's Coronation.

*Bp.* Lincoln *preaches at* Paul's *Croſs.*

*Feb.* 20. Dr. *Watſon*, Biſhop of *Lincoln*, preached at *Paul*'s Croſs. There were ten Biſhops preſent, beſides the L. Maior and Aldermen, Judges and Men of the Law; and a great Audience.

*Sir* George Barnes *buried.*

On the 24th. Sir *George Barnes* aforeſaid, Chief Merchant of the *Moſcovy*, Company, was buried. There was born the Penon of the *Moſcovy* Arms. The Maior and Sword-bearer had black Gowns. And fourſcore poor Men were clad in black Gowns. There was a Standard and five Penons of Arms and Coat Armour, *&c.* A goodly Herſe of Wax, Dr. *Chadſey* made the Sermon on the Morrow. And after, a great Dinner. Mr. *Clarentieux* and Mr. *Lancaſter* were the Heralds.

*Lady* Elizabeth *comes to Town.*

On the 25th. The Lady *Elizabeth*, the Queen's Siſter, came riding from her Houſe at *Hatfield* to *London*, attended with a great Company of Lords and Nobles, and Gentlemen unto her Place called *Somerſet Place*, beyond *Strond-Bridge*, to do her Duty to the Queen. And on the 28th ſhe repaired unto her Grace at *Whitehall*, with many Lords and Ladies.

*Lady* White *dies.*

On the 26th, The Lady *White* died, Wife to Sir *Tho. White*, late Maior of *London*, Merchant Taylor, and Merchant of the *Moſcovy*.

MARCH.
*The Penſioners muſtered.*

*March* the ——Day, the Queen's Penſioners muſtered in *Hide Park*, and all their men in Green Cloth and White. The Earl of *Rutland* took the muſter of them.

*Funerals of the Lady* White.

*March* the 2d, Was the Lady *White* buried in *Aldermary* Pariſh. There was a goodly Herſe of Wax, and eight dozen of Penſils, *&c.* The Chief Mourner was the Lady *Laxton*, whom Mr. *Roper* led. After came the L. Maior and twenty Aldermen following the Corps. Four Banners of Images, two great white Branches; the Morrow Maſs and a godly Sermon, and all the Crafts in their Liveries. Poor men had Gowns, and poor Women. There were three Maſſes ſung, one of the *Trinity*, and one of our *Lady*, and the Third of *Requiem*. After, to the Place to Dinner; whither reſorted the Lord Maior, Aldermen and Gentlemen. For there was as great a Dinner as had been ſeen.

*Lady* Elizabeth *goes to* Shene.

*March* the 4th, Aforenoon the Lady *Elizabeth*'s Grace took her Horſe, and rode to her Place at *Shene*, with many Lords, Knights, Ladies and Gentlewomen, and a goodly Company of Horſe.

*An extraordinary Ebb.*

The Day, Never was ſo low an Ebb: For men might ſtand in the midſt of the *Thames*, and might have gone from the Bridge to *Billingsgate*; for the Tide kept not his Courſe, the which was never ſeen afore that Time.

*L. Abbot at* Paul'*s Croſs.*

The 6th Day, being the ſecond *Sunday* in Lent, my Lord Abbot of *Weſtminſter* preached at *Paul*'s Croſs before the L. Maior and Biſhops.

*The Parliament ended.*

The 7th. The Parliament was that Day holden at *Whitehall*, and ended at 7 a Clock at Night. Divers Acts made.

*The Queen goes to* Greenwich

The 10th. The Queen removed unto *Greenwich* in Lent, in order to her keeping *Eaſter* there.

*Lady* Jennings *dies.*

The 14th. The Lady *Jennings*, Daughter to Sir *John Cage* Kt. late Conſtable of the *Tower*, died. And on the 16th was buried in the *Minories*.

*An Aſſembly at* Guildhall *by the Queen's Command.*

The 16th. The L. Maior and Aldermen aſſembled at *Guildhall*. For they had a Commandment from the Queen, to procure of the City, to lend her a round Sum. There ſat the L. Chancellor, the L. Treaſurer, L. Privy Seal, the Biſhop of *Ely*, with others of the Council, as Commiſſioners.

*The City lend the Queen Mony.*

The 19th. The Maior and Aldermen went unto *Guildhall*; and there all the Crafts in *London* brought in their Bills, what their Companies would lend unto the Queen, to help her in her Affairs toward the Wars.

*The Paſchal for the Abby made.*

The 21. Was made the *Paſchal* for the Abby of *Weſtminſter*, which conſiſted of 300 Pound weight of Wax. There were at the making, the Maſter and Warden of the Wax Chandlers. And after, a great Dinner.

*Earl of* Suſſex *goes to* Ireland

The ſame Day, the Earl of *Suſſex* took his Journey in Poſt for *Ireland*.

*Four condemned to the Fire.*

The ſame Day were brought before the Biſhop of *London* and other Learned men of the Temporalty, four men whoſe Opinions were ſuch, that they were judged and condemned to ſuffer Death by Fire. One whereof was a Hoſier dwelling in *Woodſtreet*. Three of theſe four were burnt in the latter End of this Month: One whereof was *Cutbert Simpſon*, the faithful Deacon of the Congregation: Who endured infinite Tortures, to make him confeſs and diſcover the Names of the Members of this Congregation: Which he would not.

*The Queen's Council go to* Guildhall.

The 22d. The L. Maior and Aldermen went unto *Guildhall*; whether the Queen's Council alſo came about the Loan; as firſt, the Lord Chancellor, the L. Treaſurer, L. Privy Seal, the Biſhop of *Ely*, Sir *John Baker*, Secretary *Petre*, and many more. And after, went to the L. Maiors to Dinner.

The

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*Proclamation.*

The 23d. A Proclamation was ſet forth of certain Acts made by the laſt Parliament, ended the 7th of *March* laſt.

Among other Women burnt to Death this Year, upon pretence of Hereſy, that is for Adherence to the Profeſſion of the Goſpel, *Alice Drivers* was one. Who, before this Execution, underwent a very ſevere Puniſhment, for comparing Q. *Mary*, in reſpect of her Perſecutions, to *Jezebel*, and called her *Jezebel*; who was adjudged by Sir *Clement Higham*, a Judge in that Reign, to have both her Ears cut off. And ſo they were.

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## CHAP. LIX.

### *Preparations againſt an Invaſion in the* Weſt. *Inſtructions to the L. Lieutenant of* Devon *and* Cornwal.

*The Earl of* Bedford *ſent down into the* Weſt.

THIS Year went out in great Fears of Storms enſuing, and with a Proſpect of Dangers from Abroad. For about the middle of *March* were Grounds to expect ſome ſudden Invaſion from *France* on the Coaſt of *Cornwal* or *Devon*, and that ſome in thoſe Counties were ready to Riſe upon the Landing of any ſuch Inſult. Which occaſioned the Queen haſtily to ſend down the Earl of *Bedford*, a good Soldier, and Lord Lieutenant of thoſe Weſtern Shires, to put them in a readineſs, to take Order for the Beacons, to Muſter the *Militia*, to ſee to the Horſe and Arms, to puniſh Vagabonds, and Spreaders of Tales and Rumours, and to ſee to the preſerving of Peace and Quietneſs, eſpecially at the collecting of the Subſidy lately given by Parliament. But to give more Light to all this, I will ſet down at large, the Inſtructions given to the ſaid L. Lieutenant at his departing.

*His Inſtructions.* Titus *B.* 2.

*Inſtructions given by the King and Queen's Majeſty to their Right Truſty, and Right Well-beloved Couſin, the Earl of* Bedford, *appointed their Highneſs Lieutenant of the Counties of* Dorſet, Devon *and* Cornwal; *and their City of* Exeter, *the* xvi *Day of* March, *the* IV *and* V *Years of their Majeſty's Reign.*

MARY *the* QUENE,

'*Imprimis*, THE ſaid Lieutenant to have with him his Commiſſion, his Inſtructions and his Letters. To depart forthwith to his Charge with all Diligence. To give Order ſtrait for the raiſing of Beacons, and watching of the ſame, according to ſuch Orders as be appointed; and to give the Charge of the Beacons to Men of Underſtanding. To cauſe Muſter to be taken of all Perſons within his Lieutenancy, of their Weapons and of their Armour; and to pick out and deſcribe all the able Horſemen and Footmen, their Names and dwelling Places. To call all the Gentlemen of the Shire together, and to take view of all their Serving-men, and of all ſuch Horſes and Geldings as they have, meet to ſet the Serving-men upon; and to conſider what Number there is of them able to carry a Demilance; and how many Light

‘ Horſe-men; to appoint meet Captains for the Horſemen, and for ‘ the Foot-men, ſuch as he ſhall think moſt convenient, dividing the ‘ Shire by Hundreds, or ſuch Numbers as he ſhall think meet. To ‘ appoint to every Captain the Number he ſhall lead. To deliver ‘ him the Names and Dwelling-places of his Number, and to deliver ‘ him a Precept or Commandment for the Numbers within that Hun- ‘ dred, to obey him, and to all Officers for his Aſſiſtance, if any will ‘ diſobey. To order every Captain to take often Muſters and Views ‘ of his Band; ſeeing them furniſhed with Weapons and Armour con- ‘ venient, ſo as he may well know them, and have them always in a ‘ readineſs. To appoint to what Places, and upon what Warning ‘ every Captain ſhall reſort with his Men for Defence. To conſider ‘ what dangerous Places there be for the Landing of the Enemies up- ‘ on the Sea Coaſt, and to cauſe the Inhabitants next unto the Place, ‘ (and if they be not able) their Neighbours next unto them, to help ‘ them to make of New, or repair, as the Caſe ſhall require for De- ‘ fence of the Place, Trenches and Bulwarks of Earth. To cauſe the ‘ Inland-Dwellers of the Shire to furniſh the Numbers that go from ‘ their Quarters for their Defence at the Sea-Coaſt, not only of ſuf- ‘ ficient Mony to pay for their Victuals when they come there, but ‘ alſo to have Conſideration of their Charges in coming back again, ‘ and of the Time (which may be Ten or Twelve Days) of their ‘ Abode upon the Sea-Coaſt. Whereunto the ſaid Inland-men may be ‘ induced, ſeeing the other go forth to adventure their Lives for their ‘ Defence, and to the Intent that they may remain the more quiet at ‘ Home. The Lieutenant, if he ſee the Force of his Enemies on Land ‘ ſo great, as he ſhall not be able with the Force of his Charge to ‘ withſtand them, then to withdraw himſelf, with his Forces to Pla- ‘ ces of Advantage within his Charge, breaking the Bridges behind ‘ him, cutting of Trenches, throwing down of Trees, and giving ſuch ‘ other Impediments to the Enemy as may be deviſed, until a greater ‘ Force may come unto him for his Aid: Giving immediately upon ‘ ſuch Landing, Advertiſement unto the Queen's Highneſs or her Pri- ‘ vy Council, or to other Lieutenants next joining unto him for his ‘ further Aid. To cauſe diligent Watch to be kept in all Towns and ‘ Burroughs within his Lieutenancy according to the Order preſcribed ‘ for the ſame. To have ſpecial regard for the Puniſhment of Vaga- ‘ bonds, Spreaders of evil Tales, and Deviſers or Reporters of Sedi- ‘ tious Rumours, by ſuch Pains as are ordained by the Laws of the ‘ Realm in that behalf. To ſee the King and Queen's Highneſs ſerv- ‘ ed of all hable Men indifferently; that no Man meet to ſerve, be ‘ withdrawn from Service by Partiality, Favour, or other-like Pre- ‘ tence, and unmeet Men placed in liew of them. To have a ſpecial ‘ Care to keep the Shire in good Order and Quietneſs, eſpecially at the ‘ Time of Levying the Subſidy. To ſee the Statute, made for Muſters and ‘ Furniture of Armour in this laſt Seſſion of Parliament, truly and ‘ uprightly executed and kept of all ſuch as they ſhall put in Truſt ‘ to Muſter or Levy any number of Men. And therefore to have a ‘ ſpecial Care, as they tender their Highneſſes Service, and the main- ‘ taining of the Subjects good Will and Duty towards them.

MARY *the Quene*.

# CHAP. LX.

## *A Fleet equipped againſt* France. *Divers Memorials of Matters, and Events in the Months of* Auguſt, September, October, November *and* December.

*The King expected.*

THERE was great Talk in *May* 1558, and Expectation of K. *Philip*'s coming over with ſpeed in *England*, tho' the Merchants, Strangers in *London*, thought otherwiſe, and that he could not yet conveniently be ſpared. For indeed the Wars grew hot between him and the *French*. However, the Queen earneſtly looked for him, and Horſes and his Wardrobe were gone as well to *Dover*, as to *Harwich*. The L. Admiral went alſo to *Dover* to prepare the Fleet and Shipping.

*Great Preparations againſt* France.

For all Things were putting in a readineſs for him, and Preparation was made of a very great Army of Soldiers which were to ſerve him upon an Expedition now reſolved againſt *France*. And the L. Treaſurer, who was the Marqueſs of *Wincheſter*, was made Lieutenant General *South* of *Trent*, and the Earls of *Huntingdon* and *Rutland* were appointed to be head Officers of the Army. At *Portſmouth* there were then ready two Hundred and forty Sail ready victualled. However, the Merchants and others now reported, That Peace was ready to be concluded between King *Philip* and the *French* King. The firſt Occaſion thereof was by Means of the Dutcheſs of *Lorain*. This News was writ from *London* by a Servant of the Earl of *Shrewsbury* to him: Who being Preſident of the *North*, was providing Forces in thoſe Parts: The Mony was at this Time extreme ſcarce, and never ſo hard to come by at *London*; and as hard to be gotten at the Exchequer. From both which Places the ſaid Earl had expected Mony for the preſent Purpoſe. But at length his Receiver wrote him, that he was in Hope to receive his Mony at the Exchequer.

*A Deſign to take* Breſt.

The preſent Deſign was, by the Help of the *Engliſh* Fleet, to which that of *Spain* was to joyn, to aſſault and take *Breſt* in *Britain* from the *French*. But after the taking and ſpoiling of another Sea-port in *Britain*, called *Conquet*, and ſome other Neighbouring Towns, they departed, finding it not ſafe to make any further Attempt againſt *Breſt*. And ſoon after were Overtures made of Peace between King *Philip* and *France*. Which nevertheleſs took not Place, becauſe the *French* would not hear of reſtoring *Calais*.

*Men raiſed in the* North.

In *July*, they were raiſing Men in the *North*; and 1500 Men were appointed to be raiſed in the County of *Darby*, by the Earl of *Weſtmerland*. Which County conſiſting of eight Hundreds or Wapentakes, ſix of them together with the Town of *Darby*, pertained unto the Earl of *Shrewsbury*, and which were Parcels of the Rules, Offices and Inheritance of that Nobleman: Theſe Hundreds were *Scarſdale, High Peak, Appletree, Wirkſworth, Hartington Soyle, Melbourn home*. Therefore it lay in this Earl to aſſign the Proportion of Men to be raiſed in theſe his Hundreds. And he accordingly aſſigned 400 Men only, having, 'tis probable, raiſed for to ſerve under him, good Num-

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Numbers before. But this cauſed ſome Diſcontent in the Earl of *Weſtmerland*, that ſo many as 1100 being the remaining Number to compleat 1500 men ſhould be taken out of two Hundreds, namely *Morlaſton* and *Repton*. Which therefore cauſed him to write a Letter to the Earl concerning this Matter.

AUGUST.

*Lady* Rowlet's *Obſequies.*

*Auguſt* the 3d. The Lady *Rowlet*, late Wife to Sir *Rafe Rowlet*, Kt. was buried in St. *Mary Staining*, honorably. And after Mas, the Company retreated to the Place to Dinner, which was plentifully furniſhed with Veniſon, freſh *Salmon*, freſh Sturgeon, and many other fine Diſhes. This ſeems to have been her Anniverſary, for ſhe was buried in *December* 1557.

*Alderman* Machyl *dies.*

The 12th Day died Mr. *Machyl*, Alderman of *London*, Merchant of *Moſcovy*, and Clothworker. He was (ſaith my *MS.*) a Worſhipful man, and a *Godys man* to the Poor, and to all Men in the Pariſh of *S. Mary Magdalen* in *Milkſtreet*, where he lived and died, in a Houſe wherein Alderman *Hind* died. Had he lived, he had been Maior the next Year. And on the 21ſt, he was buried in the ſaid Pariſh Church, with five Penons of Arms and Coat Armour, and four Dozen of Torches, and four Branch Tapers double ſtore, with Arms and Penſils upon Wax. All the Church, the Street, and the Place [his Houſe] hanged with Black and Arms. There attended the Funeral the Maior and Aldermen, and an Hundred in Black. Eight Dozen of Eſcutcheons, and four Dozen of Penſils, and an hundred Men in Mantle Freeze Gowns. And on the Morrow Mas three Maſſes ſung; two of Prick Song, and the third of *Requiem*; and a Sermon made by a Grey Friar. After the Offices of the Church were performed, the L. Maior and Aldermen, and all the Mourners and Ladies went to Dinner, which was very ſplendid, lacking no good Meat both Fleſh and Fiſh, and an hundred March Pains.

*His Burial.*

*An* Iriſh *Archbiſhop buried.*

*Aug.* 17. A Biſhop of *Ireland* [*Viz. Dowdal* Archbiſhop of *Ardmagh*] who died the 15th, was carried from the *George* in *Lumbardſtreet* by Water to be buried.

*The Biſhop's Croſier buried.*

On the 20th, Mr. *Morton*, one of the *Gray Amiſis* of *Paul's*, and the Biſhop of *London*'s Croſier, was conveyed from *London* to *Fulham*, to be buried.

*Prior of* St. Bartholomew*'s buried.*

On the 22d, Dr. *Peryn*, Maſter of the Black Fryars in *Smithfield*, (which was the firſt Houſe of Religion ſet up by Q. *Mary* in her time) was buried at the Altar ſide afore *S. Bartholomew*. When King *Henry* VIII. rejected the Pope, and diſſolved Monkery, he became a voluntary Exile, and after Twenty Years returned Home; and under this Queen was made much uſe of to preach up the Papal Superſtitions. He remained a ſtiff Oppoſer of the Reformed Religion to the laſt. Four Sermons of the Euchariſt, preached by him, he cauſed to be Publiſhed, wherein he extolled the Mas. Againſt whom, with reſpect to thoſe Sermons, *Parkhurſt* made ſome Verſes; beginning,

*Deſipis, inſulſas qui fers ad Sydera Miſſas*, &c.

*Dr.* Cook, *Dean of the* Arches *buried.*

On the 23d, *Dr. Cook*, Dean of the *Arches*, and Judge of the Admiralty, a right Temporizer, was buried in *S. Gregory*'s beſide *Paul*'s. The Church hanged with Black and Arms, *&c.* There were preſent

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all the Brethren of *Jeſus* in Sattin Hoods and *J H S* upon them, with all the Prieſts of St. *Paul*'s. In *January* following, was ſet up for him a Coat Armour, and a Penon of Arms, and two Banners of Saints.

*One buried in* S. Bartholomew'*s.*

On the 24th. A Gentleman, unnamed, was carried from *Grays-Inn* in *Grays-Inn Lane*, unto St. *Andrew*'s Pariſh in *Holbourn*; and there *Dirge* ſung. And after, carried through *Bartholomew* Fair unto the *Black Friars* there. And at the Gate all the Friars met him, and had *Dirge* ſung, and then buried him there. Such was the Opinion of being buried within the Walls of a Monaſtery.

*Sir* Geo. Paulet *buried.*

*Ditto*, Sir *George Paulet*, Kt. Brother to the Marqueſs of *Wincheſter*, was buried Honourably. This Gentleman married one Mrs. *Lark*, once a Miſtreſs to Cardinal *Wolſey*.

*L.* Windſor *buried.*

On the 29th, Was the L. *Windſor* buried very ſplendidly according to his Quality.

SEPTEMB. *Judge* Stamford *buried.*

*Septemb. initio*, Judge *Stamford* was buried at a Town beyond *Barnet*. He was one of the Queens Sergeants at the famous Trial of Sir *Nic. Throgmorton*, *Anno* 1554.

*The Queen in better health.*

The 5th The Queen had of late been very ill, and indiſpoſed in her Health, but now ſhe was better than ſhe had been 10 or 12 Days before. Which Sir *William Cordel*, one of the Privy Council, thought fit to ſignify in a Letter dated *September* 5, from St. *James*'s, to the Earl of *Shrewsbury* in the *North*.

*Judg.* Morgan *buried.*

The 6th Day, Judge *Morgan* was buried in *Northamptonſhire* honourably, with four Banners of Images.

*Sir* Andrew Jud *buried.*

The 14th. Was buried Sir *Andrew Jud*, Skinner, Merchant of *Moſcovy*, and late Maior of *London*; with ten Dozen of Eſcutcheons, an Herſe of Wax, and five Principals, garniſhed with Angels, many poor Men in new Gowns, and two Heralds.

*Lady* Southwel *buried.*

On the 20th, The Lady *Southwel*, Wife to a Privy Counſellor of that Name, was buried at *Shoreditch*.

*Lady* Cecilie Mansfield *buried.*

*Ditto*, The Lady *Cecilie Mansfield*, deceaſing at *Clerkenwel*, was brought unto the *Black Friars* in St. *Bartholomew*'s *Smithfield*, with Banners of Saints. The Lady *Peters*, Wife to the Queen's Secretary of State, was chief Mourner; and her Servants bare the Lady's Train, and bare Torches alſo in black Coats. She was buried afore the high Altar, at the Head of the old Prior *Bolton*. The Church, Choire and Rails hanged with Black and Arms. The Friars ſung *Dirge* after their Song, and buried her after their Faſhion, without Clarks or Prieſts. And after to the Place to drink. And on the Morrow were three Maſſes ſaid. And there was a godly Semon preached by the Father of the Houſe, as ever was heard (ſaith my *MS.*) teaching and admoniſhing to live well.

*L.* Cobham *dies.*

On the 25th, died the L. *Cobham* in *Kent*, Knight of the Garter.

*Lad.* Peckſal *dies.*

On the 26th Died the Lady *Peckſal* in the Country, Wife to Sir *Richard Pickſal*, Kt. and Daughter of the L. Marquiſs of *Wincheſter* L. Treaſurer.

OCTOBER. *Mr.* Wentworth *dies.*

*October* 23. *Wentworth* Eſq; Cofferer unto Queen *Mary*, died, and was buried at St. *Margarets Weſtminſter*.

*Ditto,*

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Cotton *a Lawyer buried.*

*Dr.* Owen *buried.*

*Ditto*, Mr. *Cotton* a great rich Man of the Law, was buried at St. *Giles* without *Cripplegate*.

On the 24th, Dr. *Owen*, Phyſician to the Queen, was buried at St. *Stephen*'s *Walbrook*. He had alſo been Phyſician to K. *Henry* VIII. and no doubt to his Son K. *Edward*.

NOVEMB.

*A Woman Pillorized.*

*November* 12. A Woman was ſet on the Pillory, for ſaying, the Queen was dead.

*The Queen dies*

On the 17th, being *Friday* in the Morning, Q. *Mary* dyed. And tho' her Reign were now expired, yet I will continue on my Journal a little farther, till her Interrment.

Q. Elizabeth *Proclaimed.*

The ſame Day Q. *Mary* deceaſed, in the Morning between 11 and 12 aforenoon, the Lady *Elizabeth* was proclaimed Queen by divers Heralds of Arms, and Trumpets, many Noblemen and Knights preſent, as namely, the Duke of *Norfolk*, the L. Treaſurer, the Earl of *Shrewsbury*, the Earl of *Bedford*, the L. Maior and Aldermen, and many more. In the Afternoon, all the Churches in *London* rung their Bells. And at Night were Bonfires made, and Tables ſet in the Streets, and the People did eat and drink and make merry.

*Cardinal* Pole *dies.*

On the 18th, the L. Cardinal *Pole* died at *Lambeth*, between 5 and 6 in the Morning. And there he lay till the Council ſet the Time that he ſhould be buried: And where, and How.

*Te Deum ſung.*

The ſame Day, *Te Deum Laudamus*, was ſaid and ſung in every Church in *London*.

*Novemb.* 20. Dr. *Bill* Queen *Elizabeth*'s Chaplain, preached at *Paul's* Croſs, and made a godly Sermon.

Bp. *of* Rocheſter *dies.*

*Ditto*, *Gruffith* the Biſhop of *Rocheſter*, and Parſon of St. *Magnus* on *London Bridge*, died.

Johnſon, *an Officer to the Biſhop of* London *buried.*

*Nov.* 22. *Robert Johnſon*, Gentleman and Officer to the Biſhop of *London*, was buried honourably in *Jeſus* Chappel, (a Chappel, I ſuppoſe, in St. *Paul's* or S. *Faiths*) many Mourners in Black; and all the Maſters [or Brothers] of *Jeſus* in their black Sattin Hoods. The Morrow Maſs, and a Sermon. And after, a great Dinner, and a Dole of Mony.

Baſſet *buried.*

On the 26th, *Baſſet* Eſq; one of the Privy Chamber to Q. *Mary*, was buried at the *Black Fryars* in *Smithfield*, with Tapers, Arms, Heralds, &c.

*Burial of the Biſhop of* Rocheſter.

On the 30th. The Biſhop of *Rocheſter* was carried from his Place in *Southwark* unto St. *Magnus* in *London*: He had an Herſe of Wax, and five Dozen of Penſils, and the Choire hung with Black and Arms, two White Branches, two Dozen of Torches, two Heralds of Arms. Sir *William Petre* Chief mourner; many Mourners; twelve poor Men had Black Gowns, and twelve of his Men bare Torches. The Biſhop of *Wincheſter* preached. After he was buried, they went to the Place to Dinner. He had a great Banner of Arms, four Banners of Saints, and eight dozen of Eſcutcheons.

DECEMB.

*Lady* Cholmley *buried.*

*December* the 7th. The Lady *Cholmely*, Wife of Sir *Roger Cholmely*, Kt. late L. Chief Baron, was buried in the Pariſh of St. *Martins Ludgate*, with four Banners of Saints.

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*Dr.* Weſton *buried.*

*Decemb.* 8. Dr. *Weſton,* ſometime Dean of *Weſtminſter*, was buried at the *Savoy*.

*Heralds made*

The 9th. Mr. *Richmond*, Herald, was created *Norroy* by the Queen at *Somerſet Place*. And *Ricebank* created *Bluemantel*.

*Dr.* Dune *buried.*

The 9th. Dr. *Gabriel Dune*, Prieſt, was buried honourably at St. *Paul's*.

*Qu.* Mary *brought out of her Chapel.*

On the 10th. The deceaſed Queen was brought out of her Chappel, with all the Heralds, many Lords and Ladies, Gentlemen and Gentlewomen, and all her Officers and Servants in Black.

*The Cardinal's Body removed towards* Canterbury.

The ſame Morning the Corps of the L. Cardinal was removed from *Lambeth*, and carried toward *Canterbury* with a great Company in Black; drawn in a Chariot with Bannerols wrought with fine Gold, and great Banners of Arms, and four Banners of Saints.

*Mr.* Verney *buried.*

The 11th Day, Mr. *Verney*, Maſter of the Jewel Houſe, was buried within the *Tower*.

*Sir* George Harper *buried*

The 12th, Sir *George Harper*, Kt. (one of thoſe in Sir *Thomas Wyat's* Buſineſs) was buried at St. *Martin's Ludgate*.

*The Queen's Funeral.*

On the 13th, Were the Funerals of the late Queen, magnificently celebrated at *Weſtminſter*.

But now we turn back to ſee how Matters ſtood with the Church, and in what State Religion was, this laſt Year of the Queen.

## CHAP. LXI.

*Cardinal* Pole's *Commiſſions. Advouſons ſettled upon the See. Causeth ſome to be burnt.*

*Commiſſion for Heretics.*

IN the beginning of this Year, Archbiſhop *Pole*, (pretending to take ſome Care of his Dioceſs) iſſued out a Commiſſion, dated *March* the 28th, againſt the *Hereticks* there, (as the honeſt Profeſſors of the Goſpel were now called,) to *Nicolas Harpsfield*, *Rob. Collins*, *Richard Fawcet*, *Hugh Turnbul*, S. Th. PP. *John Mills*, *Hugh Glazier*, and *John Warren*, S. Th. BB. Canons and Prebendaries of *Canterbury*: Theſe were Commiſſioned to Abſolve, Admit and Receive into the Boſom of the Church thoſe that confeſſed their Errors, and Retracted and Abjured them; and to enjoin them Penance. But the Obſtinate, and ſuch as would not be brought to the Unity of the Church, to Reject, and caſt them out of the Communion of the Church, and to commit and deliver them to the Secular Power: Yet adding this Condition, *Si Facti Atrocitas ita expoſcerit*; *If the hainouſneſs of the Fact ſhall ſo require*. And to ſuch Sentences he required two of them, at leaſt, to joyn and give their Aſſent and Conſent. This Commiſſion opened a Door to a great Perſecution in *Kent* this Year.

*Commiſſion for conferring Orders.*

The Archbiſhop gave another Commiſſion to *Maurice* Biſhop of *Rocheſter*, dated *May* the 24th, to Confer Orders, as well in his Dioceſs, as elſewhere in other Dioceſſes of his Province.

*Commiſſion for* All-Souls *College.*

The Cardinal, as he was Archbiſhop of *Canterbury*, had a Power of Viſiting *All-Souls* College *Oxon*. And on *July* 20, ſigned a Commiſſion to Dr. *Henry Cole*, his Vicar General, to viſit the ſaid College.

But

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*Commiſſions to* Harpsfield.

But the ſaid Dr. *Cole*, whether by Reſignation, or otherwiſe under ſome Cloud with the Cardinal, was this Year diveſted of the Spiritual Offices conferred on him the laſt. For I find a Commiſſion dated *Octob.* 28. from the Cardinal, to *Nic. Harpsfield* to be his Official; and another of the ſame date to be *Dean* of the *Arches*. And yet a third two Days after, Authorizing him to Viſit *All-Souls* College aboveſaid.

*Divers Advouſons given to the Cardinal* Regiſt. Card. Poli.

There were Letters dated *Novemb.* 5. in the fifth and ſixth Year of the King and Queen; whereby were granted to Cardinal *Pole* and his Succeſſors, Archbiſhops of *Canterbury*, the perpetual Advouſons of divers Vicarages, Rectories and Churches in the County of *Kent*, and within the Dioceſs of *Canterbury*, Viz. *Hernehil*, *Folkeſton*, *Reynham*, *Bredgar*, *Selling*, *Merden*, *Graveney*, *Sittingborn*, *Lydd*, *Tilmanſton*, *Kennington*, *Maydſton*, *Monnington*, *Godneſton*, *Aſſe*, *Whitſtable*, *Leed* and *Salmiſton.* cum *Dean*. Theſe Letters Patents were purſuant of an Act of Parliament, as is mentioned in the ſaid Letters, which Parliament was held on the 21ſt of *October*, the 2d and 3d of the King and Queen: Importing, ‘That whereas divers Rectories and Benefices Impropriate, Glebelands, Tiths, Oblations, Penſions, Portions, Profits, and Emoluments Eccleſiaſtical and Spiritual, which from the Twentieth Year of King *Henry*, came into the Hands of the ſaid King; and at his Death into the Hands of K. *Edward*, and after into the Queens Hands and Poſſeſſion, ſhould be diſpoſed, ordered and applied, and Converted by the moſt Reverend Father, Cardinal *Pole*, then Legate *a Latere*, and now Archbiſhop of *Canterbury*, for theſe Uſes, *Ad inaugmentationem & incrementum Victuum Incumbent. prædict. aut aliarum Curarum & Beneficiorum indigent. Vel aliter in Prædiatorum*, [*Prædicatorum*] *ſuſtentationem, aut Scholarium ſuſtentationem:* That is, ‘For the Augmentation and Increaſe of living for the foreſaid Incumbencies, or other poor Cures and Benefices; or elſe for the ſuſtaining of poor Preachers, or the maintenance of poor Scholars within the Kingdom, and being Denizons of *England*, according as ſhould ſeem beſt to the Wiſdom of the ſaid Cardinal; the Patronages of which Benefices, Rectories and Vicarages were then in the Queen. And when ſhe was given to underſtand, that many of the Rectories and Vicarages were then void and deſtitute of Curats; and likewiſe that ſuch a Want was throughout all the Dioceſſes of her Kingdom, partly through the Death of the Incumbents, but chiefly becauſe the Rents and Revenues of the ſaid Livings were ſo ſmall and ſtrait, that they ſufficed not for the ſuſtaining of Able and Learned Curats; by the Defect of which, it was come to paſs, that the People were not inſtructed in the ſincere and Catholick Doctrine and Religion; nor were the Sacraments and Sacramentals adminiſtred to them; not without the Anger and Indignation of Almighty God, and the great Danger and Hazard of many Chriſtians; the Burden and Care of all which, did eſpecially and properly belong to the Ordinaries of ſuch Dioceſſes: To which if the Diſtribution of the Patronages of all and ſingular the Benefices were committed, they would be ſo much the more obliged to provide and collate fit and able Perſons for thoſe Places: WEE therefore,

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'fore, as the Letters proceed, deſiring to be diſburdened altogether 'of this Caſe, and in Conſideration of the Sum of 7000 *l.* of Lawful Mony of *England*, by the ſaid moſt Reverend Cardinal offered 'to Us; together with the Conſent of the reſt of the Prelats of this 'Kingdom, of their meer and free Will unasked, out of the Rents, 'Revenues and Profits of the ſaid Benefices, and delivered into our 'Hands, for the Suſtentation and better Support of our great 'Burdens in Defence of our Kingdoms and Subjects; Have granted 'to the ſaid Cardinal and his Succeſſors, the Archbiſhops, all the Patronages, Advouſons, Donations, and free Diſpoſitions and Rights 'of Patronage of the Churches aforeſaid.' The procuring this to the Archbiſhoprick muſt be recorded for one of the good Deſerts of this Cardinal to his See.

*The Cardinal burns five of his Dioceſe.*

This laſt Year of the Cardinal's Life, he foully polluted his Hands in Blood, which he ſeemed hitherto to be ſhy of doing; and this as the Effect of his late Commiſſion againſt Hereticks. For he iſſued out an Inſtrument, called a *Significavit*, dated from *Lambeth*, *July* the 7th, to the King and Queen againſt certain Hereticks in his Dioceſs. Theſe were *John Cornford* of *Wrotham*, *Chriſtopher Brown* of *Maidſton*, *John Hurſt* of *Aſheton*, *Katharine Knight* of *Thornham*, and *Alice Suoth*, or *Snoth* of *Biddenden*. Of whoſe Hereſy his Commiſſioners, *Harpsfeld*, *Collins*, and the reſt, had informed him. The Cardinal therefore in the ſaid Inſtrument, prayed the King and Queen, that they might be caſt out of the Fold, as diſeaſed Sheep, leſt they might infect others. *Cùm igitur ſancta Mater Eccleſia non habeat quod ulterius facere, & exequi debeat, in hac parte veſtris Regiis ſublimitatibus, & Brachio veſtro ſeculari, dictos Hæreticos & relapſos, relinquimus, condigna Animadverſione plectendos.* 'When therefore, as the 'Inſtrument proceeded, holy Mother Church hath not any thing fur'ther that ſhe ought to do in this behalf, we leave the ſaid Hereticks 'and Relapſed Perſons to your Royal Highneſs, and your ſecular 'Arm, to receive condigne Puniſhment.' And a Warrant, I ſuppoſe, hereupon, being ſent down for their Execution, they were all burnt alive at *Canterbury*, *Novemb.* 10. being but 7 Days before the Queen's Death and his, and the laſt that were burnt in that Reign.

We have ſeen what Commiſſions went forth from the Cardinal this Year 1558, and what his Commiſſions were for the other two Years paſt, as I carefully took them out of the Regiſter. By which we may perceive, that the Cardinal never did in his own Perſon, Ordain, or Conſecrate, or Viſit, but did all by others: Whether it were his exalted Station, or his conſtant Employment about the Queen in Matters of State, or his Infirmities, that made him neglect the Offices of his Function, I leave to others to determine.

CHAP.

## CHAP. LXII.

*Proceedings with the Hereticks. Commiſſions for Enquiry after ſuch in* Eſſex. *A Loan. The Statute for Burning Hereticks examined.*

*They begin to think of other Courſes to check Religion.*

WE are now in the laſt Year of Queen *Mary*; and the Perſecution ſtill held; which tho' ſharper, yet was leſs dreaded. Inſomuch that the *Papiſts*, ſeeing how little all their Endeavours had prevailed, began now to think of ſome other Ways to ſuppreſs the Religion. There was one *Dale* a Promoter, who told Mr. *Living* a Miniſter, and in Bonds for Religion: *You care not for Burning; by God's bloud,* (as he ſwore) *there muſt be ſome other Means found for you.* Such was the Courage of good People in thoſe Days. And ſo far were the Perſecutors from obtaining their Ends, (*Viz.* That by burning ſome, the Terror thereof might reduce the reſt to ſubmit to the old Superſtitions) that it had a quite contrary Effect. They were encouraged and made more ſtrong and reſolute to perſiſt in their Principles, by the many Examples of Conſtancy, they had ſo often before their Eyes.

*Songs made againſt the Maſs.*

Some of theſe vented their Reſentments of the Cruelty of this time, by making Songs againſt the Government, and againſt the barbarous uſage exerciſed to the Queens poor, quiet Subjects. There was one *Cornet*, a Minſtrel's Boy, ſuffered for it. As at a Wedding near *Colcheſter*, being bid to ſing ſome Song out of the Scripture, he ſung a Song called, *News out of London*; which was againſt the Maſs and the Queen's Proceedings. For which he was complained of, and committed to Cuſtody, and brought before the Earl of *Oxford*, and was whipped for his Pains.

*Commiſſioners ſent to Colcheſter.*

In the beginning of this Year in the Month of *April*, by virtue of a Commiſſion from *Boner* the Biſhop, and ſome Warrants alſo from the Council, Dr. *Chedſey*, and *Thomas Mowrton* the Biſhops Chaplains, and *John Boſwel* his Secretary, went down to *Colcheſter* and *Harwich*, to examin the Hereticks in thoſe Parts of *Eſſex*, and to condemn them to be burnt. For tho' they had burnt ſo many, yet many more remained here. *Bonner* gave them a Letter to the L. *Darcy*, to countenance and further them in this Buſineſs. And the Officers and Underſheriff were zealous to ſerve them. Upon their firſt coming down they examined ſix in one Day, and condemned them the next. And ſo were making quick Work with many more. Some whereof had been not long before ſpared and ſent Home, by Means of Abbot *Feckenham*, who grew weary, as it ſeems, of theſe Butcheries. But by the Providence of God, or ſome ſecret Friends at Court, while theſe Bloudy Men were very earneſt at this their cruel Buſineſs, the Council ſent for the Chief of them up to Court immediately, *Viz.* *Chedſey*, to confer with him upon certain Matters. The Letter ran thus,

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*Chedſey recalled by a Letter from the Council.* Foxii *MSS.*

‘AFTER our hartie Commendations, having certain Matters, wherein we would furder talk with you, We have thought good to will and require you in the King and Queen's Majeſty's Names, to make your indelayed Repair unto us. At which your comyng, you ſhall furder underſtand the Cauſe of your ſending for. Whereof we require you not to fayle, as you tender their Majeſties Favour. From *Grenewych* the 20th of *April*, 1558.

*Your Loving Frends*,

*Nic. Ebor.* Cancel. *T. Clynton*, *H. Bedyngfeld.*
*T. Cornwalleis.* *Thomas Wharton.* *Jo. Boxal.*

*Loth to be taken off.*

This was a mighty Surprize to the Biſhops Commiſſioners; for they were very loth to be taken off. ‘Becauſe, *as they ſaid*, there were ſo many obſtinate Hereticks, Anabaptiſts, and other unruly Perſons then in *Eſſex*, as never was heard of. So *Chedſey* wrote firſt to the Lord Chancellor to excuſe coming up. ‘Becauſe of the great Employment he was buſie upon; and that he would repair up as ſoon as he had done the King and Queen's Affairs.’ And likewiſe to the Biſhop to further his ſtay, writing to him in this manner;

*Chedſey's Letter to the Bp. hereupon.* Ubi ſupra.

‘After my moſt humble Commendations to your Honourable good Lordſhip: This preſent *Thurſday*, I, with the Reſidue ſitting in Commiſſion at *Colcheſter* upon the Hereticks, received Letters by a Purſevant, directed to me only, to appear indelayedly before the Council for certain Matters. We be now in the myddeſt of our Examination and Articulation. And if we ſhould give it off in the midſt, we ſhould ſet the Country in ſuch a Rore, that my Eſtimation, and the Reſidue of the Commiſſioners ſhall be forever loſt. And principally the Queen's Majeſty, with her Honourable Council, ſhall be leſs regarded, and your Honourable good Lordſhip utterly condemned, *Quia cœpit ædificare Dominatio veſtra*, &c.

‘Wold to God the Honourable Council ſaw the Face of *Eſſex*, as we do ſee. We have ſuch obſtinate Hereticks, *Anabaptiſts*, and other unruly Perſons here, as never was heard of. And now to be called from our Doings, it wyl be taken that we have no Commiſſion, but came of your Lordſhips Commandment, without any other Warrant from the Honourable Council.

‘I have written to my L. Chancellor's Grace, and have made my lawful Excuſe, with Promiſe to make my Repair indelayed, as ſoon as I have done my Service in the King and Queen's Affairs. I beſeech your Honour to further this Matter to God's Glory, the Majeſty of the Quene, the Honour of the Council, the Eſtimation of your Lordſhips Dignity, our Honeſty, and the Quietneſs of the Country, now drawing to ſome Conformity. And thus I commit your Honour to the tuition of Almighty God. Written at *Colcheſter* 21 *Aprilis* 1558, by your perpetual and daily Orator,

*Wylliam Chedſey* Prieſt.

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This Dr. *Chedſey* was a very zealous Man for the Popiſh Religion; and in K. *Edward*'s Days, maintained a publick Diſpute about the *Preſence* in the Sacrament, with Dr. *P. Martyr*. Under Q. *Mary* he was preferred to two good Canonries, *Viz.* firſt, that of *Windſor*, afterwards, that of *Chriſt-Church*, *Oxon*. I have this Note further to make of him. At *Thame* in *Oxfordſhire*, not long before he was put into the Commiſſion aboveſaid, about 1556 or 1557, as I conjecture, he made an earneſt Sermon againſt the Goſpellers, and therein willed his Auditors to make their Complaints againſt ſuch as were ſuſpected to profeſs God's Word, or to keep any Books contrary to the Papal Religion. ‘ At this Sermon was one *Robert Runſſe*, alias *Child*, preſent: Who was an horrible Papiſt, and being glad that he might have Occaſion to trouble the Profeſſors, did marvellouſly rejoyce that Day, and glorying in the ſame, was ſuddenly ſtricken, being in the Church at Evening Prayer; and after that never ſpake but died miſerable. This Man's Life was Evil, and his Religion ſuch, joined with preſumptuous Boldneſs, that there was not ſuch an impudent Papiſt in the whole Country. He was a ſinging man in the Choire, and a great Perſecutor. This was part of a Letter written in the Year 1569 from *Francis Hall* of *Thame*, and Miniſter there, as I ſuppoſe, to Mr. *Field*, living at *London*. Who conveyed it to Mr. *Fox*, as a Matter proper for that *Eccleſiaſtical* Hiſtorians Cognizance.

Chedſey *Preaches at* Thame, *againſt the Profeſſors.*

*A Judgment upon a Perſecutor.* Fox. MSS.

But tho' *Chedſey* was called away from the exerciſe of his bloody Office, yet the two other that remained behind, followed their Work. And concerning what they had already done in this Commiſſion, they wrote the Biſhop this Account, *April* 22.

*What was done by theſe in Commiſſion.*

‘ Yeſterday being *Thurſday*, we finiſhed the Examination of Three moſt obſtinate and comberous Hereticks: For one of them held us all the Forenoon, and the other Two all the Afternoon. This Morning, being *Friday*, we intended to finiſh the Examination of the other Three, and at Afternoon to pronounce Sentence of them all, if we ſhall find cauſe. There is little Hope in them. One of theſe to be examined is a Woman, and of thoſe that my Lord Abbot did deliver. The Officers of this Town be very diligent with us, and the Underſhereve. To Morrow being St. *George*'s Day, we intend to ryde to *Harwich*. My Lord *Darcy* and my L. of *Oxford*, ſit here dayly for the Aſſeſſement of the Countrey. We delyveryd your Lordſhip's Letters to the L. *Darcy* upon *Wenſday*, and his Lordſhip gave unto us good ſwete Words for his Aſſiſtance. We ſhewed my L. of *Oxford*, that for ſo much as we were ſure of my L. *Darcy* to have his Preſence, nere unto *Colcheſter*, and ſuppoſing we ſhould not have ſeen his Lordſhip, therefore your Lordſhip dyd not wryte to his Honourable Lordſhip. And thus haſting to Maſs, and ſo forth with our Buſineſs, I wyſh to your Honor *Omnem Felicitatem.*

*Your Lordſhips moſt bowden Bedeſman,*

*and Humble Servant,* Thomas Mowrton *Prieſt.*

*Your Lordſhips daily Orator and poor Officer.*
John Boſwel.

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*The People murmur at a Loan.*
Coop. *Chron.*

The Aſſeſſement of the Country, mentioned in this Letter, in the making of which, the Earl of *Oxford* and the L. *Darcy* are ſaid to ſit daily at *Colcheſter*, was a great Loan of Mony the Queen, at this time, borrowed of her Subjects, to carry on a War with the *French*, which ſhe had imprudently undertaken for the ſake of her Husband King *Philip*. Of ſome ſhe took Ten, of others Twenty, Forty or Fifty Pounds, according as their Abilities were judged. Which cauſed a great grudging among the People. Becauſe but the Year before ſhe had borrowed from the City, and of moſt rich Men in all parts of the Nation: Sending abroad a number of Privy Seals, by which ſhe required a Hundred Pounds a-piece of all ſuch as were counted able, whether they were Gentlemen or others. This was in 1557. Which alſo cauſed grudging, becauſe great Payments had been granted before by Act of Parliament. This opened Peoples Mouths againſt the *Spaniards*; thinking theſe Payments to come eſpecially upon their Account, and for the Charges of their Wars.

*The two Acts of Parliament for Burning, examined.*

In all theſe bloody Doings beforeſaid, it is to be remarked, that they bare out themſelves by the pretended Laws of the Land. And ſo did *Cope* and *Parſons*, and other Papiſts, throw in Mr. *Fox*'s Diſh, when he charged them with their cruel putting to Death ſuch numbers of poor People, only becauſe they differed from them in ſome Points of Religion. They commonly proceeded upon two Acts of Parliament; one was from *Anno Quinto Richard.* II. Which was occaſioned by certain Preachers, who went about the Towns and Countries, to draw away People to their Sermons. Such Preachers were to be impriſoned at the Certificates of the Prelats. But here is no mention made of Burning, but only of Arreſts to be made of them. The other Statute was in the next Reign, *Viz. Anno* 2. *Hen.* IV. By Vertue of which, the Secular Power had Authority, to bring ſuch Hereticks to the Stake and burn them, whom the Biſhops delivered to them. Now both theſe in Truth and reality, were of no Force at all as Laws of the Land, as appeared to the induſtrious Mr. *Fox*, who ſearched the Rolls.

*The firſt Act Repealed.*
Ex Rotul.
Fox *laſt Edit.* p. 667. *Under* K. Hen. V.

For he found the former Act to be revoked the Year after it was made, *Viz. Anno* 6. upon the Words of the Commons, which were theſe: ‘Foraſmuch as the ſame Statute was never aſſented, ne granted by the Commons: But that which therein was done, was done without their Aſſent, and now ought to be undone. For that it was never their Meaning to be juſtified, and to bind themſelves and their Succeſſors to the Prelats, no more than their Anceſtors had done before them.’ And yet notwithſtanding this Revocation, they enquired upon this Statute in Q. *Mary*'s Days.

*The latter never had the Commons Conſent.*
Ibid.

As for the latter Act, *Viz.* that of King *Henry* IV. it was never aſſented to by the Commons, and ſo could be no Law of the Land. For in the Rolls the Statute is thus intituled,

*Petitio Cleri contra Hæreticos.*

And aſſented to in this Form: *Quas quidem Petitiones Prælatorum & Cleri ſuperius expreſſatas, Do. noſter Rex de Conſenſu Magnatum, & aliorum Procerum Regni ſui in præſenti Parliamento exiſtentium, conceſſit;*

&

*& in omnibus & ſingulis juxta Formam & effectum eorundem ordinavit, & Statuit de cætero firmiter obſervari,* &c. Where is no mention at all of the Commons. The Clergy being aware of this, in a Printed Statute Book, and in the *Latin* and *Engliſh* Provincial Councils of *Oxford*, corrupted the Rolls, and foiſted in a Clauſe, to make it a Law of the Land, *Viz. Ac etiam Communitates dicti Regni.*

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## CHAP. LXIII.

*Books Prohibited under ſevere Penalties.* Goodman's *Book. Proteſtant Congregations in* London. Goldwel. *New Biſhops nominated.* Horn *a Martyr.*

*A ſevere Proclamation againſt certain Books.*

A Short but terrible Proclamation was this *June* put forth by the King and Queen. Whereby the having of certain Books, and not burning them, was attended with this Penalty, to be executed preſently by Martial Law; and the Perſons to be taken and reputed for Rebels. Nor is it ſpecified particularly, what Books theſe be by Name, nor what ſort of Books any more than *Books filled with Hereſy, Sedition and Treaſon, and whereby God was diſhonoured, and Encouragement given to diſobey Lawful Princes:* Under which Words, or ſome of them, any Proteſtant Books might be comprized. The Proclamation being ſhort, I will inſert it.

### *By the* KING *and* QUEEN.

‘WHEREAS divers Books filled with Hereſy, Sedition and Treaſon, have, of late, and be daily brought into the Realm, out of Foreign Countries and Places beyond the Seas, and ſome alſo covertly Printed within this Realm, and caſt abroad in ſundry Parts thereof: Whereby not only God is diſhonoured, but alſo Encouragement is given to diſobey lawful Princes and Governours; the King and Queen's Majeſty for Redreſs hereof, do by this their preſent Proclamation Declare and Publiſh to all their Subjects, That whoſoever ſhall, after the Proclaiming hereof, be found to have any of the ſaid Wicked and Seditious Books, or finding them, doth not forthwith burn the ſame, without ſhewing or reading the ſame to any other Perſon, ſhall, in that Caſe be reputed and taken for a Rebel, and ſhall, without Delay, be executed for that Offence, according to the Order of Martial Law. Given at our Manor of S. *James* the 6th Day of *June*.

Noel's *Remark thereon. Confutat. of* Dorman. fol. 48. b.

Of which Proclamation *Alexander Noel*, a Learned and a good Man, living in theſe Times abroad, afterward Dean of St. *Paul's*, made this Remark: ‘This is the Proclamation procured by Papiſts againſt our Books, the Bringers in, Sellers, Buyers, Readers, or Keepers of them: Aſſigning the Penalty of cruel and ſudden Death by Law Martial, without Examination, Queſtion, Verdict and Judgment:

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'ment: Not only unuſual in this Realm, but more haſty and cruel 'than is uſed for any Murtherers, Rebells or Traitors.

**Goodman's** *Book.*

There was one Book indeed that came out this Year, which this Proclamation might have a particular Eye to, *Viz. Chriſtopher Goodman's* Book. It was intituled, *How Superior Powers ought to be obeyed of their Subjects, and wherein they may Lawfully, by God's Law, be diſobeyed and reſiſted. Wherein is declared the Cauſe of all this preſent Miſery in* England, *and the only Way to remedy the ſame. Printed at* Geneva, *by* John Criſpin, MDLVIII. The Preface is writ by *Will. Whittingham*, then alſo at *Geneva*. Tho' a little Book in *Decimo Sexto*, it is full of Bitterneſs, and encourageth to take up Arms againſt Queen *Mary*, and to Dethrone her, and that upon this Reaſon among others, Becauſe it is not Lawful for Women to Reign. As it had *Whittingham*'s Preface at the Beginning of it, ſo had it *William Kethe*, another Divine at *Geneva*, his Approbation in Verſe at the End. Which Verſes will ſhew the Intent of the Book:

**Kethe's** *Verſes on it.*

Whom Fury long foſtred by Suff'rance and Awe,
Have right Rule ſubverted, and made Will their Law,
Whoſe Pride how to Temper, this Truth will thee tell;
So as thou Reſiſt may'ſt, and yet not Rebel.

Rebellion is Ill, to Reſiſt is not ſo,
When right true Reſiſting is done to that Foe,
Who ſeeks, but by Ruine, againſt Right to Reign,
Not paſſing what periſh, ſo ſhe ſpoil the Gain.

A Publick Weal wretched, and too far diſgraced,
Where the right Head * is off-cut, and a wrong inſtead placed;
A Brute Beaſt untamed, a Misbegotten,
More meet to be Ruled, than Rule over Men.

* *Qu.* JANE.

A marvellous Madneſs, if we will behold,
What Sighs ſhall aſſure Men, to ſee themſelves ſold.
And yet when from Slavery their Friends would them free,
Do ſtick to their Foes; ſo ſtill Slaves to be.

Such Treating of the Queen as this was, did, no queſtion, irritate her much, and provoke her to iſſue out ſuch angry Declarations of her Mind, and Reſolutions of taking Vengeance of all ſuch like Book-Writers, or Book-Readers.

**Bentham** *an Exile, becomes Miniſter to the Congregation in* **London.**

But to proceed with our Hiſtory. Many Congregations of Goſpellers continued in *London* throughout this Reign, from the Beginning to the End of it, in ſpight of the Hardſhips thereof, and notwithſtanding the taking off ſo many of their Members. There was one Chief Congregation above the reſt, the Paſtor whereof was as *Superintendant*. Theſe Paſtors were Mr. *Scamler* (afterwards Biſhop) Mr. *Fowle, Rough* a *Scot*, afterward burnt; *Aug. Bernher, Latymer's* faithful Servant. The laſt Year of the Queen, ſucceeded in this Office *Thomas Bentham*, lately an Exile in *Germany*, (afterwards Biſhop of *Litchfield*) who, as it ſeems, was ſent thence, or went voluntarily,

chiefly

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chiefly by the perſuaſion of Mr. *Lever*, and became Preacher to this Congregation, adminiſtred the Sacraments, and performed the whole Office of a Miniſter: and beſides, governed the Church, in appointing and ordering the Matters thereof, according as Things occurred. To him they betook themſelves for Reſolution in Caſes of Conſcience. Whereof there were three happened this Year. One was about a young Woman married in her Non-age to a certain Perſon, with whom ſhe was altogether unwilling to live, but was forced to it. The Second was about going to the Papiſtical Courts, and following their Suits and Cauſes there. The Third was about paying Tithes and Duties to the Popiſh Prieſts. Which Caſes, tho' *Bentham* himſelf did give his Reſolution to; yet he thought good, for the better Satisfaction of his People, to ſend beyond Seas for the Judgment of the eminenteſt Learned Exiles there, and for *Peter Martyrs* Opinion alſo. For which Purpoſe he wrote this Letter to Mr. *Lever*, (a Perſon of great Fame among the Exiles for his Learning and Piety) then Paſtor of the *Engliſh* Congregation at *Arow* in *Switzerland*.

Foxii *MSS.*

*The Grace and Favour of Almighty God be with you and your godly Congregation*, Amen.

Bentham *to* Lever, *concerning the preſent Perſecution.*

‘MY Duty binding me to remember my dear Friends, and our great Dangers moving me to deſire their Help, inforce me at this preſent, both to write unto you, and deſire your moſt godly and effectuous Prayers, Dere Brother, and lovyng Freynde, Mr. *Levir*. For now I ſtand in the Gapp, whereas you have ſo earneſtly talked with me. Now therefore help me with your Prayers, and I ſhall think, that you ſtand preſent at my Back, or on my right Hand. Whiles I was in *Germany* at Liberty of Body, havyng ſufficient for it for the Time, I was yet many tymes in great greyf of Mynd, and terrible Torments of Hell; and now here beying every Moment of an Hour in Danger of takyng, and fear of bodily Death, I am in Mynd, the Lord be prayſed, moſt quiet and joyful, ſeyng the fervent Zeal of ſo many, and ſuch increaſe of our Congregation in the myddeſt of thys cruel and violent Perſecution. What ſhold I ſay, but *A Domino factum eſt*. There were VII men burned in *Smithfield* the XXVIIIth Day of *July* altogether; a fearful and cruel Proclamation beyng made, that under payne of preſent Death, no Man ſhold either approche ny unto theym, touche theym, nather ſpeak unto, nor comforthe theym: Yet were they ſo mightily ſpoken unto, ſo comfortably taken by the Hands, and ſo godly comforted, notwithſtandyng that fearful Proclamation, and the preſent Threatnyngs of the Sheriff and Sergyants, that the Adverſaryes themſelves were aſtoyned. And ſynce that Tyme, the Byſhop of *London*, either for Fear or Craft, carryed Seven more, or Six at the leaſt, forthe of his Cole-Houſe to *Fulham*, the 12th Day of this Moneth, and condemning theym there the 13th Day at one of the Clock at Afternone, cauſed them to be carryed the ſame tyme to *Braneford* beſyde *Syon*. Where they were burned in Poſt-haſte the ſame Night. This Fact purchaſeth hym more hatred than any that he hath done, of the common Multitude.

'This I ſignify, that you knowyng owr great Daungers, may the rather move your godly Company to pray more earneſtly for us.

'It is conſtantly wrytten by Letters to *London*, that two Townes a little from *Nottyngham*, about the 4th or 5th Day of this Month, were wonderfully beten and ſhaken with Thounder, and ſuch Storms, many were ſlayn, and mo were hurt, with great Wonders. Which I take to be a Token of God's great Diſpleaſure for Synne, who will make Heaven and Earth Wytneſs agaynſt Wickedneſs. And yet Men for the moſt part were never more careleſs, nor malyciouſly merry, than they are now. God amend theym.

'I would gladly have your Counſel, and Mr. *Martyrs* in theſe Three Queſtions, if you have leaſure at any tyme to walk to *Zuriche*. *Firſt*, Whether a yong Woman marryed at Non-age againſt her Will, and ſo kept by Force, be a Lawful Wife, or not, unto hym with whom ſhe ys compelled to remayne againſt her Wyll. *Secondly*, Whether the Profeſſors of the Goſpel may proſecute theyr Right and Cauſe in any Papiſtical Court, or anſwer, beyng called thereunto; or take Adminiſtration of Goods in ſuch Court. *Thirdly*, Whether the Profeſſors of the Goſpel, not communicating with Papiſts, may yet as well pay their Tithes and ſuch Dutyes to the Papiſts, as Tribute, Cuſtome and Subſidy to evil Rulers, and wicked Magiſtrates. I truſt, that I have anſwered ſome of my Fryuds in theſe Queſtions according to the Truth; yet wold I have your Judgment, both for greater Confirmation and Comforth unto theym, and for my further Inſtruction alſo. If you can ſhortly ſend me Word of theſe, you ſhall greatly comforth me, and help to confirme my Fryends in the ryght Ways. I pray you commend me to all your Company by Name moſt hertily in our Lord Jeſus Chriſt, who bleſs and keep you to the comforth of his Congregation. Written at *London* the 17th of *July*.

'Salute all my Friends at *Zurich* by Name, I pray.

*By yours to his Power*,

THOMAS BENTHAM.

*To his dear Friend and godly Brother*, Mr. Levir, *theſe be dd. at* Arowe.

**Bentham** *preſent at the Burning of ſome in* **Smithfield.**

At the burning of thoſe Seven in *Smithfield*, mentioned in this Letter, was *Bentham* himſelf preſent; and could well teſtify what he wrote, that little regard was had to the ſevere Proclamation, that none ſhould ſpeak to them or comfort them, or pray for them. For he himſelf, as ſoon as he ſaw Fire put to them, cryed aloud to the People, *We know they are the People of God: And therefore we cannot chuſe but wiſh well to them, and ſay, God ſtrengthen them*; and added, *God Almighty, for Chriſt's ſake, ſtrengthen them.* And he was preſently anſwered by Multitudes, *Amen, Amen*, to the Amazement of the Officers.

**Goldwel,** *Biſhop of S. Aſaph, to be diſpatched to* **Rome.**

In *October* Sir *Edward Carne*, Kt. and Doctor of Laws, that had been long Ambaſſador at *Rome* with the Pope, was now, upon his Deſire, called Home; and the Queen was upon diſpatching *Thomas Goldwel*,

*Goldwel*, the Biſhop of *St. Aſaph*, in his room: A Perſon, as ſhe wrote to the Pope in her Letters Credential, well approved by him. For he had lived long abroad for the ſake of the *Roman* Catholick Religion, and had converſed much with Cardinal *Pole* there, and was employed by him in a Meſſage into *England* to the Queen. But he went not to *Rome* in this intended Embaſſy, the Queen dying before he could be diſpatched. Yet the next Year he fled away beyond Sea, and left his Biſhoprick. And was afterwards famous for nothing I know of, but for obtaining of the Pope, with much ado, an Enlargement of the Patent for Pilgrimage, and Offering to S. *Winefrid*'s Well in *Flintſhire*.

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*A Promotion of Biſhops.*

In the Month of *October* divers Sees being vacant, the Queen made a Promotion of Biſhops. Whereof this *Goldwel* abovementioned, was to be tranſlated to *Oxon*. Her Chaplain *Francis Mallet* D. D. upon the Death of *John*, late Biſhop of *Saliſbury*, to be made Biſhop of that See. And *Thomas Wood* B. D. ſhe appointed for St. *Aſaph*. And there were accordingly three Letters prepared from King *Philip* and Q. *Mary* to Pope *Paul* IV, to admit theſe Three; which Letters were all dated in the Month of *October*. In the Letter for *Mallet*, ſhe ſignified to the Pope, that ſhe had firſt offered this Biſhoprick to *William Peto*, of the *Franciſcan* Order. Whom ſhe ſaid, ſhe would have preferred the rather to this Place, becauſe ſhe heard he had been thereunto nominated by the Apoſtolic See. But that when ſhe ſent for him, he excuſed his Acceptance of this Dignity, by Reaſon of his Age, and other Cauſes alledged. In her Letter for *Wood*, ſhe told the Pope, that ſhe choſe him to this Honour, for his Conſtancy in the Catholic Religion in the moſt difficult Times, not ſuffering himſelf to be allured by Rewards, nor terrifyed by Puniſhments. But theſe Letters, I gueſs, were never ſent away, at leaſt, not delivered, the Queen's Illneſs and her Death the next Month preventing.

**Mallet.**

**Wood.**

**Edward Horne** *Martyr.*

About eight Weeks before the End of this Reign, ſuffered, for the Profeſſion of the Truth, one *Edward Horne*, of *Newent*, in the Dioceſs of *Glouceſter*, or *Worceſter*. He was burnt in a Place called, *The Court Orchyard*, near the Church-yard; and his Wife was condemned with him, but ſhe recanted, and refuſed to ſuffer with him. He ſung at his burning the cxlvi Pſalm, until his Lips were burnt away; and then they ſaw his Tongue move, until he fell down in the Fire. This I relate the rather, becauſe it was omitted by *Fox* in his *Martyrology*, as probably many others that ſuffered in thoſe cruel Times, might be, for want of Information. He makes mention indeed of one *John Horne*, and a Woman that ſuffered Martyrdom for the Teſtimomy of their Faith at *Wotton Under-Edge* in *Glouceſterſhire*. One *John Deighton*, a worthy Miniſter, as it ſeems, ſomewhere in thoſe Parts, above Seventy Years after, had been ſo curious to enquire after the Truth of this, and other Relations of Mr. *Fox*, and could not be ſatisfyed, that any ſuch Perſons had ſuffered there. But in ſuch a ſpace of Time, the Memory of it might be worn out. But he concluded hence, that it was a Miſtake through the Default of others, that made the Certificate for Mr. *Fox* out of the Regiſters of *Glouceſter* or *Worceſter*. Whereupon this Gentleman, a New Edition of *Fox* being then in hand, ſent up this Information: And out of that Reverence that he bore to the

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the Memory of Mr. *Fox*, whoſe Perſon and Place of Dwelling he knew, and the Honour and Love he bare to his Works, he wiſhed that this ſmall Error, which was none of his, were amended. But whether that were a Miſtake or not, it is certain that one *Edward Horne* ſuffered at *Newent*; where this *Deighton* had been, and ſpake with one or two of the ſame Pariſh, that did ſee him there burnt, and did teſtify that they knew the two Perſons that made the Fire to burn him. They were two Glovers or Felmongers, whoſe Names he had in his Note-book. And his Son was then alive in the ſame Pariſh, called *Chriſtopher Horn*, an honeſt poor Man, being about 75 or 76 Years of Age, and born in Queen *Mary*'s Time, about a quarter of a Year before his Father ſuffered. His Mother, that promiſed to ſuffer with her Husband, but Recanted after ſhe was condemned, was afterwards married to one that lived at *Teynton*, within a Mile or two of *Newent*.

## CHAP. LXIV.

*Treaty about* Calais. *The Queens Sickneſs and Death, with Cardinal* Pole's. *Her Character. Her Funerals. Remarks of her Reign. Meetings of Proteſtants in this Reign. And their Perſecutions.*

*Treaty about* Calais.

TOWARDS the End of the Queen's Reign, there was a Meeting near *Dorleas*, between the Commiſſioners of *France*, of *Spain*, and of *England*: And ſome Overture of Peace was made, but broke off upon the Article of the Reſtitution of *Calais*. And (to ſhew what further became of the Buſineſs of *Calais*) after Queen *Mary*'s Death, the King of *Spain* renewed the like Treaty, wherein Queen *Elizabeth* concurred. The Commiſſioners for the ſaid Princes met at the Caſtle of *Cambray*. In the Proceeding of this Treaty, at the firſt, the Commiſſioners of *Spain* for Form, and in ſhew only, pretended to ſtand firm upon the Demand of *Calais*; but it was diſcovered, That the King's Meaning was after ſome Ceremonious and perfunctory inſiſting thereupon, to make a ſeparate Peace with the *French*, excluding the Queen, which he did. And ſo left her to make her Peace, after her Realm had made his Wars: As we are told in an Anſwer to a Libel againſt Q. *Elizabeth*, touching her Proceedings with *Spain*. So little beholden was this Kingdom to that Match with *Spain*.

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*The Papiſts contrive to put by Lady* Elizabeth.

As the Queen declined in her Health, and grew worſe and worſe, by a Feveriſh Diſtemper wherewith the Kingdom was then grievouſly infected, inſomuch that there was little Hope of her Life; the Papiſts beat their Heads to put by the Succeſſion of the Queen's Siſter, the Lady *Elizabeth*. And they chiefly thought of Cardinal *Pole*, and fancied much his fitneſs to be promoted to the Imperial Crown of this Realm, being of the Blood Royal. And beſides him, ſeveral others they had in their Minds, probably of Royal Blood too, that might ſerve their Ends, and keep up their Religion. As ſeemed to appear by this Paſſage. When Q. *Mary* was ſick, one *Dale*, a Promoter, uſed theſe Words to the Wife of one *Living*, a Priſoner before mentioned; '*You hope, and you hope; but your Hope ſhall be aſlope.* For tho' the Queen fail, ſhe that you hope for ſhall never come at it. For there is my Lord Cardinal's Grace, and many more between her and it.

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*Fox's Acts,* p. 181.

*The Queen's Behaviour in her Sickneſs.*

In her Sickneſs ſhe carried herſelf very devoutly: And taking this Fatherly Chaſtiſement patiently, ſhe ſurrendred herſelf to God, and prepared herſelf for Death after the manner of the Popiſh Superſtition, wherein ſhe had been bred. For ſhe devoutly called for, and partook of the Sacraments of the Church. After ſhe had received her ſuppoſed Saviour, the Wafer, the Extreme Unction was adminiſtred to her; and ſhe repeated the Pſalms of the Office without Book as the Prieſt read them. When the ſtrength of her Body was quite waſted, and the Uſe of her Tongue failed her, yet in Mas-time, when the Sacrament was to be elevated, ſhe lifted up her Eyes towards it: And at the pronouncing of the Benediction, ſhe bowed her Head, and ſoon after yielded up her Spirit.

*The Queen dies.*

The Sickly Queen held out to the Month of *November*, when on the 17th Day thereof, ſhe ended her Life, to the great Joy of the poor Profeſſors of the purer Religion; who had been ſufficiently harraſſed by ſome of her Zelots, that ſhed abundance of innocent Blood, and ſet a Stain upon the *Marian* Days, which will never be wiped off.

*The Character and Praiſe of Q. Mary.*

If we would therefore have ſome fair Character and Praiſe of Queen *Mary*, we muſt not expect it from Proteſtants, to whom ſhe was very ſevere. But the Papiſts are not ſparing herein. He that made her Funeral Sermon on the 13th of *December* (when her Funeral Obſequies were Celebrated in *Weſtminſter* with great Solemnity) ſaith, 'That the World was not worthy of her, and that ſhe was too good to tarry any longer here. 'A Vertuous and a gracious Lady, an Innocent and unſpotted Queen. And he did verily think without Prejudice to God's Judgment, that then ſhe was in Heaven, and there offered up a Sacrifice for them. That ſhe feared God as much as the pooreſt Creature. That ſhe married herſelf unto her Realm; and in token of Faith and Fidelity, put a Diamond Ring upon her Finger, which was never put off after, during her Life. That ſhe was never unmindful of her Care for the Nation: That ſhe uſed ſingular Mercy towards Offenders, and much Pity and Compaſſion towards the Poor and Oppreſſed: Clemency among her Nobles. That ſhe reſtored more Noble Houſes decayed, than ever did any ſingle Prince of the Realm [namely of ſuch as had been Arraigned or Executed upon the Quarrel of the Pope and the Supremacy, in the Reign of King *Henry* VIII.] That ſhe found the Realm poiſoned with Hereſy, and ſhe purged it; reſtored to the Churches the Antient Ornaments that had been taken away and ſpoiled. And that ſhe, who was a Member of Chriſt's Catholick Church, refuſed to write herſelf *Head* thereof: And was herſelf able, by Learning, to render a Cauſe why; no Prince having for 1500 Years uſurped that Title [as had K. *Henry* her Father.] That ſhe argued it from Scripture thus; That a Woman is forbid to ſpeak in the Church, but the Head of the Church muſt Preach in the Church; and he muſt offer

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‘Sacrifice for the Sins of the Dead: But it was not read, ſhe ſaid, ‘either in the *Old* or *New Teſtament*, that ever Woman did Sacrifice. ‘That there was never Prince on Earth that had more either of Learning or Vertue. She was praiſed, *Laſtly*, for her well taking her ‘Sickneſs, and diſpoſing herſelf againſt Death, Committing herſelf ‘to God, and the Realm to his Providence, [not to her Siſter.]’ All

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this and the like may be read in the Sermon preached at her Funeral; which I have tranſcribed from a Manuſcript into the *Catalogue*.

*The Preacher of her Funeral Sermon confined.*

The Preacher was *White*, Biſhop of *Wincheſter*. Againſt many Paſſages in whoſe Sermon (wherein as he did over extol the deceaſed Queen, he too much depreciated her preſent Majeſty) ſuch Offence was taken, that he was commanded to keep his Houſe. And there he was confined till *January* 19. When being called before the Lords of the Council, after a good Admonition given him (I uſe the Words of the Minutes of the Council Book) he was ſet at Liberty, and diſcharged of the ſaid Commandment of keeping his Houſe.

*Her Burial.*

She was buried with a Pomp ſuitable to her Princely Quality, by ſpecial Order of the Queen her Siſter, and her Council, to the Marqueſs of *Wincheſter* L. Treaſurer: To whom, within a Day or two after her Death, were ſent from *Hatfield*, (where the Queen as yet was,) the Names of ſuch Perſons as ſhould be Mourners at the Interment; and Orders withal were given him to take care of the Funerals. In Anſwer to which, he wrote to the Council what his Judgment was of theſe Mourners, and feared that ſome of them would not care to be preſent; and moreover requeſted a Warrant of 3000 *l.* for defraying the Charges. To which the Lords, *November* 21. gave this Return, That if he ſhould need Commandment from the Queen to ſuch of them as ſhould refuſe, it ſhould be procured. And for the 3000 *l.* the Lords would conſider that Matter at their coming to *London*. Which was not above two or three Days after.

*The Manner of her Funeral.*

When the Day was come, after this Manner were her Funerals performed. Her Corps was brought from St. *James's* where ſhe died, in a Charet with a Picture or Image reſembling her Perſon, adorned with Crimſon Velvet, her Crown on her Head, and her Scepter in her Hand, and many good Rings on her Fingers. And ſo up the High Way went the foremoſt Standard with the Faulcon and the Hart. Then came a great Company of Mourners. And after another goodly Standard of the Lion and the Faulcon, followed by King *Philip* her Husbands Servants, two and two together in Black Gowns, Heralds riding to and fro, to ſee all go in order. After came the third Standard with the white Greyhound and the Faulcon. Then came Gentlemen in Gowns Mourners. Then came riding Eſquires bearing Banners of Arms. Next came the L. Marquis of *Wincheſter* on Horſeback, bearing the Banner of the Arms of *England* embroidered with Gold. Then Mr. *Cheſter* the Herald, bearing the Helm and the Creſt and Mantels. Then Mr. *Norroy* bearing the Target, with the Garter and the Crown. Then Mr. *Clarentieux* bearing the Sword. And after Mr. *Garter* bearing her Coat Armour. All on Hoſeback. Banners were born about her by Lords and Knights, with four Heralds on Horſeback bearing four White Banners of Saints wrought with fine Gold, *Viz.* Mr. *Somerſet*, Mr. *Lancaſter*, Mr. *Windſor* and Mr. *York*.

Then came the Corps with her Picture lying over her, covered with Cloth of Gold, the Croſs Silver. Then followed Mr. —— with the Chief Mourners. And then Ladies riding all in Black trailed to the Ground. In the Charet wherein the Queen lay, rode the Pages of Honour with Banners in their Hands. Afore the Corps, her Chappel, and after, all the Monks, and after them the Biſhops in order. And all in this Equipage paſſed by *Charing Croſs* to *Weſtminſter* Abby. Where at the great Door of the Church, every Body alighted off their Horſes. Then were Gentlemen ready to take the Queen out of her Charet. And ſo Earls and Lords went before her towards the Herſe, with her Picture born between Men of Worſhip. At the Church Door, met her four Biſhops and the Abbot, Mitred in Copes, Cenſing the Body. And ſo ſhe lay all Night under the Herſe with Watch. *Item*, There were an Hundred poor Men in good black Gowns bearing long Torches with Hoods on their Heads, and Arms on them. And about her the Guard bearing Staff-Torches in black Coats. And all the Way Chandlers having Torches, to ſupply them that had their Torches burnt out.

On the next Day, *Viz. Decemb.* 14. was the Queen's Maſs; and all the Lords and Ladies, Knights and Gentlemen did Offer. And there was a Man of Arms and Horſe offered, and her Coat Armour, Helmet, Sword and Target, and Banner of Arms, and three Standards. All the Heralds ſtanding about her. The Biſhop of *Wincheſter* made her Funeral Sermon. There was offered alſo Cloth of Gold and Velvet, whole Pieces, and other Things. After the Mas and all was done, her Grace was carried up to the Chappel that King *Henry* VII builded, with Biſhops Mitred. And all the Officers went to the Grave. And after, they brake their Staves, and caſt them into the Grave on her. In the mean time the People plucked down the Cloth, every Man a Piece that could catch it, round about the Church, and the Arms too. The Queen being buried, the Archbiſhop of *York* came and declared a Collation, and as ſoon as he had made an End, all the Trumpets blew a Blaſt. And then the Chief Mourners, the Lords and Knights, the Biſhops and the Abbot went into the Abby to Dinner, and all the Officers of the Queen's Court.

*News of her Death ſent to* K. Philip.

The News of the Queen's Death was brought to King *Philip* her Husband, by the Lord *Cobham*, ſent to him in Embaſſy *Novemb.* 23. by Queen *Elizabeth*, now newly come to the Crown. Which Ambaſſador had Inſtructions alſo, to deſire of the ſaid King the renewing of ſuch Treaties and Leagues, as had paſt before between the two Crowns of *Spain* and *England*. The ſame Commiſſion Q. *Elizabeth* repeated by other ſucceeding Ambaſſadors, *Viz.* Sir *Tho. Chaloner*, and Sir *Thomas Chamberlain*, ſucceſſively Ambaſſadors Reſident in the *Low Countries*. And tho' all theſe had divers times made Overtures thereof both unto the King, and certain principal Perſons about him, he ſtill declined it by this ſpecious Pretence, That former Treaties did ſtand in as good Force to all Intents, as new Ratifications could make them. A ſtrange Anſwer at that Time, but conformable to his Proceedings afterwards.

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*Cardinal* Pole *dies.* Pag. 1161.

Cardinal *Pole* died the ſame Day that Queen *Mary* did; and not many Hours after her. His laſt Will may be ſeen in *Hollingſhed*'s Hiſtory. Therein he deſired his Succeſſor would not ſue his Executors for Dilapidations, ſeeing he had beſtewed more than a Thouſand Pounds within theſe few Years in repairing and making ſuch Houſes as belonged to the See, ſince he came to it. The Overſeers of his Will, were *Nicolas*, Archbiſhop of *York*, L. Chancellor, *Thomas* Biſhop of *Ely*; *Ed.* L. *Haſtings* L. Chamberlain, Sir *John Boxal*, the Queen's Secretary, Sir *Edward Cordal* Maſter of the Rolls, *Henry Cole*, Vicar General of the Spiritualties.

*Whether the Queen and Cardinal were poiſoned.*

There ſeemed to have crept about a ſecret Report among Papiſts, abroad ſoon after, that both Queen *Mary* and Cardinal *Pole* came to their Ends by Poiſon. And *Oſorius* a *Portugal* Biſhop, in a Book of his writ againſt our Country, (by way of Addreſs to Q. *Elizabeth*) confidently avers that Q. *Mary* was deſtroyed by Poiſon, and putteth it to Dr. *Haddon*, (ho had anſwered his Scurrilous Letter to Queen *Elizabeth*,) whether he underſtood any thing of that Conſpiracy, wherein wicked Men had practiſed the Deſtruction of Queen *Mary*, and Cardinal *Pole*. ‘But, *ſaid* Haddon, *a knowing Man*, That this was ſo far from Truth, that none ever believed, or ſo much as reported this but himſelf: And that all the *Engliſh* Nation, and all other Strangers that were then in *England*, would manifeſtly reprove and condemn this his malicious and ſhameleſs Impudency. And that in Truth, they both died of an infectious *Fever* that the Nation then laboured under, and ſeized upon many Perſons of Quality and Honour. For there ranged at that Time, a certain outragious burning *Fever* which infected all the Eſtates in the Realm, and among the reſt, ſhortened the Lives of the Richeſt and moſt Honourable Perſonages. At what Time, Queen *Mary*, in many Things moſt commendable, after a few Months, died of the ſame Diſeaſe: In like manner, Cardinal *Pole*, an excellent Learned Man, being ſick of a *Quartan*, departed this World the ſame time. *He added*, that as to this Report, or rather Invention of *Oſorius*, (who appealed to *Haddon*, whether himſelf underſtood nothing of a Conſpiracy to take away the Queen's Life) he proteſted that there was never any ſuch Matter ſpoken, written, feigned or ſurmiſed, unleſs by ſome ſuch as himſelf, which having elſe nothing to ſnarle at, did Bark and Howle at the Clouds, Moon and Stars, ——— and that they were flying Vapors, and drouzy Dreams, imagined by *Oſorius*, whereof neither he [*Haddon*] or any Man elſe ever heard, or could hear one Word.

*Anſ. Apologetical againſt* Oſor. fol. 28.

*They died of an infectious Fever.*

*She was well diſpoſed to Religion.*

The Queen was Learned, and well diſpoſed to Religion, had ſhe not been ſo miſguided by her *Pontifician* Clergy. She ſeemed to be Devout and addicted to Prayer. I have ſeen a Prayer uſed by her, when ſhe was Lady *Mary*, againſt the Aſſaults of Vice. At the End of which Prayer ſhe wrote theſe Words, *Good* Francis, [meaning, I ſuppoſe, her Chaplain, Dr. *Francis Mallet*] *pray that I may have Grace to obtain the Petitions contained in this Prayer before written: Your aſſured loving Miſtreſs during my Life*, MARIE. There is alſo a Meditation touching Adverſity, made by her in the Year 1549. Which, I believe, was occaſioned by her Sickneſs that Year. At the End of which ſhe hath

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hath theſe Words, written to one whom ſhe ſtiled *Couſin*, and to whom ſhe ſeemed to ſend it, *Good Coſin* Capel, *I pray you, as often as you be diſpoſed to read this former Writing, to remember me, and to pray for me, your Loving Friend*, MARIE. In the ſame Book is another Prayer proper to he read at the Hour of Death; which alſo might belong to the ſaid Queen's Devotions. Theſe three Prayers being very devout, and for the ſake of the Royal Perſon that uſed them, I have put into the *Catalogue*.

*The Land impoveriſht under Q. Mary;*

She left the Nation in a poor mean Condition, ſunk in their Spirits with Perſecution, and the Senſe of their Shame in the Loſs of *Calais*; *London*, her Royal Chamber, impoveriſht, poorer by much than it was at her Acceſſion to the Crown. This is ſet out notably by the Learned Sir *Thomas Smith*, in an Oration by him penned upon this Argument, *Whether it be beſt for the Queen* [Elizabeth] *to marry a Noble Man within her own Kingdom, or ſome Foreign Prince:* Wherein he hath theſe Words, ‘What Decay came that Time, (*Viz.* of Q. *Mary*'s Reign) to the Subſtance of the Realm, and Riches both publick and private, it would be no leſs Pity than needleſs to tell you. For *Firſt*, what Debts the Realm was left in to be paid beyond Seas, you heard it declared by Mr. Secretary in the firſt Parliament of the Queen's Majeſty, [*Viz.* Queen *Elizabeth*] and how much it did exceed the Debts of King *Edward* VI. What was owing alſo to her Subjects within the Realm. It was marvellous to hear, how the private Subſtance was diminiſhed: Part might be ſeen by the Subſidy Books. In the laſt Parliament of King *Philip* and Queen *Mary*, you heard a Burgeſs of *London* make Declaration and prove, that the City of *London* alone, was worſe in Subſtance in thoſe five Years [of Q. *Mary*] by 300000 *l.* than it was at the Death of the late K. *Edward*.

*And the People Diſpirited.*

The Nation was quite diſpirited, partly with the manner of Government, partly with a raging Sickneſs that reigned towards the latter end of this Queen, and partly with the bloody Doings and Executions of poor People. To this Purpoſe the ſame Writer: ‘I was, I aſſure you, aſhamed both of my Country and Country-men. They went to muſter with Kerchiefs on their Heads [by Reaſon of their Sickneſs,] to the Wars [in *France*] hanging down their Looks; they came from thence as Men diſmayed and forelorn. They went about their Matters as Men amazed, that knew not where to Begin or End. And what marvel was it, when here was nothing but Fumeing, Heading, Hanging, Quartering, and Burning, Taxing, Levying, and pulling down of Bulwarks at Home, and beggering and loſing of Strong Holds Abroad. A few private Men in White Rochets ruled all: Who with ſetting up of ſix Foot Roods, and re-building of Rood-loſts, thought to make all Cockſure.

*The Cauſe of the Evils in this Reign.*

And the Reaſons of all the Evils of this Queen's Reign, were, by the wiſeſt Men then, attributed chiefly to two Things; *Viz.* Her Marriage, and her great and manifold Executions of her Subjects. So doth the afore alledged Sir *Thomas Smith* bring in one *Agamus*, making an Oration for the ſingle Life of Princes; who hath theſe Words: ‘We do not read of many, who being ſole Inheritors and Princeſſes of any Country, which after took unto them Husbands, who

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‘who had Succeſs after. Even in our Days Q. *Mary* took K. *Philip* to her Husband, a Noble Prince, was Diſcreet and Fortunate; and yet many think that ſhe loſt thereby the Hearts of the moſt number of her Subjects. And it is too manifeſt, that immediately upon it, in a very ſhort Space, an incredible Number of her Subjects were, by Order of ſuch Laws and Juſtice as was uſed in thoſe Days, moſt cruelly put to Death. And God for his Part, whether offended that ſhe living ſolely, and as me bethought a Virgin, did ſuddenly chuſe to Marry, or rather that ſhe finding the Light of the Goſpel abroad in her Realm, did what ſhe could to extinguiſh and put it out; did ſo puniſh the Realm with Quartan Agues, and other ſuch long and new Sickneſſes, that in the two laſt Years of her Reign, ſo many of her Subjects were made away, what with the Executions of the Sword and Fire, and what by Sickneſs, that the third Part of the Men in *England* was conſumed.

*The Nation governed by* Spaniards.

And it was little to the Credit of this independent Kingdom, but not a little to the Prejudice of it, that all Queen *Mary*'s Counſels were ſeen unto, and influenced by *Spaniards* that belonged to King *Philip*; and nothing done almoſt but by their Direction. And a Prince abroad, and that had diſtinct Intereſts of his own, over-ruled all the Councils at Home. Which occaſioned Q. *Elizabeth*, upon her firſt Acceſs to the Crown, to make this Order, (as I find in a Diary of Sir *W. Cecil.*) ‘That where in the Time of the late Queen, the King of *Spain* then being Husband to the ſaid Queen, nothing was done on the Part of *England*, but with the Privity and Directions of the ſaid King's Miniſters: Now the Queen's Majeſty being, and profeſſing herſelf a free Princeſs, to direct all her Actions by her own Miniſters, and with the Advice of her Council of *England* only; meaneth in this Matter to proceed and direct without a Participation toward the *Spaniard* of any Thing, otherwiſe than ſhall be for the Nature of her Matters expedient.

Cott. *Libr.* Titus C. 10.

*Goſpellers meet together in* London, *all* Q. Mary's *Reign.*

*Their Miniſters.*

But notwithſtanding thoſe mercileſs Executions for Religion, it is not to be paſt over without Remark, That there was a Congregation of Godly Men at *London*, in the very Mouth of Danger, who met together for Religious Worſhip all the Queen's Reign, from the Beginning to the very End of it. Their Miniſters were theſe among others, *Edmund Scamler*, afterward Biſhop of *Peterborough*, *Tho. Foule*, *Auguſtin Bernher*, ſometime *Latimer's* Servant, *Tho. Bentham*, afterward Biſhop of *Coventry* and *Litchfield*, *Tho. Roſe*, who endured much in thoſe Times, but eſcaped, *John Rough* a *Scotch* Man, that was taken and burnt. A Deacon of this Congregation latewardly, who had a Liſt of their Names, was *Cutbert Simpſon*, who was alſo taken and burnt; and who endured great Tortures, becauſe he would not produce his Liſt, nor diſcover the Names of the Brethren. Upon any Caſes of Difficulty, or Emergences, this Congregation ſent ſome of their Members beyond Sea, to ſome of the Learned Exiles there, for their Reſolution, Counſel and Advice; and ſo they returned again to the Flock. And ſome they had, whom they ſent to the Priſons, to Viſit, Counſel, Comfort and Relieve thoſe that lay there for Religion. Of theſe, the Names of two were *Coles* and *Ledley*, who were about the Year 1557 detected, by one *Ty* a Prieſt, to Biſhop *Boner*, as were a great many more by Falſe Brethren.

*Account of their Meetings.*

Their Meetings were at ſeveral Places, as it was appointed by themſelves: For they often changed their Places for more Privacy and Security. Sometimes it was at *Black Friars*, at Sir *Tho. Cardine's* Houſe, who was of the Privy Chamber to K. *Henry* VIII. Again, ſometimes the Meeting was ſomewhere about *Aldgate*: Sometimes in a *Cloathworker's* Loft near the great Conduit in *Cheapſide*. Once or twice in a Ship at *Billingsgate*, belonging to a good Man of *Lee* in *Eſſex*. Other times at a Shrp called *Jeſus Ship*, lying between *Ratcliff* and *Rotherith*; there twice or thrice, till it came to be known. Other times in a Cooper's Houſe in *Pudden Lane*. Sometimes in *Thames-ſtreet*; ſometimes in *Bow Church-yard*. And ſometimes in *Iſlington*, or in the Fields thereabouts. Theſe Meetings were often in the Night times. There would be in theſe Aſſemblies Forty, and ſometimes an Hundred, or more, met together; and toward the latter End of the Queen, the Number encreaſed, tho' the Malice of their Enemies decreaſed not. At theſe Meetings they had Collections for Chriſt's Priſoners, and would gather ſometimes Ten Pounds at a Night-Meeting. But they could not be ſo private, but that now and then they were diſcovered and taken. To ſome of theſe ſecret Aſſemblies reſorted ſuch as were Spies, who were ſent to ſerve as Informers and Witneſſes. Such an one once came to take their Names, and ſpy their Doings; but while he was among them he cryed them Pardon, and was converted to become one of them.

*Profeſſors in the* North *Parts.*

And as in the *South* Parts, ſo likewiſe in the *North*, there were divers that profeſſed the Goſpel, and had their Preachers and Paſtors. As *George Marſh*, who ſuffered burning at *Cheſter*. In *Yorkſhire* was Mr. *Beſt*, who was after Biſhop of *Carliſle*; Mr. *Brodbank*, Mr. *Reneſes*, Mr. *Ruſſel*. And theſe privately went from Place to Place in *Lancaſhire*, and in thoſe Northern Parts bordering, and preached the Goſpel to ſelect Companies, aſſembled by Aſſignation, and ſometimes gave the Communion. One *Jeffry Hurſt* of *Shakerly* in *Lancaſhire*, but fled from thence, being known to be a Profeſſor of the Goſpel, and being ſought for; and dwelt privately in *Yorkſhire* and thereabouts; ſuch was his Love to his Friends and Country, that he would ſometimes bring ſome of theſe Miniſters to *Shakerly*. In the Biſhoprick of *Durham* was *Bernard Gilpin*, afterwards commonly called *Father Gilpin*, placed at the Rectory of *Eſſington*, by Biſhop *Tunſtal* his great Uncle. This Man, tho' he made a ſhift to comply with the Church at that time, yet he preached the Word of God honeſtly and ſincerely, and ſharply taxed the Vices that then reigned in it, and propounded the Doctrine of Salvation plainly and ſoundly; and the Clergy's Faults he touched to the quick. He believed not Tranſubſtantiation, and Juſtification he explained after the manner of the Reformers. So that had he not had the Biſhop of *Durham* to his Friend and Relation, he might have undergone great Danger. For ſome accuſed him to the Biſhop as a Man that deſerved Burning. But hereby the Seeds of true Religion were ſown in thoſe Parts. And which tended more to the ſpreading of Religion through thoſe *Northern* Quarters, he was after removed to *Houghton*, a Pariſh con-

Bernard Gilpin.

*See his Life writ by Biſhop* Carleton.

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taining fourteen Villages; where he perſevered conſtantly in the Duty of his Miniſtry. And ſuch was his Pity of many Pariſhes in *Northumberland*, through Impropriations deſtitute of Miniſters, in the Parts called *Riddeſdale*, and *Tyndale*, (among the Inhabitants of which the Word of God was never heard to be preached; and the moſt they had was an ignorant Prieſt hired by the Impropriator to read the Maſs) that hither, out of Zeal to God's Glory, and Compaſſion to the Souls of the People, he reſorted once a Year to preach, teach and inſtruct them; and ſo continued to do in the Reign of Q. *Elizabeth*.

*The Proteſtants ſpeak plainly of this Queen.* Hales Oration

That Five Years Reign conſiſted of abundance of Violences, Oppreſſions, Injuſtices and Slaughters. Inſomuch that they who felt it and out-lived it, made hideous Deſcriptions of it. Her they called *Jezebel*, *Athaliah*, and *Unnatural Woman*. 'No, no Woman, ' *ſaith one of them*, but a Monſter, and the Devil of Hell, covered over ' with the ſhape of a Woman.' The Injuſtices and Cruelties exerciſed by her Authority, wrung from them Expreſſions too unſeemly to be given to a Crowned Head. They were the more offended with her, becauſe it was, in a great Meaſure, by the Means of their Party, that ſhe arrived to the Crown. For they were the great Inſtruments of ſetting her in her Throne, and expected to have ſome better Uſage for their Pains. And ſo all their Love to her turned into Hatred. And black are the Repreſentations that ſome of theſe Men made of her Government. As, 'That they could not be ſuf-

*Ubi ſupra.*

' fered to enjoy their right Inheritances, but whatſoever they had ' was, either by open Force, or crafty Dealing, pulled from them. ' They were more ungentle than common Thieves, more empty of ' Mercy than common Murderers. For they were not only contented ' to have the Goods of the People, but they would have it delivered ' to them by the Owners own Hands, that it might be ſaid to the ' World, they gave it with the Heart. Nor were they herewith pleaſ' ed, but would have their Lives, that they ſhould not bewray them. ' And yet herewith they were not ſatisfied, but they meant to root ' out the whole Progeny and Nation of *Engliſh* Men, that none ' ſhould be left to revenge or cry out of their Extremities, and to ' bring our Country into the *Spaniſh* Dominion. One Brother kil' led another, Children laid violent Hands on their Parents, Children ' were murdered in the ſight of their Parents, and Parents in the ſight ' of their Children. Nay further, theſe unnatural *Engliſh* Tormen' ters and Tyrants would be Gods, and reign in the Conſciences and ' Souls of Men. Every Man, Woman and Child muſt deny Chriſt ' in Word, openly abhor Chriſt in Deed, ſlander his Goſpel with ' Word and Deed, Worſhip and Honour falſe Gods, as they would ' have them, and as themſelves did, and ſo give Body and Soul to ' the Devil, or ſecretly fly, or after unheard Torments to be burnt ' openly. They compared this Perſecution to that of *Pharaoh*, *Herod*, ' *Caligula*, *Nero*, *Domitian*, &c. nay exceeding it.

*Impriſonment, Torture, Burning exerciſed.* Noel's *Reproof.* p. 12.

Another that lived in and after theſe Evil Days, wrote thus: 'For ' refuſing that moſt unlawful and wicked Oath of the Pope's Supre' macy, and not acknowledging of his uſurped Authority, a great ' number both of Learned and Unlearned, as well of the Laity as of

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'the Clergy, of Women as Men, of Young as Old, have loſt not only their Livings and all their Goods, but alſo as many of them as eſcaped not out of their Country, into miſerable Exile, were apprehended and caſt into moſt vile Priſons; being not ſet, but hanged, in Stocks and Irons, both Feet, Hands and Neck; and after long Puniſhments and pining, moſt painful and pitiful alſo to all, ſaving only pitileſs Papiſts, have finally loſt their Lives, being moſt cruelly conſumed by terrible Flames of Fire, into Aſhes; if they might obtain ſo much Mercy, as to eſcape that uſual long, lingring and roaſting in Smoak, and ſmoaky Fire.

*The Numbers that ſuffered under Queen* Mary.

Very many they were that fell under the Severities of this Reign, for their Religion only. But the exact Number, I perceive is not known, becauſe of the Variety I obſerve among the Hiſtorians, that pretend to ſet down, how many: As for Example, One Hiſtorian thus: Cooper.

*Anno* 1555. 'Burnt in ſundry Places and Times, Eighty: Beſides thoſe that died in Priſon. Of which ſome were caſt into the Fields unburied, and ſome buried in the Courts and Backſides of the Priſons, where they died. 80.

*Anno* 1556. 'Burnt Eighty ſix: Whereof many were Women and Maidens. 86.

*Anno* 1557. 'Burnt Sixty ſeven. Of which about Twenty were Women. 67.

*Anno* 1558. The Number not mentioned, Only it is expreſt to be a great many in divers Places.

According to Biſhop *Burnet*, in his *Hiſtory* of the *Reformation*, the Numbers conſumed by Fire, under thoſe Years ſtood thus: Vol.II. p.364.

| | | |
|---|---|---|
| *Anno* 1555. | Burnt | 72. |
| *Anno* 1556. | | 94. |
| *Anno* 1557. | | 79. |
| *Anno* 1558. | | 39. |
| | In all | 284 |

*Speed* the Hiſtorian recounts the Numbers in this Method, as it was tranſcribed by *Weaver* in his Monuments: 'In the heat of whoſe Flames were burnt to Aſhes Five Biſhops, One and Twenty Divines, Eight Gentlemen, Eighty four Artificers, and Hundred Huſband-men, Servants and Labourers, Twenty ſix Wives, Twenty Widows, Nine Virgins, Two Boys, and two Infants; One of them whipped to Death by *Boner*, and the other ſpringing out of the Mother's Womb from the Stake as ſhe burned, thrown again into the Fire. Sixty four more were perſecuted for their Profeſſion of Faith: Whereof Seven were whipped, Sixteen periſhed in Priſon: Weav. *Mon.* p. 116.

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‘ Twelve buried in Dunghills. Many lay in Captivity condemned, but were releaſed and ſaved by the auſpicious Entrance of peaceable *Elizabeth*:’ And fled the Land in thoſe Days of Diſtreſs, which by her, upon their Return, were Honourably preferred. So that according to this Calculation, the number of thoſe that were Burnt amounted to 277.

*The Reaſon of the Variety of Hiſtorians herein.*

And no Wonder need be made at this Variety, conſidering how the Accounts of the Numbers of the Burned were gathered up by divers men, and the Intelligences they received thereof from their Friends, throughout all the Parts of the Nation; which were more or leſs perfect according to the Informations they could come by.

*Thoſe that ſuffered under Q.* Mary, *and thoſe that ſuffered under Q.* Elizabeth *compared.* No.LXXXV.

But we may beſt depend upon the Account given us by the Lord *Burghley*, in his Treatiſe, called *Execution of Juſtice in* England; writ in the Year 1583. Who there reckoneth the Number together of thoſe that died in that Reign by Impriſonment, Torments, Famine and Fire, to be near 400. And among that Lord's *MSS.* I find a Paper making the Burned to amount to the Number of 290. Which ſetting down the Particulars, may deſerve Place in the *Catalogue.*

The Papiſts have ſtudiouſly laboured to leſſen the Charge of Blood, that the Proteſtants lay to this unhappy Queen *Mary*, and thinks to ſtifle it by aggrandizing the Sufferings of their own Party under her Siſter, Q. *Elizabeth*: Hoping to make the World believe, that even thoſe that were put to death for Treaſon were Martyrs for Religion; crying out loud of the great Numbers that have been executed under that Queen. To lay therefore this Matter plainly open, before every impartial Man, that he may make a true Compariſon between thoſe that were burnt and made away under Queen *Mary*, and thoſe that died under Q. *Elizabeth*, I ſhall recite the Words of the great Noble Author before-mentioned, who had Opportunities of being thoroughly acquainted with the Matters of thoſe Times, and lived in the middle of them; and who was withal an Obſerving and Honeſt Man. He writes thus,

*Execution of Juſt.* p. 22. 23. Edit. *1675*

‘ To make the Matter ſeem more horrible or lamentable, they [who had writ infamous Libels againſt the Queen] recite the particular Names of all the Perſons, [that were put to Death] which by their own Catalogue exceed, not for theſe Twenty five Years ſpace, above the Number of Threeſcore; forgetting, or rather with their ſtony and ſenſeleſs Hearts, not regarding in what cruel ſort in the Time of Q. *Mary*, which little exceeded the ſpace of Five Years, the Queen's Majeſty's Reign being five times as many, there were by Impriſonment, Torments, Famine and Fire, of Men, Women, Maidens and Children, almoſt the number of Four Hundred. And of that number, above Twenty that had been Archbiſhops, Biſhops and principal Prelats or Officers in the Church lamentably deſtroyed, and of Women above Threeſcore, and of Children above Forty, and amongſt the Women ſome great with Child, out of whoſe Bodies the Child by Fire was expelled alive, and yet alſo cruelly burnt: Examples beyond all Heathen Cruelty. And moſt of the Youth of them ſuffered cruel Death, both Men, Women and Children, (which is to be noted) were ſuch, as had never by the Sacrament of Baptiſm,

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'tiſm, or by Confirmation, profeſſed, nor were ever taught or inſtructed, or ever had heard of any other kind of Religion, but only of that which by their Blood and Death, in the Fire, they did as true Martyrs teſtify. A Matter of another ſort to be lamented with ſimplicity of Words, and not with puffed Eloquence, than the Execution in this Time of a very few Traitors: Who alſo in their Time, if they exceeded Thirty Years of Age, had in their Baptiſm profeſſed, and in their Youth had learned the ſame Religion, which they now ſo bitterly oppugned. And beſide that, in their Opinions they differ much from the Martyrs of Q. *Mary*'s Time. For though they continued in the Profeſſion of the Religion wherein they were Chriſtened, yet they never, at their Death, denyed their Lawful Queen, nor maintained any of her open and Foreign Enemies, nor procured any Rebellion or Civil War, nor did ſow any Sedition in ſecret Corners, nor withdrew any Subjects from their Obedience, as theſe ſworn Servants of the Pope have continually done.

*A Paſſage of Archbiſhop* Bramhal *concerning the Cruelties under* Q. Mary. Juſt Vindica. Cap. 3.

To which I will add the Vindication of our Nation, which a later worthy Author made to the ſame Clamour, raiſed by Papiſts againſt the Severity uſed towards the *Roman* Catholics in this Kingdom. 'He might have conſidered, *ſaith he*, that more Proteſtants ſuffered Death in the ſhort Reign of Queen *Mary*, Men, Women and Children, than *Roman* Catholics in all the longer Reigns of all our Princes, ſince the Reformation, put together. The former by Fire and Faggot, a cruel lingring Torment, *Ut ſentirent ſe mori*, *That they might feel themſelves to die* by degrees; the other by the Gibbet, with ſome opprobrious Circumſtances, to render their Sufferings more exemplary to others. The former merely and immediately for Religion, becauſe they would not be *Roman* Catholics, without any the leaſt Pretext of the Violation of any Political Law: The latter not merely and immediately for Religion, becauſe they were *Roman* Catholics, for many known *Roman* Catholics in *England* have lived and died in greater Plenty, and Power, and Reputation in every Prince's Reign ſince the Reformation, than an *Engliſh* Proteſtant could live among the *Iriſh Roman* Catholics, ſince their Inſurrection. If a Subject was taken at Maſs itſelf in *England*, which was very rare, it was but a pecuniary Mulct. No Stranger was ever queſtioned about his Religion. I may not here omit K. *James*'s Affirmation, That *no Man in his Reign, nor in the Reign of his Predeceſſor Q.* Elizabeth, *did ſuffer Death for Conſcience ſake, or Religion.* But they ſuffered for the Violation of Civil Laws, as either for not acknowledging the Political Supremacy of the King in Eccleſiaſtical Cauſes over Eccleſiaſtical Perſons; or elſe for returning into this Kingdom ſo qualified with forbidden Orders, as the Laws of the Land do not allow: Or, *Laſtly*, For attempting to ſeduce ſome of the King's Subjects from the Religion eſtabliſhed in the Land.'

*The Conſtancy of the Profeſſors.*

Aug. Bernher *Pref. to* Lat. *Sermons*:

But to make ſome few Reflections more upon the Profeſſors and Sufferers in Q. *Mary*'s Reign: Which are not mine, but made by one who lived in the middle of thoſe Evils, and narrowly eſcaped himſelf. 'The faithful Lord in all theſe Turmoilings preſerved his Ser-

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‘vants, giving unto a number of them ſuch a Princely Spirit, that they were able to deride and laugh to ſcorn the Threatnings of the Tyrants, to diſpiſe the terribleneſs of Priſons and Torments, and in the End moſt joyfully to overcome and conquer Death, to the Praiſe of God, and their own endleſs Comfort. Unto other ſome the ſelf-ſame moſt Gracious God gave ſuch a valiant Spirit, that they were able, by his Grace, to forſake the Pleaſures and Commodities of this World, and being armed with Patience, were content to travel into far and unknown Countries with their Families and Houſholds, having ſmall worldly Proviſion or none at all, but truſting to his Providence, who never faileth them that truſt in him. Beſides this, the ſame God preſerved a great number even in the midſt of their Enemies, not only from bodily Dangers, but alſo from being infected with that poiſoned and Blaſphemous Doctrine, that then in all Pulpits with ſhameleſs Brags and Oſtentation, was ſet abroad.’ I will not ſpeak now of that wonderful Work of God, who cauſed his Word to be preached, and his Sacraments miniſtred even in the midſt of the Enemies, in ſpight of the Devil and his Miniſters.’

*The Evils of this Reign.*

In ſhort, it was a ſad and uncomfortable Reign to this Nation; and thoſe that lived in it, and out-lived it, were beſt able to deſcribe it. One, a Wiſe and obſerving Man, thought to be Archbiſhop *Parker*, in his Preface to a Book writ by another, in *Defence of Prieſts Marriage*, ſpeaks of the Miſeries of this Time; and calls them ‘The Plagues that Almighty God revenged the Contempt of his holy Inſtitution in the aforeſaid Reign, and that it was not like the Notability thereof, would be forgotten to be tranſmitted to their Poſterity in Writing.’ And he proceedeth to enumerate the Evils of this Reign. ‘What immoderate Rains and Tempeſts raged in one Year? What intolerable Heat and Droughts in another Year? What Penury and ſcarceneſs of Corn and Victuals? What Hunger and Famine thereof followed?’ Add, What Diſeaſes and Sickneſſes every where prevailed? the like whereof had never been known before, both for the laſting and Mortality of them. Which being Hot burning *Fevers*, and other ſtrange Diſeaſes, began in the great Dearth 1556; and encreaſed more and more the two following Years. In the Summer 1557, they raged horribly throughout the Realm, and killed an exceeding great number of all ſorts of Men, but eſpecially Gentlemen, and Men of great Wealth. So many Huſbandmen and Labourers alſo died, and were ſick, that in harveſt time, in divers Places, Men would have given one Acre of Corn to reap and carry in another. In ſome Places Corn ſtood and ſhed on the Ground for lack of Workmen. In the latter End of the Year, *Quartan Agues* were ſo common among Men, Women, and young Children alſo, that few Houſes eſcaped. And theſe *Agues* were not only common, but to moſt Perſons very Dangerous; eſpecially ſuch as had been ſick of the burning *Fevers* before. In 1558 in the Summer about *Auguſt*, the ſame *Fevers* raged again in ſuch manner, as never *Plague* or *Peſtilence*, I think, *ſaith my Author*, killed a greater number. If the People of the Realm had been divided into four Parts, certainly three Parts of thoſe Four ſhould have been found ſick. And hereby ſo great a ſcarcity of Harveſtmen,

*Def. of Prieſts,* Mar. Pref. Fol. 3.

*Rains; Tempeſt; Drought; Famine; Fevers.* Coop. Chron.

men, that thoſe which remained, took Twelve Pence for that which was wont to be done for Three Pence. In ſome Shires no Gentleman almoſt eſcaped, but either himſelf or his Wife, or both, were dangerouſly ſick, and very many died. So that divers Places were left void of antient Juſtices, and Men of Worſhip to govern the Country. Many that kept Twenty or Thirty in their Houſes, had not Three or Four able to help the Reſidue that were ſick. In moſt poor Mens Houſes, the Maſter, Dame and Servants were all ſick, in ſuch ſort, that one could not help another. The Winter following alſo, the *Quartan Agues* continued in like manner, or more vehemently than they had done laſt Year. At this time alſo died many Prieſts, that a great number of Pariſh Churches, in divers Places of the Realm were unſerved, and no Curats could be gotten for Mony. All which, and a great many Miſeries more now lying upon the Nation, and the Loſs of *Calais* not the leaſt, looked like the Frowns of God upon the Queen and her Government. And in the midſt of theſe Calamities ſhe expired. And ſhe that wrote herſelf by her Marriage, Queen of ſo many Kingdoms, Dutcheſs of ſo many Dukedoms, and Marchioneſs of ſo many Marquiſates, left leſs Riches in her Coffers, and Wealth in the Realm at the time of her Death, than any of her Progenitors did.

*Want of Clergy Men.*

This Deſtruction of the Miniſters of the Goſpel partly by Burning and Execution, and partly by Exile, and Diſcouragement of the ſtudy of Divinity, had this Inconvenience, that in the next Reign there was great Want of Clergy to ſupply the Churches of the Kingdom, and to perform Divine Service, according to the Reformation of Religion eſtabliſhed. For the Remedy whereof, many Lay-men and ſuch as had followed ſecular Callings, were Ordained Miniſters: Namely, ſuch as could read well, and were pious and of ſober Converſation, to ſerve in ſome of the Pariſh Churches for the preſent Neceſſity. This was thrown by Papiſts in the Teeth of the Reformers, in the beginning of Q. *Elizabeth*. *Droman*, one of theſe in theſe Times, thus in foul Terms deſcribes it. And, *Firſt*, Concerning *Nowel*, Dean of *Paul*'s, that had been Maſter of *Weſtminſter* School in King *Edward*'s Days, and fled Abroad under the Perſecution: 'That 'ſo ſoon upon his Returning home, of a mean School-maſter, becauſe 'ſo valiant a Preacher: Unleſs perhaps the ſame Spirit, that hath of 'late Divines in their Shops, and diſputing upon the Ale-Bench for 'their Degrees; (ſo many Tinkers, Coblers, Cow-herds, Broom-'men, Fidlers, and ſuch like) have alſo made him a Preacher among 'the reſt.

*Artificers made Miniſters.* Dorm. *Reproof.*

To which Slander, *Nowel* gave this ſober Anſwer, (which will acquaint us with the true State of this Matter, and ſufficiently throw the Reproach upon the Prieſts of thoſe Days). 'None ſuch reputed 'or counted *Divines* among us, as you lyingly ſlander us. Indeed, 'your moſt cruel murthering of ſo many Learned Men, hath forced 'us, of meer Neceſſity, to ſupply ſome ſmall Cures with honeſt Ar-'tificers, exerciſed in the Scriptures; not in place of Divines, Bat-'chelors or Doctors; but inſtead of Popiſh *Sir John Lack-Latins*, and 'of all Honeſty; inſtead of Dr. *Dicer*, Batchelor *Bench-whiſtler*, Ma-'ſter *Card-player*, the uſual Sciences of your Popiſh Prieſts. Who 'continually

*The Reaſon thereof.* No-el's *Confutat.*

‘continually diſputed *Pro & Contra* for their Form upon their Ale Bench: Where you ſhould not miſs of them in all Towns and Villages; Inſtead of ſuch Chaplains of Truſt, more meet to be Tinkers, Cow-herds, yea, Bearwards and Swineherds, than Miniſters in Chriſt's Church. That ſome Honeſt Artificers, who, inſtead of ſuch Popiſh Books as Dice and Cards, have travailed in the Scriptures.

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# CHAP. LXV.

*Creations under this Queen. Her Privy Counſellors. Licenſes of* Retainder. *To whom granted.*

*Creations of Noblemen.* E. *MSS.* Rev. Patr. *Johan.* D. Epiſ. *Elien.*

THOSE that were Innobled by this Queen, or Reſtored to their Antient Honours, were theſe:

*Edward Courtney*, Son to *Henry Courtney*, Marquiſs of *Exeter*, was reſtored, and created Earl of *Devonſhire*, at *Richmond*, *Septemb.* the 3d. in the Firſt Year of the Queen, and died at *Padua* in *Italy*, without Iſſue, being the laſt of this Noble and Antient Family.

*Thomas Percie*, Son of Sir *Tho. Percie*, Kt. was reſtored, and advanced to the Degree of a Baron, *April* 30. the 3d and 4th of *Philip* and *Mary*, and the Day following to the Earldom of *Northumberland*. He was made General Warden of the *Eaſt* and middle Marches, 10. *Elizab.* After Attainted, and ſuffered Death at *York* for Treaſon, in the Twelfth of the ſaid Queen.

*Anthony Browne*, Created Viſcount *Mountague*, 2 *Sept.* 1ſt and 2d of *Philip* and *Mary*, and made Knight of the moſt Noble Order of the Garter. He was the Son of Sir *Anthony Browne*, and of Lady *Lucie* his Wife, Daughter and one of the Heirs of *John Nevyl*, Marquiſs of *Mountague*.

*William Howard*, Third Son of *Thomas* Duke of *Norfolk*, was created L. *Howard* of *Effingham*, *March* 11. 1 *Mar.* and *March* 20. Lord high Admiral of *England*, *Ireland* and *Wales*, and Knight of the moſt Noble Order of the Garter. Had Iſſue by his firſt Wife, a Daughter named *Agnes*; by his ſecond, *Charles* and other Sons.

Sir *Edward North*, Kt. Baron of *Carteleigh*, by Summons to Parliament 1ſt *Mariæ*. He was Father to *Roger* L. *North*; and took his Place in Parliament *April* 7.

Sir *John Williams*, Kt. created L. *Williams* of *Thame*, *April* 5. at St. *James*'s. And upon the Queen's Marriage, was made L. Chamberlain to King *Philip*. He had Iſſue, two Daughters and Heirs. One Married to *Henry* Lord *Norris*, and the other to Sir *Richard Wenman*, Kt.

Sir *John a Bruges*, Kt. was *April* 8. 1 *Mariæ*. Created Baron *Chandois* of *Sudeley*; and died the ſame Year. Whoſe Son was *Edmond* Lord *Chandois*, ſucceeding his Father in this Honour. In the Firſt of the Queen, he was made Lieutenant of the *Tower*.

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Sir *Edward Haſtings*, Kt. Third Son to *George* Earl of *Huntington*, became L. *Haſtings* of *Loughborough*, by Summons to Parliament, the 4th and 5th *Phil.* and *Mar.* He was L. Chamberlain to Q. *Mary*, and Kt. of the Noble Order of the Garter. Having been made in the firſt of the Queen, a Privy Councellor, Maſter of her Horſe, and Receiver of the Honor of *Leiceſter* Died without Iſſue.

*The Queen's Council.*

The Queen's Counſellors towards the latter End of her Reign were theſe that follow: Whereof thoſe that have *Aſteriſks*, were laid aſide the next Reign, as I took them out of a Journal of the L. *Burleigh*'s, the reſt continued Privy Counſellors to Q. *Elizabeth*, Viz.

* *Reginald*, Cardinal *Pole*.
* *Nicolas*, Archbiſhop of *York*, L. Chancellor.

*Powlet*, Marquiſs of *Wincheſter*, L. Treaſurer.
*Fitz Allen*, Earl of *Arundel*.
*Talbot*, Earl of *Shrewsbury*.

* *Henry*, Earl of *Bath*.

*Stanley*, Earl of *Darby*.
*Herbert*, Earl of *Pembroke*.
*Edward* L. *Clinton*, L. *Admiral*.
L. *Howard* of *Effingham*.

* *Brown*, Viſcount *Mountague*.
* *Thirlby*, Bp. of *Ely*.
* *William* L. *Paget*.
* ———L. *Wentworth*.
* *Richard* L. *Ryche*.
* *Edward* L. *Haſtings* of *Loughborough*.
* Sir *Thomas Cornwalleys*.
* Sir *Francis Englefield*.
* Sir *Edward Waldgrave*.
* Sir *John Mordaunt*.

Sir *Thomas Cheyney*.
Sir *William Petre*.
Sir *John Maſon*.
Sir *Richard Sackvil*.

* Sir *Tho. Wharton*.
* Sir *John Bourn*.

Dr. *Wotton*, Dean of *Canterbury*.

* Dr. *Boxal*.
* Sir *Henry Jernegam*.
* Sir *Henry Beddingfield*.
* Sir *Edmund Peckham*.
* Sir *Rob. Peckham*.
* Sir *Will Cordell*.
* Sir *Clement Higham*.
* Sir *Richard Southwel*.

*Licenſes to Retain.*

It was a Fault in this Reign, that ſo many Retainers were granted. For Q. *Mary* granted more by half in her ſhort five Years, than her Siſter and Succeſſor in Thirteen. For in all that time there were but Fifteen Licenſes of Retainer granted. Whereas Queen *Mary* had granted Nine and Thirty. She was more Liberal alſo in yielding the Number of Retainers to each Perſon: Which ſometimes amounted to 200. Whereas Q. *Elizabeth* never yielded above an Hundred to any Perſon of the greateſt Quality, and that rarely too. But Biſhop *Gardiner* began that ill Example, who retained Two Hundred Men: Whereas under Q. *Elizabeth*, the Duke of *Norfolk* retained but an Hundred, and *Parker*, Archbiſhop of *Canterbury*, but Forty. A Retainer was a Servant, not Menial, (that is continually dwelling in the Houſe of his Lord or Maſter, but only wearing his Livery, and attending ſometimes upon ſpecial Occaſions upon him. The Livery was wont to conſiſt of Hats or Hoods, Badges and other Suits of one Garment by the Year. Theſe Licenſes were given many times to Lords and Gentlemen on purpoſe for maintenance of Quarrels, and many Murders were committed by the Means thereof, and Feuds kept up among the Nobility and Gentry. The Catalogue of the Retainers in this Reign, was as followeth.

*ANNO*
1558.

*To whom granted: and the Numbers of Retainers to each.*

*Anno Primo Regni* Mariæ.

| | |
|---|---|
| *Stephen*, Biſhop of *Wincheſter* | 200 |
| Sir *William Petre*, Kt. | 60 |
| *Henry* Earl of *Arundel* | 200 |
| *Nicolas*, Bp. of *Worceſter* | 10 |
| *William* L. *Paget* | 100 |

*Annis* 1ſt and 2d *Phil.* and *Mary.*

| | |
|---|---|
| *William* Earl of *Pembroke* | 100 |
| Sir *George Herbert*, Kt. | 40 |
| Sir *Henry Tirrel* | 20 |

*Annis* 2. and 3. *Phil.* and *Mary.*

| | |
|---|---|
| Sir *Richard Southwel*, Kt. | 40 |
| Sir *Rob. Southwel*, Kt. | 20 |
| Sir *Edward Haſtings*, Kt. | 100 |
| Sir *Francis Englefield*, Kt. | 100 |
| Sir *Edward Gage*, Kt. | 30 |
| *John Wadham*, Eſq; | 10 |
| *Edward* L. *Clynton* | 100 |
| Sir *Nic. Hare*, Kt. | 40 |
| Sir *Robert Brooke*, Kt. | 10 |
| Sir *John Bourne*, Kt. | 40 |
| *Roger Lygon* | 16 |
| Sir *Henry Jerningham*, Kt. | 100 |
| *Anthony* Viſcount *Mountague* | 60 |

*Ann.* 3. and 4. *Phil.* and *Mary.*

| | |
|---|---|
| *James Baſſet* | 20 |
| *Nic.* Archbiſhop of *York* | 60 |
| Sir *William Cordel*, Kt. | 12 |
| Sir *Tho. Wharton*, Kt. | 30 |
| *Anthony Hungerford*, | 20 |
| *Richard Foreſt* | 40 |
| Sir *Robert Rocheſter*, Kt. | 60 |
| *Henry* Earl of *Weſtmerland* | 100 |
| *Anth. Brown*, Serjeant at Law | 20 |
| Lady *Jane Dormer* | 10 |
| Sir *William Dormer*, Kt. | 30 |

*Ann.* 4. and 5. *Phil.* and *Mary.*

| | |
|---|---|
| Sir *John Tregonwell*, Kt. | 30 |
| *Tho.* Earl of *Northumberland* | 100 |
| *Tho. Babington* and *Will.* his Son | 30 |
| *John Arundel* | 40 |
| *Richard Manxel* | 50 |

*Ann.* 5. and 6. *Phil.* and *Mary.*

| | |
|---|---|
| *John Boxal*, Clark | 10 |
| *Richard Wilbraham* | 10 |

## CHAP. XLVI.

### *The Lady* Elizabeth *ſucceeds to the* CROWN. *The Exiles return. Good Omens of her enſuing Reign.*

*The Exiles return.*

TO Q. *Mary* ſucceeded the Excellent Princeſs *Elizabeth*, her Siſter: Whom God raiſed up to reſcue this Land from the Ruine impending over it. The Exiles now returned apace from their ſeveral Towns and Cities, where they were retired from the late ſtormy Wind and Tempeſt at Home. Thoſe at *Baſil* had the News of their ſpeedy Return told them the Day before the Queen's Death. It was ſtrange, but true. For *Elmer*, (Biſhop of *London* afterwards) was preſent when *John Fox* preached there. Where, among other Arguments which he uſed for the Conſolation of the poor *Engliſh*, he bad them be of good Comfort; for the Time drew near, that they ſhould be reſtored to their own Country; and ſaid, that this he told them, *Dei monitu*, being *warned by God*, ſo to do. He was reproved by the Elder ſort for thus preaching. But the Iſſue of Things excuſed him. And by comparing the Times, it appears that he preached this Sermon but the Day before the Queen's Death.

The

*News of the Queen's Death at* Straſburgh *and* Zuric.

*P.* Martyr *to* Calvin;

*And* Q. Elizabeth.

The News of it firſt came to *Straſburgh*: And ſome Gentlemen there ſent Meſſengers to *Zuric*, to the *Engliſh* there, coming thither with the Tidings on the laſt Day of *November*; which was but 12 or 13 Days after the Queen's Death. The next Day being *December* 1ſt. *P. Martyr*, (then Profeſſor at *Zuric*) ſent the News of it to *Calvin*, whereby it became known to the *Engliſh* at *Geneva*, if they had it not before. Great Expectation now there was among the Chief Profeſſors of Religion; but yet not without ſome Fear: As appeared from this Clauſe in *Martyr*'s Letter to *Calvin*; 'Perhaps now is the Time for 'the Walls of *Jeruſalem* to be built again in that Kingdom; that the 'Blood of ſo many Martyrs ſo largely ſhed, may not be in vain. And *Decemb.* 22d following, the ſame *Peter Martyr* ſent a Letter to Queen *Elizabeth*, full of good Exhortations; ſtirring her up to Reform the Church: Which, I ſuppoſe, he did by the ſecret Advice of ſome of the Proteſtant Exiles at *Zuric*, as well as by his own Inclination.

*Joys for a Change.*

*Life of* Fox.

The Joys and Benefits of this Change of Government from one Siſter to another, of ſuch different Minds and Religions, I will declare in the Eloquent Words of one that had Opportunity of knowing them.

*Domi quid eſt, quod ad ſalutem vel ſolatium quiſpiam excogitare poſſit, quo Homines non prius furi quam ſperare inciperent? Qui domi profugerant, revocati, qui Carceribus aſtricti, liberati, qui Bona amiſerant, donati, qui Dignitate exuti, reſtituti. Sunt Leges interim iniquæ abrogatæ, latæ Salubres. Pax mentibus, Conſcientiæ Libertas, Concordia Ordinibus, Securitas bonis, redierat.* That is, 'What was there here at Home, which 'any could think of, tending either to Safety or Comfort, but the People began to enjoy, even before they could hope for? The 'Exiles were called Home, the Priſoners were ſet at Liberty, they 'that had loſt their Goods had them beſtowed on them; they that 'were deprived of their Honours, were reſtored. Unjuſt Laws in the 'mean time were abrogated, and wholſome ones made. Peace was 'recovered to Mens Minds, Liberty to their Conſciences, Concord to 'the States, and Security to Good Men.

Q. Elizabeth *ſtood in the Gap.*

Foxii MSS.

The Nation felt themſelves quite in another Condition. Their Hearts were filled with Joy, and repleniſhed with vigorous Hopes of Bleſſed Times a coming, and their Mouths with Praiſe for their new Queen. *Hancock*, one of the exiled Clergy, hath theſe Words: 'Had 'not our Godly, Wiſe, Learned and Merciful Q. *Elizabeth* ſtood in 'the Gap of God's Wrath, and been the Inſtrument of God to reſtore 'the everlaſting Word of God unto us, We had been Bondſlaves unto 'the proud, vicious *Spaniard*: And then he makes this Prayer for her.

*A Prayer for her, at her firſt coming to Reign.*

'O Eternal, Omnipotent, and moſt merciful God; who didſt, by 'thy merciful Providence, preſerve our moſt gracious Queen '*Elizabeth*, in the dangerous Days of the Reign of her Majeſty's moſt 'unnatural Siſter, Q. *Mary*, to this End, that thou, a moſt merciful 'God, wouldſt, by her Majeſty, ſet forth thy Glory, in reſtoring to 'us again the Jewel and Treaſure of thy moſt Sacred and Holy Word: 'We beſeech, thee, O Lord, make us thankful: Preſerve her Majeſty, 'that if it be thy bleſſed Will, we may a long time enjoy this great 'Treaſure and Jewel of thy moſt holy Word: That her Grace may, 'by thy mighty Power, ſo defend and protect this her Realm, from 'the

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‘the Rule and Government of ſtrange Nations, that we may never be ſpoiled again of the ſame. And that it may pleaſe thee, of thy merciful Goodneſs, ſo to Rule and Govern us, that we her Subjects, with thy Grace, may be diligent Hearers of thy Word, and obedient Followers of the ſame. So that for our Unthankfulneſs, we provoke not thy Wrath, (as in the Days of good King *Edward*) to take from us ſo moſt godly, pitiful and peaceable a Princeſs: but that ſhe may a long time rule and govern both theſe her Realms of *England* and *Ireland*; to the Confuſion of the Papiſts, her Enemies, and to the great Comfort of thy Children, her loving Subjects. Grant this for thy dear Son, Chriſt Jeſus ſake.

*Another Prayer for her. Bp.* Pilkington*'s Expoſit upon* Hagg.

To which I will add another pious Prayer, composed for her, and the Church, by another Exile, upon (ſoon after Bp. of *Durham*) her firſt coming to the Crown, in the Name of the People of *England*.

‘MOST righteous Judge and merciful Father, which of Love didſt puniſh thy People, being negligent in building thy Houſe; that by ſuch ſharp Correction they might be ſtirred up to do their Duty, and ſo have pleaſed thee: We acknowledge and confeſs before the World and thy divine Majeſty, that we have no leſs offended thee in this behalf, than they have done; and that for all the ſharp Plagues which thou laidſt upon us, we could not awake out of our dead Sleep; and forgetting the earneſt Promotion of thy Glory, and true Religion, rather conſented to the Perſecution of thy true and faithful People: Until now, that of thine infinite Goodneſs, by giving us a gracious Queen, and reſtoring the Light of thy Word, thou haſt letten us taſte of the Treaſures of thy Mercies: We fall down flat therefore before the Throne of Grace, deſiring Pardon for this great Negligence, and of all our former Offences, and pray thee, that thou wilt not deal with us as we have deſerved, but, as of thine own free Will thou promiſedſt thy People, falling earneſtly to thy Work, and reſtoring thy Temple, that from thenceforward, thou wouldeſt bleſs all their Works, and Fruits, overthrow their Enemies, and ſave thy People. That thou wouldſt make that Houſe alſo more glorious than the Firſt, by the preaching of thy Goſpel. So we deſire thee, for Chriſt's ſake, to be no leſs good and gracious, Lord unto us, yet once again, going about to reſtore thy true Religion, trodden down and defaced by the cruel Papiſts. Send forth, O Lord, many ſuch faithful Preachers, as will ſet out thy Glory unfeignedly. Open the Hearts of thy People, that they may ſee, how far more acceptable unto thee, is the lively preaching of thy holy Word, than all the glittering Ceremonies of Popery. Deliver us, we beſeech thee, from all our Enemies. Save and preſerve our gracious Queen as thine own Signet: Endue her and her Council with ſuch Reverence and Fear of thee, that all Policy which is contrary to thy Word ſet apart, they may uprightly ſeek and maintain thy true Glory, miniſter Juſtice, puniſh Sin, and defend the Right. Confound, moſt mighty God, and bring to naught all the Devices of ſuch as go about to overthrow thy Word and true Worſhip. Open our Eyes, that we may ſee how dearly thou haſt loved us in *Jeſus Chriſt*, thy Son our Lord. Hold us faſt, O Lord

‘of

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‘of Hoſts, that we fall no more from thee. Grant us thankful and obedient Hearts, that we may encreaſe daily in the Love, Knowledge and Fear of thee. Increaſe our Faith, and help our Unbelief. That we, being provided for, and relieved in all our Needs by thy Fatherly Care and Providence, as thou ſhalt think good, may live a godly Life to thy Praiſe, and good Example of thy People; and after this Life, may reign with thee for ever through Chriſt our Saviour. To whom with thee and the Holy Ghoſt, three Perſons and one God, be Praiſe and Thankſgivings in all Congregations for ever and ever. *Amen.*

*Good Omens in* Q. Elizabeth.

And it was not without Ground, that the Nation conceived ſuch great Hope of being happily governed under this Lady, both in regard of her mild and ſerene Beginnings: Whereas the former Queen's firſt Foot-ſteps into her Government, was nothing but Storm and Ruffle, Violation of Laws, Terrors and Threatnings, Impriſonments and Executions: And in regard likewiſe of the Excellency of her Nature, her genuine Modeſty, Learning and Piety. Of both theſe, take what is ſaid by one, afterward Biſhop of *London*, but then living in the Court, and ſo well knew her in her younger Days, and at her Acceſſion to the Crown.

*Her mild Entrance. Harbour for faithful ſubj. By* J. Elmer.

‘Mark her coming in, *ſaid he*, and compare it with others. She comes in like a Lamb, and not like a Lion; like a Mother, and not like a Step-dame. She ruſheth not in at the firſt Chop, to violate and break former Laws; to ſtir her People to change what they liſt, before Order be taken by Law. She hangeth no Man, ſhe beheadeth none, ſhe burneth none, ſpoileth none.

*Her modeſt Apparel.*

And this was his Character of her in her younger Years. ‘The King, ſaid he, left her rich Cloaths and Jewels; and that he knew it to be true, that in ſeven Years after her Father's Death, ſhe never in all that Time looked upon that rich Attire and precious Jewels, but once, and that againſt her Will. And that there never came Gold or Stone upon her Head, till her Siſter forced her to lay off her former Soberneſs, and bear her Company in her glittering Gayneſs. And then ſhe ſo ware it, as every Man might ſee that her Body carried that, which her Heart miſliked. I am ſure, *ſaid he*, (*and he that ſaid it, was about that time at Court, Tutor to the Lady* Jane Grey) that her Maidenly Apparel which ſhe uſed in King *Edward*'s Time, made the Noblemen's Daughters and Wives to be aſhamed to be dreſſed and painted like Peacocks; being more moved with her moſt virtuous Example, than with all that ever *Paul* or *Peter* wrote touching that Matter. Yea, this I know, *added he*, that a great Man's Daughter, [the Duke of *Suffolk*'s Daughter *Jane*, he means] receiving from Lady *Mary*, before ſhe was Queen, goodly Apparel of Tynſel, Cloth of Gold and Velvet, laid on with Parchment Lace of Gold, when ſhe ſaw it, *ſaid*, What ſhall I do with it? Mary, *ſaid a Gentlewoman*, wear it. Nay, *quoth ſhe*, that were a Shame to follow my Lady *Mary* againſt God's Word, and leave my Lady *Elizabeth*, which followeth God's Word.

‘And when all the Ladies at the Coming of the *Scots* Queen [in K. *Edward*'s Reign] went with their Hair frownſed, curled, and double curled, ſhe altered nothing, but kept her old maidenly ſhamefaſtneſs.

*She ſeldom touched Mony.*

‘She never meddled with Mony, but againſt her Will; but ſeemed to ſet ſo little by it, that ſhe thought to touch it was to defile her pure Hands, conſecrated to turn over good Books, to lift up unto God in Prayer, and to deal Alms to the Poor.

*Her Learning.*

‘She was virtuouſly, and Virgin-like brought up: Honeſt, Diſcreet, Sober and Godly Women about her; trained up in Learning, and that not vulgar and common, but the pureſt and the beſt, which was moſt commended; as the Tongues, Arts, and God's Word. Wherein ſhe ſo exceedingly profited, as I myſelf can Witneſs, *ſaith my Author*, that ſeven Years paſt, [*Viz.* in the Year 1552.] ſhe was not, in the beſt kinds of Learning, inferior to thoſe, that all their Life time had been brought up in the Univerſities.

*Her Schoolmaſter's Account of her.*

‘Her firſt School-Maſter [*Aſcham* with whom our Author, *Viz.* Mr. *Elmer* was familiar] told him, that he learned every Day more of her, than ſhe of him. Thus expounding it, I teach her Words, and ſhe me Things. I teach her the Tongues to ſpeak, and her Modeſty and Maidenly Life teacheth me Works to do. I think, *ſaid he*, ſhe is the beſt inclined and diſpoſed of any in all *Europe*.

*Two rare Qualities in her.*

‘An *Italian*, which taught her his Tongue, (tho' that Nation lightly praiſe not out of their own Country) ſaid to *Elmer*, He found in her two Qualities, which were ſeldom Qualities in one Woman: *Viz.* A ſingular Wit, and a marvellous meek Stomach.

From which Premiſſes the foreſaid Writer made this Concluſion: ‘We muſt needs conceive good Hopes, yea, in a manner be aſſured, that as ſhe hath paſt ſo many of our Kings, and all our Queens, in theſe good Studies and Sciences, ſo ſhe muſt needs exceed them in the reſt of her Life and Government. And how happily true, it ſo fell out in her ſucceeding Reign, all the World, eſpecially her own Kingdom, knew.

## *FINIS.*

A

# CATALOGUE

OF

## Letters, Speeches, Proclamations, Records, and other valuable MSS. Papers, and Monuments; relating to the Hiſtory of this Reign, and to which Reference is made in the foregoing MEMORIALS.

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*LONDON:*
Printed in the Year M.DCC.XXI.

## NUM. I.

## *Queen* Maries *Letter to Sir* Edward Haſtings; *To aid her in her obtaining the Crown.*

MARY *the Queen.*

Right truſty and right welbeloved Couſin, We grete you well: Advertiſing you, that to our great Grief, and Heavineſs of Heart, we have received woful News and Advertiſement, that the King, our deareſt Brother, and late Sovereign Lord, is departed to God's Mercy, upon Thurſday laſt, at Night. By Means whereof, the Right of the Crown of this Realm of *England*, with the Governance thereof, and the Title of *France*, is juſtly come unto us by God's Providence; as appears by ſuch Proviſions as have been made by Act of Parliament, and the Teſtament and laſt Wil of our late deareſt Father K. *Henry* VIII, for our Preferment in this Behalf. Whereby you are now diſcharged of your Duty of Allegiance to our ſaid Brother the King, and unburdened and ſet at large, to obſerve, execute, or obey, any Commandment, heretofore or hereafter to be addreſt unto you by Letter or otherwiſe, from or in the Name, or by Colour of the Authority of the ſame King, our late Brother; and only to us and our Perſon are and owe to be true Liegeman.

MSS. *G. Petyti* Armig.

Wherefore, Right Truſty, and Right Welbeloved, for the ſpecial Truſt and Affiance we have in you, and as you be a Nobleman, We require, command, and charge you, to have an Heart and an Eye, vigilant and fully bent to God's Glory, our Honour, and Surety of our Perſon, and the univerſal Quietneſs of the whole Realm; eſpecially of thoſe our Counties of *Middleſex*, and *Bucks*, where your Habitation and Manſion is: And that ye ſtir not in a forcible Array, at the Commandment, Call, or Bidding, by Letters or otherwiſe, of any Perſon or Perſons whatſoever, except for us your Sovereign Lady. And except alſo, if any wilful, as God forbid, will dare and attempt otherwiſe violently and by Force, that ſhall to you ſeem prejudicial unto Us, our Right and Title aforeſaid. For the Prevention of which Cauſe, and alſo to the Intent you ſhall and may be ready to ſerve Us at our Command, hereafter to be addreſt unto you, We will you ſhall, to the beſt of your Power, fortify and prepare your ſelf. And this our Letter, ſigned with our Hand, ſhall be your Warrant and Diſcharge in this Behalf. Willing you further not to doubt, but that we ſhall in the Ballance of Equity, Reaſon, and Juſtice, conſider your Endeavour, and alſo employ our own Perſon and Study accordingly: And ſo proſecute you with ſuch our good Favour and Grace, as ſhall avaunce God's Glory, and the Commonweal, to your Comfort, with the Help of God. Who have us all in his bleſſed Keeping. Yeoven at our Manour of *Kenningale* the ix of *July*, in the Year of our Lord God 1553.

*To our Truſty and Right Welbeloved*
*Sir* Edward Haſtings.

## NUM. II.

### *Queen* Jane *to certain Gentlemen, to repair into* Buckinghamſhire, *to quel the Diſturbances there.*

*To our truſty and welbeloved Sir* John St. Lowe, *and Sir* Anthony Kingſtone, *Knts.*

JANE *the Queen.*

MSS. D. *G. Petyt*, Armig.

TRUSTY and Welbeloved, We grete you well. Becauſe We doubt not, but by this our moſt lawful Poſſeſſion of the Crown, with the free Conſent of the Nobility of our Realm, and other the States of the ſame, is both plainly known and accepted of you, as our moſt Loving Subjects; Therefore We do not reiterate the ſame. But now moſt earneſtly Wil and Require, and by Authority hereof warrant you to aſſemble, muſter, and levy al the Power ye can poſſible make, either of your Servants, Tenants, Officers, or Friends, as wel Horſemen as Footmen, (reſerving to our Right Truſty and Right Welbeloved Couſins, the Earls of *Arundel* and *Pembroke*, their Tenants, Servants, and Officers) and with the ſame to repair with al poſſible Speed towards *Buckinghamſhire*, for the repreſſing and ſubduing of certain Tumults and Rebellions moved there againſt Us and Our Crown, by certain ſeditious Men. For the repreſſing whereof, We have given Orders to divers others, our good Subjects and Gentlemen of ſuch Degree as you are, to repair in like Manner to the ſame Parts. So as We nothing doubt, but upon the Acceſs of ſuch our loving Subjects as be appointed for that Purpoſe, to the Place where thoſe ſeditious People yet remain, the ſame ſhall either lack Hearts to abide in their malicious Purpoſe, or elſe receive ſuch Puniſhment and Execution as they deſerve; ſeeking the Deſtruction of their native Country, and the Subverſion of al Men in their Degrees, by Rebellion of the baſe Multitude: Whoſe Rage being ſtirred, as of late Years hath been ſeen, muſt needs be the Confuſion of the whole Commonweal.

Wherefore Our ſpecial Truſt is in your Courage, Wiſdom, and Fidelities in this Matter, to advance yourſelves both with Power and Speed, to this Enterprize, in ſuch Sort as by our Nobility and Council ſhal be alſo preſcribed unto you. And for Suſtentation of your Charges in this Behalf, our ſaid Council, by our Commandment, do forthwith give Order to your Satisfaction, as by our Letters alſo ſhal appear unto you. And beſides that, We do aſſure you of our ſpecial Conſideration of this your Service to Us, our Crown, and eſpecially to the Preſervation of this our Realm and Commonweal. Geven under Our Signet at Our Tower of *London*, the xviii of *July*, in the firſt Year of our Reign.

## NUM. III.

## *The chief Officers of* Guiſnes *to Queen* Mary; *Declaring their Proclaiming of her Queen.*

IT may pleaſe your moſt excellent Majeſty, that, where it hath pleaſed Almighty God ſo to ſtir the Hearts of all your Grace's moſt loving Subjects, as we do with moſt joyful Chere accept, repute, and take your moſt vertuous Grace to be now our Rightful and Natural Queen; and for the better Signification of our true Hearts towards your Majeſty, we have cauſed your Highneſs Proclamation to be publiſhed within this your Grace's Caſtle, Town, and Marches of *Guiſnes*; and have ſolemnized the ſaid Proclamation with Bonfires, Gunſhots, and chiefly with ſuch triumphant Shouts of us your joyful Liege People, as the ſame may be, to your Grace's great Comfort, and the better Tranquility of all your Majeſties Realms and Dominions: We therefore, having Charge of this your Majeſty's Houſe, Piece, and Fort, conſidering the Mutability and Variety of this Seaſon, and partly by uncertain Bruits underſtand, that our Captain and Governour under your Highneſs, the Rt. Honourable Lord *Gray* of *Wiltonne* ſhould perſevere and be in Armes againſt your Majeſties Perſon; and we having ſuch Experience, good Proof, and Affiance in his Lordſhip's Honour, Faith, Fidelity, which he hath always born, and we truſt doth bear toward the Crown of *England*, do neither believe the ſaid ſcandalous Rumours; neither, according to our Duties, wil condempne him, until further Knowledg from your Majeſty. And again, conſidering of what waighty Moment and Reſpect this your Graces Houſe and Piece doth now reſt to be vigilantly defended and lookt unto; And knowing that we with ſworn Soldiers here, are able of ourſelves to preſerve this Houſe and your Grace's Right, Title, and juſt Intereſt, without the Aſſiſtance of any others, until your Graces Pleſure be otherwiſe ſignified: And where Sir *Anthony Aucher*, High Marſhal of *Calais*, was appointed hither for our better Aid and Aſſiſtance, altho' there be no Matter, as we can perceive, to miſtruſt his Fidelity and Allegiance; yet doubting the which, we think moſt requiſite neither to admit him, nor any other Perſon or Perſons, to bear Rule or Charge within your Highneſs Piece, until your Grace may pleaſe to advertiſe the contrary. Notwithſtanding we uſe here Counſils and Advices in all our Proceedings, which ſhall tend to the better Advancement of your Highneſs Service: Wherein hitherto he hath diligently and faithfully employed himſelf.

Cotton Librar. Titus B. 2. p. 206.

And upon the Diſpatching of this unto your Grace, it happened that Mr. *Harry Duddely* arrived here out of *France*, with four Servants; whom we have ſtayed to be ſurely kept here, and his

Letters, which he had to be conveyed, as may appear by a Scedule here included, we have ſent you here unperuſed by us unto your Highneſs by this truſty Meſſenger. And as we do, for the good Reſpect of your Majeſties Service, keep him in ſure Cuſtody, until your Graces Pleſure be further ſignified; ſo in all other Orders, which it may pleaſe your Grace to ſignify unto us, we wil, like loyal, true, and loving Subjects, receive them and obey them according to our bounden Duties, and to the uttermoſt of our Power. And in the mean Seaſon, we will defend your Graces Houſe, and anſwer it to your Majeſties Behoof, both with our Bodies, Subſtance, and Lives. And thus we moſt heartily wiſh to your moſt Excellent Majeſty al Things proſperous. From your Grace's Caſtle of *Guiſnes*, this 25 *July*.

*Tour Majeſties Loving, Faithful,*

*And moſt Loyal Subjects,*

*Sir* Richard Wyndebank, *Deputy,*
William Sparrow, *Chief Conſtable,*
Walter Vaugehan, *Chief Porter,*
*of your Majeſties Caſtle of* Guiſnes.

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## NUM. IV.

## *A Copy of Verſes Congratulatory, made by* Dr. Walter Haddon, *to Q.* Mary; *Upon her Acceſs to the Crown.*

*ANGLIA, ſape tuis Divina Potentia Rebus*
*Adfuit, & ſævis te Tempeſtatibus actam,*
*Impulit in portum ſalvam, Terraq; locavit.*
*Iſta tamen poſtrema Dei Clementia miris*
*Luminibus fulſit, Radiiſq; illuſtribus arſit.*
*Ambitione volans, cacáq; cupidine Regni,*
*Exacuit Ferrum nimis immoderata Poteſtas.*
*In tenebris miſeri jacuerunt obruta Regni*
*Sceptra, ruit vario Diſcordia miſta Tumultu.*
*Ipſe ſibi diſpar ſecum pugnare Senatus,*
*Frendere Nobilitas, incerto murmure ferri*
*Vulgus, & ancipites Turbarum volvere fluctus.*
*Cum Ratione Furor pugnat, cum Jure Libido,*
*Vis trahit invitos, Armis terretur Honeſtas,*
*Officium Pavor, & Verum Violentia frangit.*
*O! Tenebras Regni ſpiſſas, O! Tempora dura!*
*Turbine quis tanto raptatos colliget artus,*

Anglia ? *Quis laceris corpus componere Membris,*
*Quis ſolitum poterit repræſentare Decorem ?*
*Tu, Deus, æterno qui dirigis omnia Curſu,*
*Cujus inexhauſtis manat Clementia Rivis ;*
*Tu, Deus, è cœlo ſpectans, noſtriſq; miſertus,*
*Aſpera magnorum tollis tormenta Malorum,*
*Claſſica Civilis Belli Tu concita frangis,*
*Tu revocas lætam Pacem, Tu pectora ſedas*
*Turbida, diſcordes Animos Tu fœdere jungis.*
*Fœmina Virgo venit, deſcendens ſtemmate Regum,*
*Fœmina Virgo venit,* MARIÆ *prænomine digna.*
*Salve Flos Regni, Salve Lectiſſima Gemma,*
*Salve de Cœlo lapſum venerabile Sydus.*
*Optima ſis nobis, & feliciſſima Princeps :*
*Auxilium fractis fer Manſuetiſſima Rebus.*
*Fratris ut es Regni, ſic ſis Pietatis & Hæres.*
*Juſtitiam ſerva, demiſſis parce, Superbos*
*Contere, Virtuti ſit Honos, Doctrina colatur.*
*Fac tueare Bonos, nec falſa Calumnia quenquam*
*Opprimat, ipſa tuos & ames, & ameris ab illis.*
*Rex tibi frater erat, Mors illum funere merſit,*
*Morte cades Regina Soror : Mortalia durant*
*Nulla diu, proprio ſe carpit tempore Vita.*
*Hanc, Supreme Deus, Regno qui ponis avito,*
Anglia *cui Faſces ſummittit læta Supremas,*
*Imbue divino Sanctiſſima pectora Succo,*
*Semper ut ad Cœlos ſurſum ſua Lumina tollat.*
*Vinciat ut Pietas, communis, ut alliget Ardor*
*Mutuus in Chriſto, Studiis conſentiat omnis*
*Nobilitas rectis, Populus tractabilis Artes*
*Suſcipiat Pacis, Regniq; Statuta ſequatur.*
*Aurea perpetuis omnes Concordia vinctis*
*Nectat, ut ad Patrem Communem Supplice voce*
*Junctorum Fratrum communia Vota ferantur.*

## NUM. V.

# NUM. V.

## *A Proclamation ſet fourth by the Quenes Majeſtie, with the Aduiſe of her mooſt Honourable Counſell, for the newe ſeuerall Monies, and Coines of fyne Sterlynge Syluer and Golde, and the Valuation of euery of the ſame: Newe ſet furth by her Heighnes.*

THE Quenes moſt excellent Majeſtie, of her greate and aboundaunte Clemencie, callynge to her gracious Remembraunce, what great and intollerable Charges hath come and chaunſed mooſt ſpecially unto her Heighnes, and alſo to her louynge Subiectes, aswell by the Reaſon of theſe baſe Monies of late made within her Maieſties Realmes, as alſo by greate Quantities of the lyke baſe Monies made and counterfeyt in other Realmes, and iſſued out within this her Graces Realme, and other her Heighnes Dominions. For the tender Zeale her Grace beareth to her louinge Subjectes, in no wyſe can longer ſuffer the ſame Inconueniencie, but is fully reſolued and determined with all conueniente Spede to cauſe to be made, and ſet forth certayne Coynes, aswel of Golde as of Syluer of the perfect Fynes, accordinge to the Rates hereafter enſewyng. Which ſhall redounde muche to her Heighnes Honor, and to the great Wealth, Commoditie, and Profit of her louinge Subiectes.

Coins of Gold Wherefore her Majeſtie hath ordered, and eſtabliſhed to be made within her Mintes, theſe ſeueral Coynes, aswell of Syluer in Fynenes of the Standerd Sterlyng, as alſo of Golde, as hereafter enſeweth, that is to ſaye: The whole Soueraigne of fyne Golde, whiche ſhalbe currant within all her Realmes and Dominions, for xxx *s.* of the Lawful Monies of *England*. One other Pece of fyne Gold, beyng half the Soueraygne aforeſayde, whiche ſhalbe called the Royall of Golde, ſhalbe currante for xv *s.* of the lawful Monies aforeſayd. One other Pece of fyne Golde, whiche ſhalbe called the Aungell, currant for x *s.* of the lawfull Monies aforeſayd. One other Pece of fyne Golde, whiche ſhalbe called the half Aungel, currant for v *s.* of the lawfull Monies aforeſayde.

Coins of Silver And of Coynes of Syluer, as here enſeweth. That is to ſay: One Pece of Syluer Monies, which ſhalbe called the Grote, and ſhalbe currant for iiii *d.* of the lawfull Monies of *England*. Item, one other Pece, the Half of the foreſaye Grote, whiche ſhalbe called the Half Grote, and ſhall be currant for ii *d.* of the lawful Monies aforeſayde. Item, one other Pece, the Half of the Half Grote, whiche ſhalbe called the Penny, and ſhalbe currant for i *d.* of the lawfull Monies aforeſayde.

All whiche Monies aforeſayde, the Quenes Heighnes ſtraytly chargeth and commaundeth all maner of Perſons, within hir Realms

Realmes and Dominions, (the Realme of *Ireland* only excepted, foraſmuche as her Heighnes Coynes there hath a ſpecial ſtanderd) of what eſtate, or degree, ſoeuer they be, to receaue, and paye, the ſayd ſeuerall peces of monies, aſwell of golde, as of ſylver, at the ſeuerall rates before rehearſed: Upon payne of her Heighnes diſpleaſure, and to be further puniſhed, as ſhal ſeme to her grace moſt conuenient. And her Maieſties expreſſe commaundement is, that all ſuche baſe Monies, whiche haue bene reduſed to the value of a lower rate, ſhal go currant in paiment in like maner and ſort, as the ſame be currant at this daye, and as is declared in the Proclamation laſt made, in the tyme of the late moſt noble Prince, Kynge *Edwarde the vj.* in that behalfe; untyl ſuch tyme as her Heighnes, with the aduiſe of her Counſell ſhall take further Order touchinge the ſame. Geuen at our manor of *Rychemonde*, the xx of Auguſt. In the fyrſt yeare of our moſt proſperous reygne.

God ſaue the Quene.

*Londini in ædibus Iohannis Cawodi Typographi*
*Reginæ excuſum, Anno* M. D. LIII.

*Cum priuilegio ad imprimendum ſolum.*

## NUM. VI.

## The QUEEN's Proclamation for the Remiſſion of a Part of a Tax, granted in K. Edward's Time.

### By the QUENE.

THE Quene our ſoveraygne Ladye, gracioufſlye conſidering the good wylles, forwardnes, and harty diſpoſitions of her trewe louynge ſubjectes, always heretofore exhibited, to the ayde and ſuccoure of the common weale, with their proper ſubſtance and goodes, when the ſervyce, the neceſſitie, and honour of the realme hath ſo required, as well in the tymes and ſeveral reygnes of the mooſt excellent Prynces, our late ſoveraygne Lordes, her deare Father, and deare Brother, Kynge *Henry* the eyght, and *Edwarde* the ſyxte; and ſpeciallye ſynce the tyme of her Vocation to the crowne, in the defence of her royal perſon, againſt the maliciouſe force of the moſt arrande Traytour, Syr *John Dudley* late Duke of *Northumberlande*, and his complyces. Notwithſtandyng it is well knowne to the multitude of her ſayde good ſubiectes, howe by the euyll governemente of the realme in theſe late yeares, ſpecially ſince the ſayde Duke hath borne rule, the treaſure of the ſame is meruelouſlye exhauſted, and her hyghnes nowe preſently charged with payment of notable great ſommes, beynge the debte of her ſayde brother the kynge, partly due to dyuers of her ſayde ſervantes and ſubjectes, and partly to certayne marchaunt Straungers, and others; whiche for her owne honour, and the honoure of the realme, her highnes determineth, by the helpe of God, truly to diſcharge, content, and paye in tymes conveniente and reaſonable; yet hauynge both a ſpeciall mynde to the weale of her ſayde ſubjects, and accomptynge their louying harts and proſperitie as her owne weale, and the chiefeſt treaſure that ſhe deſyreth, next the fauor and grace of God; and hauying a full affiaunce in her ſayde ſubjectes, that yf the ſtate, the cauſe, and honour of the realme ſhall ſo requyre, they wyll at all tymes hereafter exhibite their ſemblable ſervice: Not withſtandynge in the latter Seſſion of the laſte parliament, holden in the tyme of the ſayde late Kynge *Edwarde the Syxte*, towardes the paymentes and diſcharges of the ſayde notable debtes, there was graunted by Acte of Parliament unto the ſayde K. *Edwarde* two diſmes, and two fyftenes, and one Subſidie of four ſhyllynges of the pound, to be rayſed and leuyed of the Manours, Landes, and Tenements, and two ſhyllynges eighte pence of the Goodes and Catelles of her Subjectes, whiche Grauntes are nowe due unto her Hyghnes by the ſayde Acte, and wolde diſcharge one greate peece of the ſayde debtes: Her Maieſtie for the conſiderations aforerehearſed, of her mere grace and great clemency, for the releif and ſuccour of her ſayde good Subiectes, hath freely for her and her Heyres, and Succeſſours, pardoned and remytted, and by theſe preſentes frely and fully pardoneth and remitteth unto her ſayde Subiectes, and their Heyres and Executours, the ſayde Subſidie of four Shyllynges the pounde, and two ſhyllynges eyght pence the pounde, graunted in the latter Seſſion, and laſt Parliament; Truſtynge her ſayde good Subiectes wyll haue louyng conſideration thereof for theyr partes, whome ſhe requyreth hartely to bende themſelves wholly to ſerve God to his glory, with continual Prayer unto the ſame for the honoure and avauncemente of her Grace, and the Commonweale. Geven at oure Manour of *Rychemonde*, the fyrſte day of *September*: In the fyrſt Year of our mooſt proſperous Reygne.

God ſave the Quene.

*Londini in ædibus* Johannis Cawodi *Typographi Reginæ excuſum Anno* MDLIII.

NUM.

## NUM. VII.

## The Knights of the *Carpet*, dubbed *October* the 2d, the Day after the Queen's Coronation, at the Palace at *Weſtminſter*, before her in her Chamber of Preſence, under the Cloth of Eſtate; By the Earl of *Arundel*: Who had of her Highnes Commiſſion to execute the ſame.

Ex Offic. Arm. No. I. 7.

THE L. *Garrat*, (*Gerrard.*)
The L. *Borough.*
The L. *Dudley.*
Sir *Thomas Stanley.*
Sir *Edmund Windſor.*
Sir *Henry Radcliff.*
Sir *Tho. Haſtings.*
Sir *Will. Walgrave.*
Sir *John Browne.*
Sir *Rafe Chamberlain.*
Sir *John Teret*, (*Tirwhit.*)
Sir *John Hodelſton.*
Sir *Rob. Peckham.*
Sir *Herry Ley.*
Sir *Chriſtopher Alen.*
Sir *Richard Freſton.*
Sir *Will. Kelloway,*
Sir *Henry Gaſton.*
Sir *John Tregonwel.*
Sir *Ambroſe German.*
Sir *Leonard Chamberlain.*
Sir *Tho. Gerard.*
Sir *David Brook*, L. Chief Baron.
Sir *Rich. Morgan*, L. Chief Juſt.
Sir *George Jefford.*
Sir *Tho. Pakenton.*
Sir *Tho. Lovel.*
Sir *John Spencer.*
Sir *John Fitzwilliams.*
Sir *Tho. Androuſe.*
Sir *William Courtney.*
Sir *Will. Greſley.*
Sir *Tho Cave.*
Sir *Edward Littleton.*
Sir *Philip Parreis.*
Sir *Tho. White.*
Sir *Tho. Metham.*
Sir *Rich. Laſon*, or *Lawſton.*
Sir *Tho. Dawney.*
Sir *Rob. Wyngfield.*
Sir *Tho. Knevet.*
Sir *Roger Wedowes.*
Sir *Francis Stoner.*
Sir *John Aly.*
Sir *Rich. Tutte.*
Sir *Edmund Green.*
Sir *Tho. Fynce*, (*Finch.*)
Sir *Rob. Lame*, (*Lamb.*)
Sir *Rich. Stapleton.*
Sir *Will. Damſel*, (*Daunſel.*)
Sir *Joh. Chicheſter.*
Sir *Herry Crypes*, (or *Criſp.*)
Sir *Tho. Palmer.*
Sir *Henry Aſhley.*
Sir *Rich. Stranguis.*
Sir *Geo. Matthew.*
Sir *John Cotton.*
Sir *John Pollard.*
Sir *John Walbelton*, (*Warburton.*)
Sir *John Fermer.*
Sir *Tho. Berenger.*
Sir *John Conſtable.*
Sir *Geo. Stanley.*
Sir *Rob. Stanley.*
Sir *Rauf Egerton.*
Sir *Rich. Molines*, (*Molineux.*)
Sir *Tho. Hesket.*
Sir *Tho. Wainam*, (*Wainman.*)
Sir *John Crofts.*
Sir *Edmund Molevery.*
Sir *Ric. Brags.*
Sir *James Fitz-James.*
Sir *Tho. Verney.*
Sir *James Williams.*
Sir *Will. Meringe.*
Sir *Edw. Pylſon.*

Sir *Edw. Fytton.*
Sir *Will. Warren.*
Sir *Tho. White,* L. Mayor.
Sir *Tho. Throgmorton.*
Sir *Edw. Grevyl.*
Sir *Herry Stafford.*
Sir *Will. Wygſton.*
Sir *Herry Jones.*
Sir *John Bruſe.*
Sir *Rob. Witney.*
Sir *Rich. Thudley.*
Sir *Tho. Baſkerfield.*
Sir *Tho. Tyndal.*
Sir *Rich. Walwynn.*

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## NUM. VIII.

### *Magiſtri* Hugonis Weſtoni, *Decani* Weſtmonaſterii, *Oratio, coram Patribus & Clero in Synodo congregatis habita.*

CUM *Demoſthenes*, totius *Græciæ* Lumen, ante *Philippum Macedoniæ* Regem verba facturus, obmutuerit, cum *Theophraſtus* Philoſophorum doctiſſimus, & Oratorum eloquentiſſimus, multum animo conſternatus, inter dicendum ſæpius conticuiſſe feratur, cum ipſe deniq; *Marcus T. Cicero* Latinæ facundiæ Parens, & timorem quendam naturalem inſitum habens, meticuloſè Orationum Principia ſolitus ſit exordiri; mirum fortaſſe vobis videbitur, Ornatiſſimi Præſules, Doctiſſimiq; Viri, qua effræni audacia (ne dicam audaci Temeritate) ego qui neque uſu multum, neq; Doctrina ſatis, & ingenio parum valeo, in hunc celeberrimum cœtum dicturus, prodire auſim, ubi ante oculos, quocunque inciderint, clariſſima hujus Regni Lumina undique obſervantur. Sed neq; veſtræ Excellentiæ (quam vehementer admiror) ignoratio, neq; inanis de mea tenuitate (cujus ſum mihi probè conſcius) perſuaſio, ſed difficile illud proloquendi munus ab iſto venerandiſſimorum hominum cœtu mihi delegatum, huc me pertraxit adegitq;. Mediocritatis meæ mihi probe conſcius, facile intelligo quam longe ſim impar graviſſimis & maximis negotiis obeundis, quorum provinciam mihi benevolus horum venerandorum hominum conſenſus impoſuit; eorum etiam amicum de me errorem ſatis agnoſco, qui ex tam conſerta doctiſſimorum hominum Corona, ex tam venerando graviſſimorum hominum cœtu, me nullius pene eruditionis hominem, præterea impeditioris Linguæ, totius hujus conſeſſus, imo fere totius noſtræ Eccleſiæ linguam & os præficerat. Non poſſum tamen quin de tanta & tam præſenti illorum in me Benevolentia & gratias agam maximas, & veſtræ Authoritati ſanctiſſimæ paream.

Eidem igitur veſtræ Benevolentiæ, quæ hanc mihi provinciam impoſuit, confiſus, breviter ab eo, quod in ipſa re mihi videtur eſſe præcipuum, Orationis meæ Exordium ſumam. Conveniſtis Patres, conſulturi de Religione, id eſt, re omnium tum maxima tum ſanctiſſima: Conveniſtis viſuri triſte ſpectaculum, lugubrem Matris veſtræ Eccleſiæ vultum, Conveniſtis, inquam, ut Matrem noſtram Eccleſiam Chriſti miſerè laceram ac quaſſatam reſarciatis, hæreticorum telis jure oppugnatam, labefactatam, ac pœne ſolo æquatam, erigatis, Fidem pœne exploſam reducatis, Religionem exciſam redintegretis. Cæterum quid vobis minus convenit, quam a me moneri, & ad ſinceræ Religionis inſtaurationem excitari, qui tanta animorum alacritate in hoc incumbitis, ut me præcedatis, ut me a tergo relinquatis hortantem, quantum & vos, Patres, ab illuſtriſſima noſtra Regina præcurrente, vos ipſos eſſe ſuperatos vidiſtis. O! inauditam & admirandam Dei Bonitatem! Nunquid enim unquam accidit admirabilius, in tanta omnium ærumnarum Colluvie, in tanto Afflictionum Examine, in tanta Eccleſiæ ruina, in tanto Fidei naufragio, Religionis rebus fere conclamatis, Virgini Eccleſiæ Virginem Reginam, ſeu præſens aliquod Numen a Deo Opt. Max. nobis dari, quaſi cælitus demiſſum, cujus ductu & auſpiciis, cuncta hæc tam miſera, tam calamitoſa & nefanda reprimuntur, diſſipantur, abiguntur. Cujus Encomiaſten agere mecum non inſtitui, partim quod temporis penuria (qua premor) haud ſinit; partim vero, quoniam vereor ne laudibus (quas augere debeo) nonnihil anguſtiis Orationis meæ, exiſtimetur eſſe detractum. Quid enim multiplicem illius Doctrinam, quæ in hominibus rara eſt, commemorabo? Quid illius animum plane maſculum & infractiſſimum? An non vidiſtis conſtantiſſimam inter difficillima, in magnis erectam, diligentiſſimam in minimis? Quodnam obſecro felicius Præſagium, aut Omen Eccleſiæ, ad nativum ſuæ puritatis ſplendorem inſtaurandæ præfigurari potuit, quam quod Reginæ noſtræ, neſcio quo fato, certe non data opera, eodem die Regio Diademate inſigniri contigerit, qui Eccleſiarum Dedicationi ſolemnis eſſe ſolet? Et inſtaurandæ atque expurgandæ templi Religioni tam enixe incumbit, quaſi huic uni vel nata vel donata ſit: huic tam ſedulo ſe conſecrat, ut piiſſimis omnibus Imperatoribus aut æquari aut anteferri meritiſſime poſſit. *Theodoſius* ille ſanctiſſimus Imperator nihil prius aut antiquius duxit ad retundendos Hæreticorum impetus, quam ad antiquos Eccleſiæ Doctores qui ante Diviſionem floruiſſent, confugere. Ita & noſtra Regina in hiſce ſuis purganda Vineæ Domini quaſi præludiis faciendum cenſet ac præcipit. *Theodoſius* Imperator intente orare ſolitus eſt, ut ſibi cooperaret Deus ad Veritatis Electionem inter tot Opinionum diſſidia: Et omnes ſciunt niſi Reginam ignorantes, quam ardenter diurnis nocturniſq; precibus Deum Opt. Max. ſolicitat, ut omnes, maxime tamen nos *Angli*, (quorum Gubernacula ſuſcepit) Catholicæ Fidei veritatem agnoſcamus, agnitam excolamus amplexemurque.

Quid *Conſtantinum* illum, conſtantiſſimum Religionis Aſſertorem, dicam? Qui tanta Pietate, Liberalitateq; fuiſſe perhebetur, ut Epiſcopis ex cunctis Terrarum partibus *Nicœam* accitis, victum commeatumque præſtiterit, tantaque morum Manſuetudine ac Reverentia in Eccleſiæ Præpoſitos, ut non in Throno aureo gemmiſque ornato, ſed minore ſede quam aliis poſita in medio eorum, ad Epiſcoporum pedes conſederit. At quis tam cœcus, qui non clare perſpiciat noſtram Reginam hiiſce Dei Donis perinde illuſtrari, ac cœlum ſuis Stellis; Voſque Patres, univerſumq; Clerum aut pari aut majori reverentia proſequi? Quod ſi *Jovinianus* laudibus cebrandus ſit a poſteris, quod ab *Athanaſio* Hereticorum propugnatore petierit, ut ei reſcriberet perfectam divinorum Dogmatum Diſciplinam; quanto magis æternam nominis gloriam conſequetur noſtra Regina, quæ multos *Athanaſios* ex univerſis ſui Regni finibus coegit, coactos monet, hortatur, imperat, ut cum dicendo, tum ſcribendo, Catholicam Fidem miſeris modis diſcerptam reſarſirent, reſarſitam tuerentur ac foverent? *Jovinianus* ut Imperii ſui terras ingreſſus eſt, primum ſcripſit Legem, ut Catholici Epiſcopi extorres & exules de exilio redirent, & Eccleſias iis reddendas eſſe profeſſus eſt, qui Fidem inviolabiliter ſervaſſent; Ita & ſacratiſſima Regina vos celeberrimos *Angliæ* Proceres, veſtris ſedibus exturbatos ex teterrimis carceris ſqualoribus eduxit, & ingenti cum populi applauſu propriis reſtituit Eccleſiis.

Feliciſſima *Anglia*, quæ talem habet Reginam. Beatiſſima *Anglia*, quæ tales habet Epiſcopos. Beatiſſimi & vos Præſides, quibus donatum eſt non ſolum in illum credere, ſed pro nomine ejus pati. Audite, Venerandi Epiſcopi, ſanctum Epiſcopum *Chryſoſtomum*, audite, incarcerati, incarceratum. Magna Dignitas (inquit *Chryſoſtomus*) & multa, regno & Conſulatu univerſiſq; major, pro Chriſto ligari. Nam nihil ita ſplendidum, ut vinctum eſſe propter Chriſtum. Vinctum eſſe propter Chriſtum illuſtrius eſt, quam ſive Apoſtolum, ſive Doctorem, ſive Evangeliſtam eſſe. Siquis Chriſtum diligit, hic utiq; prius habebat, (optione data) vincula ferre propter Chriſtum quam cœlos inhabitare. Ligari pro Chriſto illuſtrius eſt quam ſedere ad dextram ipſius, honeſtius eſt quam ſedere ſuper duodecim thronos. Quod ſiquis mihi vel univerſi cœli, vel hujus Cathenæ copiam & optionem largitus eſſet, Cathenam hanc ego plane elegiſſem. Deinde, ſi aut mihi cum Angelis ſtandum fuiſſet ſurſum, aut cum *Paulo* vincto, carcerem utique præoptaſſem. Ad hæc,ſiquis me aut in numerum & ordinem collocaſſet Cæleſtium Potentiarum, earum etiam quæ prope ſunt Thronum Dei, aut talem Ligatum feciſſet, talis utique ligatus eſſe voluiſſem. Non ita beatum dico *Paulum*, quod in Paradiſum raptus, atque quod in carcerem eſt conjectus, non ita beatum æſtimo, quod verba audivit ineffabilia, [quam] quod vincula ſuſtinuerit, non ob id adeo beatum prædico, quod in tertium cœlum raptus eſt, atque propter vincula. Et in Scripturis me non tantum delectat miracula patrans, quantum male affectus, flagellatus ac miſerabiliter tractus. Beati vos, ob carcerem, ob Cathenas, ob injecta Vincula: Beati, inquam, & ter beati, imo ſæpius. Totum Orbem vobis conciliaſtis. Etiam longe abſentes, amicos Vobis feciſtis. Ubiq; terrarum & marium canuntur veſtra præclara Facinora, Fortitudo, conſtans Sententia, animuſque minime ſterilis. Nihil, non Tribunal, quod aliis videtur grave, vos deterruit, non Carnifex, non Tormentorum Coacervationes, non minæ, quæ innumeras mortes nunciabant, non Judex qui ignem ab ore flabat, non Adverſarii qui frendebant dentibus, & innumeris aliis inſultandi modis geſtiebant, non tantæ Calumniæ, non impudentiſſimæ accuſationes, non mors ante oculos quotidie propoſita; ſed hæc omnia vobis uberem potius & ſufficientem Conſolationis materiam præſtitere.

Et idcirco clari quidem Vos & celebrant & prædicant: Vos omnes amici non ſolum, ſed & inimici ipſi qui hæc effecerunt. Tanta res eſt Virtus, ut illam impugnantes admirentur. Tanta res eſt Malitia, ut etiam qui eam operantur, condemnent. Nondum decapitati eſtis cum *Johanne Baptiſta*, ſed longe acerbiora tuliſtis. Non enim idem eſt, brevi temporis momento caput amittere, & longo tempore cum talibus luctari doloribus, terroribus, minis, vinculis, abductionibus, Bonorum Rapinis, Carnificum manibus, Sycophantarum impudentiſſimis linguis, convitiis, ſalibus & dicacitatibus. Gaudete igitur, exultate, viriles eſtote, Corroboramini, Cogitate quot veſtro exemplo ad certamina armaſtis, quot fluctuabundos confirmaſtis, quantos ſpiritus reſuſcitaſtis? Nam Afflictionibus veſtris multum profuiſtis, non ſolum præſentibus, ſed & abſentibus, nec iis qui viderunt, ſed & iis qui audiunt. *Angliæ* Eccleſiam, quam veſtris carceribus tam ſplendide illuſtraſtis, quam veſtris, inquam, carceribus Chriſto non tam ſervaſtis, quam comparaſtis, pergite reædificare, muros *Hieruſalem* tam ab Hæreticis diſſipatos extruite, maceriarum ruinas implete, juncturas a Schiſmaticis concuſſas & diſruptas in Unitatis Eccleſiæ compagine conjungite, ſtertant, obganniant, debacchentur Hæretici, recto vos pede incedite in magnam Domini Civitatem *Hieruſalem*, Domum Dei, unitatem inquam Eccleſiæ. Ubi Altare unum, unum Sacerdotium, unus Chriſtus, extra hanc unitatem quiſquis eſt, alienus eſt, profanus eſt, hoſtis eſt. A qua Unitate deſiſtere, a Chriſto exorbitari eſt, a qua Unitate deſciſcere, errorum omnium ſeges eſt, a qua Unitate deſciſcere, fundi noſtri Calamitas unica fuit.

Sit vobis Patribus exemplo *Dionyſius Corinthiorum* Epiſcopus maxime celebris, cujus illud eſt dictum, Oportuerit quidem etiam pati omnia pro eo, ne ſcinderetur Eccleſia Dei: Et erat non inferior Gloria ſuſtinere Martyrium, ne ſcindatur Eccleſia, quam eſt illa, ne Idolis immoletur. Imo, ſecundum meam ſententiam, majus puto hoc eſſe Martyrium. Ibi namque unuſquiſque pro ſua tantum anima, in hoc vero pro omni Eccleſia Martyrium ſuſtinet. Sit vobis exemplo magnus ille *Cappadox Baſilius*, de quo ita ſcribit *Nazianzenus*, quod cum ſtrenue *Cæſaris* Præfectum alloqueretur, & acriter perſtringeret, atque eo nomine a Præfecto procax & ſupercilioſus ſit habitus notatuſque,in hanc ſententiam prorupit, *Fortaſſe antea in Epiſcopum non incidiſti. Omnino enim pro religione certantes, hoc agimus modo, in aliis modeſti ſumus, & omnibus hominibus humiliores; ita enim mandata jubent; nec ſolum contra* Cæſaris *Potentiam, ſed nec contra viles homines ſupercilia attollimus. Ubi vero Dei periclitatur negotium, cunctis aliis contemptis, ad Deum ſolum reſpicimus.* Vos igitur inimicorum hominum linguas, calumnias irrogatas, contumelias, probra, remoras nihil faciatis. Animos veſtros non terrefaciant, quin deſpectui potius ac conſpectui habeatis. Nam ſi ita ſe res habet (ut *Cypriani* verbis utar) quod iniquiſſimorum hominum timeatur audacia, ut quod mali jure & æquitate non poſſunt, temeritate atque deſperatione perficiant, actum eſt de Epiſcopatus vigore, & de Eccleſiæ Gubernatione; actum eſt de ſublimi & divina Poteſtate. Nec Chriſtiani ultra eſſe aut durare poſſumus, ſi ad hoc ventum eſt, ut perditorum minas atque inſidias pertimeſcamus.

Nec nobis ignominia eſt, pati a Fratribus quod paſſus eſt Chriſtus, nec illis gloria eſt facere, quod fecit *Judas*.

Jam vero, ut ad finem properemus, unum a Vobis (Reverendi Patres) hujus venerandi cœtus nomine, cujus me communi ſuffragio Linguam & Os præfeciſtis, non tam petere quam impetrare contendo obſecroq;, nimirum ut priſtina illa Dignitas & Authoritas Cleri *Angliæ* jam quaſi poſt liminio huic celeberrimo cœtui, doctiſſimorumq; hominum Conventui vindicentur, ac reſtituantur. Si enim verius ſit, quam ut poſſit negari, & manifeſtius quam ut diſſimulari debeat, quod in veteri lege Deus Opt. Max. *Levitas* & Sacerdotes ſuæ Legis ac controverſiarum, quæ inde naſcerentur, interpretes conſtituerit: Si in Novo Teſtamento Chriſtus omnia quæcunque Scribæ, & Phariſæi ſuper Cathedram *Moyſis* ſedentes dixerint, ſervare ac facere turbis præceperit: Si non ſolum de Apoſtolis, ſed & de eorum Succeſſoribus dictum conſtiterit, *Qui vos audit me audit, & qui vos ſpernit, me ſpernit.* Si Spiritus Sanctus poſuerit Epiſcopos, ut regerent Eccleſiam: Si *Paulus* Apoſtolus Jeſu Chriſti, hujus rei [cauſa] *Titum* in *Creta* reliquerit, ut quæ deeſſent corrigeret: Si Membra ſic in ſuo Corpore, quod eſt Eccleſia, digeſſit Chriſtus, ut ſuum cuique locum, ſuum cuiq; munus attribuerit, alios Apoſtolos, alios Prophetas, alios Doctores conſtituendo; Si a Majoribus denique noſtris, & prudenter in initio inſtitutum, & totius orbis conſenſu denique confirmatum fuerit, ut de Religione non unice, potiſſimum tamen ad eos qui Miniſtri Chriſti & Diſpenſatores Myſteriorum Dei a *Paulo* Apoſtolo dictitantur, pertractanda & definienda referretur; Nunquam ſatis demirari poſſum, quo conſilio id juris & poteſtatis nobis ademptum fuerit, quod omnibus majoribus ſemper fuerit conceſſum? Quorſum quæſo ex ultimis totius Regni oris evocantur Decani, Archidiaconi, Theologi graviſſimi, Legum peritiſſimi, qui ſenſus habent in Scripturis exercitatos, quique in lege Domini meditati ſunt omnibus diebus vitæ ſuæ, ſi illorum ſuffragia in ſua (quod aiunt) arena nihil omnino ponderis habitura ſit? Quid hic oleum & operam perdimus? Quid aliud quam Larvæ habiti ſumus? Sine noſtro enim conſilio, nedum conſenſu, facta, tranſacta ſunt omnia. At quam pie & feliciter rerum exitus tandem docebit. Quid quod libro Blaſphemiis conſperſiſſimo, erroribus refertiſſimo, qui nomine Religionis Religionem tollit, Sacramenta diminuens univerſum orbem condemnat, quem *Precatorium* nuncuparunt, univerſis obtrudendo, nunquam acceſſerit noſter calculus. Qua de re quantopere nobis gratulandum eſſe arbitror, haud facile dixero.

Quæ accuratius evolventi in mentem mihi venit *Chryſoſtomi* querela, ſiquando vera, dubio procul noſtra tempeſtate longe veriſſima. Quid tantum tandem peccavit Eccleſia Dei, quænam tanta res ipſius Eccleſiæ dominum excitavit induxitq;, ut illa tanto cum ejus dedecore, tam ignominioſiſſimis, tam larvatis hiſtrionibus, ganeonibus, fœdis Epiſcopis regendam traderet. Adhibenda ergo (ut inquit *Hilarius*) omnis cura, ne Hæretici ſint peritiores in deſperatione vitæ, quam nos in ſpe vitæ, ne plus ſolicitudinis ad falſa impendant, quam nos ad vera. Atque hoc nobis gravior incumbit cura, quod non apud homines ſolum, ſed ipſum adeo tremendum Dei

Opt. Max. tribunal; cujus cognitionem nihil latere, cujus Juſtitiam nihil effugere poteſt; cum in rebus omnibus, tum vel maxime in Religione, peculiari Domini negotio, recte aut ſecus a nobis dictorum factorumque rationem conſtare oportet. Induſtriam porro meam tam maximam adhibiturum me polliceor, quam vos maximam in me benevolentiam exhibuiſtis. Adhibebo, inquam, quantum maximam poſſum, ut veſtræ de me expectationi ſatisfaciam. Quod ſi per omnia non fuero conſecutus, non tam vos mihi, qui quantum poſſum ſum præſtaturus imbecillitate, quam vobiſmetipſis amiciſſimum de me errorem veſtrum condonabitis. Mihi deeſſe potero, vobis & huic venerabili Conſeſſui non ſum defuturus unquam. Dixi.

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## NUM. IX.

## *Deploratio acerbæ Necis Heroidis præſtantiſſimæ D.* Janæ Grayæ, Henrici *Ducis* Suffolciæ *Filiæ: Quæ ſecuri percuſſa animo conſtantiſſimo mortem oppetiit. A. D.* Thoma Chaloner *Milite ſcripta.*

JANA *luit patriam profuſo ſanguine Culpam,*
*Vivere Phœnicis digna puella dies.*
*Illa ſuis Phœnix merito dicenda manebat,*
*Ore placens* Veneris, Palladis *Arte placens.*
*Culta fuit, formoſa fuit: divina movebat*
*Sæpe viros Facies, ſæpe Loquela viros.*
*Vidiſſet Faciem, poterat Procus improbus uri:*
*Audiſſet cultæ Verba, modeſtus erat.*
*Ipſa ſed ut Facies erat inſidioſa Videnti,*
*Lumina dejecto plena pudore tulit.*
*Ingenium (O Superi!) tenero ſub corpore quantum*
*Nacta fuit¿ Nactum quam bene & excoluit?*
*Vix ea ter ſenos obiens exegerat annos,*
*Docta, Cathedrales quod ſtupuere ſophi.*
*Et tamen ipſa humilis, mitis, ſenſuſque modeſti,*
*Nil unquam elatum dicere viſa fuit.*
*At quæ viva omnes manſueto pectore vicit,*
*Elato geſſit pectore ſe moriens.*
*Conſtanteſque animos ſupremo tempore ſervans,*
*Neſcio* Socraticis *ceſſerit ante rogis.*
*Quod ſi me Vatum quiſquam de more loquutum*
*Arguat hæc fictis amplificare modis:*
*Juro tibi* Veneris *per & omnia Sacra* Minervæ,
*Perque* Aganippæas, *Numina noſtra, Deas,*

*Quod nihil inſinuo: non Laudatoris agentem*
*Quorſum opus ampullis tollere mirificis?*
*Novimus; & noſtris hæc nuper vixerit oris;*
*Objecta implacidæ blanda Columba* Leæ.
*Quam quia læſerunt alia, quas debuit iras*
*Vertere in Autores, fudit in innocuam.*
*Judicet hæc juſtus Judex, qui pectora cernit.*
*Non quæ jura jubent, ſemper ut æqua licent.*
*Nec fuit, ut (ſi culpa fuit, quando inſcia peccat)*
*Altera tam ſævis ſurgeret ulta modis.*
Juppiter *æquanimis crudeles odit ab Alto:*
*Hinc (puto) & ultrici fila minora dedit.*
*Languentiq; ægros longùm ſub corpore ſenſus:*
*Conſcia quò ſtimulis cederet acta ſuis.*
*Puniit & lento primos* Rhamnuſia *tabe*
*Autores, diri conſilii oſa nefas.*
*Hunc Hydrops, alium confecit Calculus: iſti*
*Stilla gravis capitis, illi alia ingruerant.*
*Diſcite Mortales, Sortem reverenter habete:*
*Calcata ultorem ſæpe habet illa Deum.*
*Tene ita non animos ſaltem potuiſſe Propinquæ*
*Flectere? Nec demum flectere fœmineos?*
*Non ignara mali, non hæc miſerata jacentem eſt,*
*Quam pia dicta aliis, tam fera facta ſuis?*
*Non potuit quondam cultam tam culta movere?*
*Non raræ Dotes, Donaque magna Deùm?*
*Qualia vix uni tot contribuere puellæ?*
*Nec niſi perpaucis contribuere viris.*
*Mitto ego, quid fidibus ſcivit, numeriſque ſonoris:*
*Quid præſtabat acu, pingeret aut calamo.*
*Quis putet? Hæc* Arabum Chaldaica *verba loquelæ*
*Junxerat,* Hebræum *ſcitè idioma tenens.*
*Nam* Graio, *ſive* Auſonio *memoraſſe loquentem,*
*Parvum erit: has aliæ per loca culta ſonant.*
Gallus *item &* Thuſcus *ſermo numerum auxerat* **Anglæ:**
*Si numeres Linguas, bis quater una tulit.*
*Invideat* Stridon *te Pentaglotte ferendo*
*Sancte Senex, vicit noſtra puella tribus.*
*Quod ſi formoſo veniens è corpore Virtus*
*Gratior eſt, nihil eſt nobile Stemma comes?*
*A Proavis Pater huic Titulos dedit ordine longo,*
*Regales Mater læva per Aſtra dedit.*
*Hijs perijt, nec ſponte tumens, nec ſponte tyaris*
*Addita, ſed Procerum noxa peregit opus.*
*Hii ſe forte ſuis rationibus ut tueantur,*
*Quid meruit pro tot ſola puella luens?*
*Ignovit victrix aliis ſine vulnere Sceptrum*
*Ablatum* Janæ, *quod* Maria *obtinuit.*
*Huic non ignovit, teneræ nec dura pepercit,*
*Nec conſanguineæ, (tam pia) nec gravidæ.*

Janam *ætas, genus & ſexus, Procerumque reatus,*
*Quicquid erat, culpa ſolvere debuerant,*
*Nec tamen hæc* Mariæ *potuerunt omnia ſenſus*
*Flectere: Cervices quo minus illa daret*
*(Proh dolor!) albentes gladio generoſa ſecandas,*
*Intrepide indignam paſſa Virago necem.*
*Qualis* Achilleo *mactata* Polixena *Virgo,*
*Dedecus immanis juge* Neoptolemi, *&c.*
*Turba dedit Lacrymas ſpectatum effuſa: Decori*
*Illa memor, moriens lumina ſicca tulit.*
*Oraque tranquillo vultu ſuaviſſima pandens*
*Verba dedit duras apta movere feras, &c.*
*Ah!* Maria *immitis, fluvioq; pianda noveno;*
*Par erat, hoc ſaltem ſanguine pura fores.*

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## NUM. X.

## Dr. Crome's *Declaration of ſome Articles that he had confeſſed before the Biſhops,* Anno 1530.

MSS. Foxii.

THERE be ſome Men that doo ſaye I have been abjuryd, and ſome ſaye that I am perjuryd, but the trewthe ys, that I am nother abjuryd, nor yett perjuryd. Nor I knowe nott what that I ſhold abjure; no, nor I wyll nott abjure, nor yett revoke any thyng that I haue ſayde in tymes paſt: nor I haue no Commawndment to ſaye or declare my mynde in anye thyng that hath ben contayned betwene me and diverſe Prelates: butt onlye that I have been advertyſed, cowncellyd by thoſe that are my Frendys to declare them, the whych I myght not well ſaye naye. Wherfore at thys tyme to certefye your myndys, ſomwhat I ſhall touch of them, a lyttell of everye thyng, bycawſe I haue troublyd you long. And at a more leaſure, as tyme and opportunyte cawſyth me, I ſhall dilate and declare them more at large.

Fyrſt of all, I wolde that you ſholde know, how that I am moch bownde to praiſe the Kings highnes, that he of his goodnes wolde take ſo moche payne (as ys knowyn well Inowgh) to forbere hys meate and drynk, to here me and my matter declaryd. And the manner of his ſayying unto me was thus; How *that he wolde ſe that I ſhold haue no Wrong, nor he wolde not mayntene me in any evyll,* as God forbid he ſhold.

Some ſaye, that I ſhall go abowt to blame the people, and to pute them in the Fawt, and ſaye, that they haue myſtakyn me otherwyſe than I haue ſpokyn; and thus to hyde my nowghtines. Alſo ſome ſaye, that I ſhall blame myne Accuſers, and putt grett

Fawlt in them. I goo not abowte to blame the People that ſholde call me evyll, no nor yett I goo not abowte to blame nether my Judgys, nor my Accuſers; for ſo ytt myght bee, that they of a charytable mynde (for bycawſe they herde thynges of me the whyche were nowght, and were not of trewthe) they ſent for me to knowe my mynde therin as I thynk; butt whether ytt were of a charytable myde or noo, I am very well contentyd withall. And yff ytt were nott of a charytable mynde, I praye to God to forgyve them, as I wolde be forgyvyn my ſelf. I doo nott putt fawte in no man. Yf I haue ſayd any otherwyſe then trewthe ys, (as to my knowledge I neuer dyd) I am ſory.

Now to my Purpoſe, for bycawſe I haue ben ſom what long with you here, now I ſhall declare unto you theſe Anſwerys according as they were ſpokyn.

This is the Anſwer of the Parſon of Saynt *Antonyns* Pariſhe in *London*, made to certeyne queſtyons demaundyd of hym by dyverſe Prelates of the Churche, in the Preſence of our Lord Kyng *Henry the viijth*, in the yere of our Lord God, a Thouſand fyve hundryth and thyrty, and the elevynthe daye of *Marche*.

I. *I think that ſome Sowlys, departyd from there Bodyes, be punyſhed and purgede in Purgatorye.*

Forſothe what ſo ever you thinke, or haue thought, I wolde nott that you ſholde be offendyd by me. For whatſoever I haue ſayde in tymes paſt, the ſame I wyll now ſaye agayne, and the ſame Prayour that I haue uſyd in tymes paſt, the ſame I will now uſe agayne. For I haue prayed no other wyſſe then the trewth then, nor no other wyſe then ys uſyd at the Croſſe and other Placys. Of a trewthe I haue ſayde, that in all the Scripture I can nott fynde this Woorde *Purgatorye*. But although I haue ſo ſayde, yett I haue allwayys prayede for the Sowlys in Chriſts Faythe departyd, abydyng hys mercye. And my think that this manner of praying dooth not dyſanull that Place, whyche Men callythe *Purgatorye*, but rather ſtandyth and agreythe well with thatt, though the name be nott reherſyd. Inſomuch as ytt confeſſyth a Place abydyng. The whych Place as I thynk ys a ſtoppe betwene the Sowle departyd and the Kingdom of God. The whyche lett ys more paynfull to the Sowle then ys burnyng Fyre. Some Men doo ſaye, that after the dethe of the Bodye, the Sowle goythe other to Hevyn or to Hell: forſothe I am not of that opynyon. For I do thynk verelye, that God of hys goodneſs hathe ordynede a Place for Sowlys to be punyſhede in, accordyng to hys pleaſure and wyll. And as for the name of ytt, allthough I can nott fynde in the Scripture, (as the trewthe ys ytt ys nott ther) yett I wyll nott ſtryve therat. In ſo moch as there ys a Place, giue ytt what name ſo euer you wyll: name ytt *Purgatorye* or what you wyll call ytt, I am contentyd therwith. But my thynk theye hurte Purgatorye ſore, whych goo abowte to bryng in Scriptures to prove Purgatorye withall: whych doo make rather agaynſt Purgatorye then with ytt. To praye after thys maner, my thynk, ytt ys well. Now lett us goo forth.

II. *I thynke that holy Martyrs, Apoſtles, and Confeſſours, now departyd from there Bodyes, are to be honoryd, and to be callyde upon, and to be prayede.*

I thynk that holye Martyrs and Confeſſours (after they be departyde oute of thys Worlde) maye be callyd upon, yff they be callyd upon as they ſholde be; that ys to ſaye, we ſholde praye to our Ladye after this maner, and ſaye, *O bleſſyd Virgyn and Mother of God, praye for us, and be thou an Interceſſor for us.* And ſo lykwyſe to other Saynttts. And lett us ſaye to God, *Lord, haue mercye upon us, and graunte us our Petycions, yff ytt be thy Wyll.* And thynk you nott that God wolde haue Seyntts prayed too, becawſe he wyll gyve mercye, but beleve that he wyll gyve mercye to all that repent and aſk ytt of hym, accordynge to hys promyſe. And lett all the Seyntts acknowledg, that they them ſelffe reſeyve and take all goodneſſe of God. Lett us nott thynk that we ſholde take any thyng of them; for they have nothyng but that they reſeyve of God. Wherfore let us put our full Truſt in God, and truſt ſewrly to hys Promeſſe that he wyll gyve us mercye: and lett us call upon the Saynts to be as Interceſſours for us, that we may obteyne his mercye: and let us deſyre God to gyve us ſoche gyftes of grace as thoſe Seynts had. And thys ys a very good worſhyppyng of Sayntts. For what can pleaſe the Sayntt better, than to ſee God glorifyed in your lyvyng. Some Men there be, that thynk that they pleaſe the Sayntt well, when on the Saynts Daye they wyll putt on goodlye Aparell, and bankett and feaſte ryally; for the Sayntts ſake. O thou folyſhe Man, they haue ſtudyyd all there lyffe long to pleaſe God wyth abſtynence and humylyte, and wylt thou then worſhype them wyth pryde and glotonye? Therfore the mooſt ſewryſt waye that Scripture doth teache to worſhipe Sayntts withall, ys to lyve the lyffe that they lyvid, ſo nye as God wyll gyve you grace. And to honor Sayntts thys [way] ys very well after my opynyon. Now let us procede ferther.

III. *I thynk that Sayntts in Hevyn, as means, doo praye for us.*

I thynk as I haue thought allwayes, and the laſt tyme that I prechede here to my remembraunſe, I ſayde, that there ys butt one Mediatour. And trewthe yt ys, there ys but one Medyatour conſernyng Redempcyon, the whyche (as Sayntt *John* ſayth) is *Jeſu Chriſt.* He yt ys that is a mean for our Synnys; but yett I ſaye, that there be Medyatours, as one of us uſyth to doo for another. And ſo I thynk that Seyntts maye preye for us to God, and be as meanys for us, that he wolde graunte us hys mercye, and not that we ſholde reſeyue any thyng of them; for, as I ſayde before, they haue nothyng butt that they haue reſeyvyd, and to thynk them meanes after thys maner ys well in myne opynion.

IV. *I thynke that Pilgrimagis and Offeryngs may godlye and meritoriouſlye be doon, at the Tombes and Reliques of Sayntts.*

I thynke that Pylgrimagis maye be well doon, I neuer ſayde otherwyſſe; but I haue ſayde oftyn, and now I wyll ſaye ageyne, *Doo your dewtye, and then your devocion.* Fyrſt, I ſaye, doo thoſe thynges the whyche God hath comaundyd to be doon; the whyche are the dedys of pytye: for thoſe ſhalbe requyrede of thy hande agayne. When thou comyſt at the Daye of Judgement, he wyll not ſaye unto thee, *Why wentſt thow not to* Wylſdon *a pylgrymage*; but he wyl ſaye unto thee, *I was an hungrede, and thou gavyſt me no meat: I was nakyd and thou gavyſt me no Clothys,* and ſoche lyke. They that wyll leue the Comawndements of God undon, and wyll followe and doe voluntarye dedys, whyche were nether commawnded by God, nor yett by the Churche, are greatlye to be blamyd, and are worthy to be punyſhed. But I ſaye thys, what ſo euer you doo, whether you offer, whether you eate, drynk or ſlepe, ſe that yt be alwayes doon to the glorye of God. And I thynk whatſoever you offer, conſyderyng well wherefore you doo offer yt, I thynke yt maye well be doon after my opynyon.

V. *I thynk that the Lent Faſte, and other Faſtyngs, commawndyd by the Canons, and receyvyd by the Cuſtomes of Chryſten People, (except that nede otherwyſe requyreth) are to be kept.*

I thynk that Faſtyng ys verye convenyente amongſt Cryſten People to be had; and ſpecyally for young People, the whyche are in there boylyng bloode. And yff there were no Abſtynence, there wolde peradventure bryde moche more inconvenyence then dooth. Alſo dyverſe Men are of that opynyon, that they wyll ſaye, I haue a lycenſe of the Pope to eate Fleaſhe: Butt I ſaye, yff he doo offende hys Brother in eating of Fleſhe, the Pope ſhall nott, nor can nott excuſe him. Ytt ys the propertye of many Folks, that for bycawſe they eate but one Meale in the Daye, therfore they wyll eate the more at Dyner. And yet yff they eate no more that Daye, they wyll ſaye that they faſt a good Faſt. I thynk that yff Faſtyng were well doon and in a dewe ordre, yt ſhold be boothe good and profitable, after my opynyon.

VI. *I thynke, that ytt ys to be belyvyd upon neceſſyte of Sowle helthe, that God by vertu of the ſevyn Sacraments of the Churche, gevythe grace to thoſe that receyue them, or any of them, well after a dew maner.*

I thynke, that God gevythe Grace to them that reſeyue the Sacraments worthelye: that is to ſaye, he that with a pure and clene Conſcyence reſeyvyth the Sacrament of the Aulter (the whyche ys the very Bodye of Cryſt in forme of Breade) remembryng that hys body was brokyn and ſett on the Croſſe for our Synnys ſake, and not that he ſoffryd any thyng for hym ſelfe, butt that he dyd ytt for the very Loue that he had to the Sowle of Man. And to truſt in hys promeſſe, that he can and wyll fullfyll ytt accordynge to hys Woords. And ſo lyke wyſſe to haue in Remembraunſe the bleſſyd Sacrament of Baptym; remembryng that there we haue renowncyd and forſakyn the Devyll, with all hys pompys and prydes, and to folow Cryſt with all humylyte and pacience. And ſo lyke wyſe of other Sacramenttes. Butt I ſaye, he that preſumyth to reſeyve the bleſſyd Body of Cryſt (in forme of Breade) and ys nott in perfyte loue and charyte with hys Neybour, he reſeyvyth hym unworthelye, and reſevythe hys owne Dampnacyon; becawſe he makythe no dyfference of the Lordys Bodye. And therfore ſe that ye regarde well the Sacraments, and ſpecially the Bleſſyd Sacrament of the Aulter; truſtyng ſewrly in Cryſt, that yff you reſeyue them worthely, that you ſhall reſeyue grace by them according to hys promiſſe. And thus to reſeyue them after a dew maner (as before reherſyd) wyll com greate Profyte by them, after my mynde.

VII. *I thynk ytt to be laudable and profytable, that worſhipful Imagys be ſett in Churchys, into remembraunſe of Cryſte and the Saynts.*

I thynk that Imagys maye well be woorſhippyd, yff Men doo not eſteme them no better then they are; but to uſe them as they be ordeynyde (for Laye Mennys Books) and not to fantaſye or thynk in them any Influence or devyne Power, wherwith they woork Myracles. For I ſaye, that there ys no more devyne Power in one Image then ys in another. I ſaye, that there ys no Image that can work Myracles. Yff there be any Myracles doon, yt ys doon by God, and by no Image. Some there be that knelythe before the Image, and fantaſythe or thynkythe in there mynde, that the Image laffythe upon hym. Some ſaye, that they wyll bowe downe there Hedys to them. Some ſaye, that he ſwetythe, and ſoche lyke Sayyngs there ys among the common People. And yff theſe People thought not that there were a devyne Power *in* them, they wolde not thus thynke in [of] them. And yff they thynk that there ys Power yn them, then they commyte Idolatry. And therfore yt ys neceſſarye to ſhewe you the Uſe of them, that you maye the better knowe howe to ordre them. I woolde that you ſholde take the Imagys that ſtandythe in the Churche as thyngs that doo putr you in remembraunſe of God and hys Saynts. As when you ſe the Roode, you then remembre how Cryſt was doon on the Croſſe for your Sakys, and how that hys Handys and Fete were peirced with Nayles, and hys Hert pierced with a Spere, there ronnyng owt plentye of Bloode and Water; by the whyche Bloode our Synnys are waſhyd away. And lykwyſſe when you ſee the Image of our Ladye, haue in remembraunſe the manyfolde gyftes of grace that were gevyn her; remembre what chaſtyte, and humylyte, and ſoche other excellent gyftes, that ſhe hade of her Sonne Jeſu Cryſt; and deſyre God to endewe thee wythe part of ſoche excellent gyftes as ſhe had. And praye to our Ladye that ſhe wolde be an Interceſſor for thee, that thow myghtſt obteyne them of hym. And thus to worſhipe Images ys very well, after my Opynyon.

VIII. *I thynke that Prayers of them that be alyve, doo profite them that be dede, beyng in Purgatorye.*

I thynke ſewrelye, that Prayers dothe helpe them in Purgatorye. For we are taught by the Scripture, one to praye for another. And yff we haue nede of Prayers here lyvyng in thys worlde, moche more nede ſhall we haue in theother worlde, where we ſhall be lett from that celeſtyall Syght. And forſomoche that the Cherche hathe ordeynyde that Soulys ſholde be prayyd for, I thynke ytt very good and commendable that Soulys that be departyde, be prayyd for. For there ys nothyng more acceptable to God then Prayour, yff ytt be well doon, and after a good faſhyon. And for ſo moche as God hathe ordeynyd a Place, where they reſt from the viſible Syght of the Joye, unto ſoche tyme as ytt ſhall pleaſe hys goodnes to delyver them thenſe, no dowte of ytt, that God of hys greate mercye, when he herythe our pyteous Preyers made unto hym with ſorowfull Herts, he of hys mercye wyll releaſe them of that payne. And thys I thynk that Prayer doothe profyte them that are departyd.

IX. *I thynke that Men bothe by theyre Faſtyngs, and by other Deadys of Pytye, maye meryte.*

I thynke that Men maye meryte by Faſtyngs, and by the Deadys of Pytye; doyng them well and after a dewe maner: that ys to ſaye, remembryng fyrſt, howe that all that we other doo, or can doo, ys not able to make God amendys for that he hathe doon for us; but neuertheleſſe that that lyythe in us to doo for Cryſts ſake, we ſhall doo to the uttmoſt of our powre; and ſo farre as God wyl gyve us grace. Not that we wyll look to haue Hevyn for our Woorks ſake, butt that we truſte in the mercye of God to opteyne the Kyngdom by hys Promyſys. Yff we then woork after thys maner, referryng all to hym, thynkyng when we haue doon all that we maye doo, how that we be yett butt unprofytable Servanttes; and God of hys goodnes conſyderyng thy good mynde towardys hym in thy Woork; he wyll rewarde thee, accordyng to hys Promeſſe, doble that thow haſt deſervyd by thy Woorks, he wyll rewarde thee with a Crowne of Glorye accordyng to hys grett mercye. And thus to faſte and woorke ys very well, after my mynde.

X. *I thynk that they that be prohybyte of the Byſhops, as ſuſpecte of the Faythe, ought to ceaſe from preachyng and teachyng, till they haue purgyd them byfore the Supreme of ſoche ſuſpicion.*

I thynk thys Opynyon to be very good and neceſſarye; for yff that there be ſome, (as I my ſelfe haue herde in thys Cytye) the whyche teachythe errors, and yt were ſo that they ſholde nott be callyd to be examynyd of ſoche thynges, peradventure with a lyttyll Sofferaunce they wolde bryng the People to the ſame blyndnes that they them ſelfe were in. And yff yt were ſo that they were accuſyd wrongfullye, yett ys yt good for hym to ceaſe from preachyng and teachyng, untyll the tyme that he hathe cleryd hym ſelfe of that Suſpycion. Now let us foorthe.

XI. *I thynk that Kyngs and Governours are not bownde upon neceſſyte of Salvacyon, to delyver to the People the Holy Scrypture in the Mother Tong, ſo long as the Knowledge of the Trewthe neceſſary to Salvacyon may other wyſſe be knowyn to the People.*

I thynk, that Kyngs and Governours are not bownde, upon neceſſyte of Saluacyon, to delyuer to the People the Holy Scrypture in there Mother Tonge, ſo long as they wyll ſo provyde, that the Knowledge of the Trewethe neceſſarye to Saluacyon may otherwyſſe be knowyn to the People. In thys maner of Sayyng I doo nott here dyſannull, and ſaye, that the Scrypture ys not good for the People to haue in their Mother Tong; for I haue allways thought ytt very good and profytable for the People to haue, ſo that they wolde uſe it well. And nott for to uſe ytt, as you be notyd that you haue uſyd ytt. Some wyll haue ytt to cheke Preſts and other Men withall, and nott to edefye themſelfe: Some to ſytt in the Tavern babylyng of hytt, not regardyng that ytt ys the Goſpell and glad Tydyngs of hyt in there Sowlys; and to deſyre of God ſtrength and grace to doo ſoche thynges as ys appointed hym to doo by the Scrypture; and to gyve hym grace to have perfayte Fayth, to beleve ſoche promyſys as God hath promyſyd hym in hys Scryptures, that he may optayne them, (yff he doo thoſe thyngs that be commawndyd hym in the Scryptures) for hys promyſe ſake. Yet allthough that there be ſome that wolde uſe ytt well, and yff they had ytt, yett thoſe Men muſt be alſo contentyd to bere with there Brethren, and to take paynes with them, untyll ſoche tyme as God ſhall appoynte, that both they that wolde uſe ytt well, and yff they had ytt, and the other the whych haue ytt and uſe ytt nott well, ſhall reſeyue ytt with Joye, and gyve God grett Thanks for ytt. And where as I ſaye, how that I thynk that theye are not bownde, upon neceſſyte of Salvacyon, to lett the People haue the Scrypture in there Mother Tong, ſo long as they haue the trewthe of Cryſts Scrypture, neceſſarye to Salvacyon, taught and declaryd unto them, I thynk ſewrly that yff ſoche meanys be made, that the trewethe maye be knowyn (neceſſarye to Salvacyon) by preachyng and teachyng, ſo long I thynk the People may forbere the Scripture the better; and ſo long as ytt ys ſo, I thynke that they maye withholde ytt from the People the better. And allthough that they ſo doo, yett the Scripture ys good for every Man to haue, ſo that they uſe ytt well; yett I ſaye ytt maye be the better ſparyd, yff Men may haue ſoffycyent knowledg of the trewthe (neceſſarye to Salvacyon) by preachyng and teachyng. And thus, as before reherſyd, I thynk, that Kyngs and Governours are nott bownde (of Neceſſyte of Salvacyon) to delyver to the People the Scripture in the Mother Tong, as beforeſayde.

XII. *I thynk, that upon conſyderacyon of the tyme, yt is lawfull to Kings and Governours, upon ſome Cawſe to there Judgment reaſonable, to ordeyne that the Holy Scriptures be nott gevyn to the People, to be rede in the voulgare tonge.*

I thynk that, for tyme and cauſe reaſonable, they may keep it away for a good entent and purpoſe, as now I thynk that ytt ys kept awaye, for by cawſe they ſe ſo many of you abuſe ytt. Yett the Scripture ys good of ytt ſelfe, and as I ſayd before, ytt ys very good for every Man to haue to uſe ytt well. I praye God that you be nott the cawſe your ſelfe, that ſo good a thyng ys kept from you. For I truſt, yff you be nott the lett of ytt your ſelfe, ye ſhall ſewrly poſſeſſe ytt by the grace of God. Butt yff you ſholde deſyre ytt to ordre yt evyll, ytt were better for you a great deale, that you had neuer ſene ytt. For the more Knowledge that ys gevyn to you, the more ys your payne, yff you doo nott ordre ytt well. Nevertheleſſe you may nott ſaye, how that for by cawſe he that knowyth moche ſhall anſwere for moche, and therfore I wyll nother haue the Woorde of God taught unto me, nor yett rede ytt my ſelfe; for by cawſe I wyll excuſe my ſelf by yngnorancy. For he that knowyth butt lyttill hathe lyttyll to anſwere for. They that thus thynk deſeyvyth themſelfe; for there ſhall no Man excuſe hym ſelfe by ygnorancye, nott ſo long as the trewethe of the Woord of God myght haue been taught unto hym, yff he wolde dylygentlye haue reſeyvyd ytt. So long as ytt ys ſo that you maye haue knowledg, and wyll nott, ſo long you can nott excuſe your ſelfe by ygnorancye. And therfore they that haue knowledg, ſe that they uſe that knowledg (that God hathe gevyn them) to the Pleaſure of God and the Profyte of your Neyghbour. And thus I thynk for a cawſe and tyme reaſonable they maye ordeyne, that the Scripture ſhall nott be gevyn to the People, as before reherſyd.

XIII. *I thynke that Conſecracyons, Halowyngs, and Bleſſyngs, receyvyd in the Churche, by uſage of Criſten Men, are to be prayſed.*

I thynke, that Bleſſyngs, and ſoche other thyngs, doon in the Church, ys good and worthy to be prayſyd, though yt be nott of neceſſyte: For I thynk that no Man wyll ageyne ſaye any Ceremonye that ys in the Churche, the whych ys uſyd and hathe ben uſyd for a good purpoſe. For he that deſpiſethe the leſt Ceremonye in the Church (the whych hathe ben uſyd by the Cuſtome of good Cryſten People) ys no Cryſten Man. No, nor I thynk, that there ys no Man ſo folyſhe, that wolde dyſpyſe them, yff the trewthe of that thyng that the Ceremonye dooth repreſent, were knowyn. For there is not the leſt Ceremonye in the Churche but ytt repreſentythe ſome good thyng: as the *Pax* that comythe from the Preſte (when he ys at Maſſe) down into the bodye of the Churche, and there they kyſſe ytt as the Preſte dyd at the fyrſt: The whyche thyng doothe ſygnefye the loue that ys, or ſholde be, betwene the Preſte and Laye Men, that ys to ſaye, the Spritualty and the Temporaltye. How be ytt, I thynk ytt be lyttill conſydred of many of them that doo kyſſe the *Pax*. And as yt ys by thys Ceremonye, ſo yt ys with other lyke. And alſo as concernyng Bleſſyngs and Halowyngs, you knowe very well that there ys no Blyſſyng that ys ordeynyd by God but that ys good, and therfore yt ys worthy to be prayſyd of all Men. For of Blyſſyng comyth no maner of evyll but good, for to blyſſe ys as moche as to ſaye, as to wyſh a Man good; as thus, *The favor and grace of allmyghty God lyght upon you*, and to ſaye, *God proſpere you in all your buſynes*, and ſoforthe. And ſo yt ys of Halowyngs and ſoche lyke: for of them comyth no maner of evyll, but goodneſſe. Wherfore they are worthy to be prayſyd of everye Man as good thyngs. And I dowt nott, butt and yff yt were ſo, that euery Man knew the very trew uſe of the Blyſſyngs, Conſecracyons, and ſoche other thyngs, yt wolde comfort and doo them moche more good to folow them, then yt dothe now. I wolde that euery Man knew the Uſe of them. Now here folowythe another Anſwere, and yt ys the laſt, and concludythe all.

XIV. *I thynk, and always haue thought, theſe Opynyons to be trew, and they whych thynk the contrarye, doo err, after my Judgment.*

*I thynk and allway haue thought:* Theſe Woords ſownde nott, that I ſhold now thynk that thyng that I haue not thought before, or that I ſholde ſaye that thyng that I haue not ſayde before. For I haue ſayde nothyng to my knowledge but that thyng that I wyll ſaye agayne. And therfore yff any Man haue theſe Anſwerys wryttyn, as there ys many of them wryttyn in dede, ſome Men haue tranſlatyd thys Woord *Sentio*, and ſaye, that *I knowledge*, and ſome ſaye, that *I confeſſe*; for thoſe Woords ſownde that I ſholde now confeſſe thoſe thyngs that in tyme paſt I haue denyed; and that ys not true. For thoſe thyngs that I haue ſayde, I wyll ſaye agayne. And therfore I ſaye, how that I thynk now as I haue allwayes thought. And therfore yff there be any of you that doo deſyre to haue the true copye of theſe Anſwerys, reſort hether to my Paryſhe Preſte, and there you ſhall haue them redy for you at all tymes. I ſhall deſyre you at thys tyme to be contentyd wyth thys lyttyll Declaracyon; and herafter by the graſe of God, as tyme and oportunyte doth cauſe me, I ſhall declare them unto you more at large. And now I commit you unto hym the whych allwaye preſervyth hys Servants.

## NUM. XI.

## *A Conſolatory Letter to a Nobleman impriſon'd for the Profeſſion of the Goſpel.*

Foxii MSS. I Have hard, that your Lordeſhippe doth both deſyre, that Men ſhuld write unto you, and that alſo, yow doo take in good part, be it but ſimple, that ys writen. Wheruppon I dyd bolden my ſelf, at thys tyme, to write unto yow: though I be unknowen, and alſo unmete hereunto. And for ſucceſſe of my writing, I wyll committe that unto hym, that ys able to fede without fode, and to comfort wher no hope of comfort ys; as out of myn unpleaſant and unſaverie Wordes, yow ar lyke to fynd no conſolation at all. But yet ys Godds hande nor goodnes not ſhortened, but that hereby he may worke both your comfort and hys owne glorie, as ſemeth beſt to hys good wyll.

What greatt and continuall thanks ar all Godds children bounde to geve hym for your Lordſhipps incredible ſtoutnes in Chryſt our Maſter hys cauſſe? Well, it ys to be conſydered, that Godds Woorde hath not altogether been taught and redde in vayne unto the Nobles, all ar not gyrers and mockers, all ar not covetuoſe and ambitiouſe, all ar not fleſhlye and ryotuoſe. And wold God, that a fewe more were of that erneſt zeale, and boldnes in Chriſt, whych yow have declared your ſelf to be. For then ſhuld not owr old blyndnes thys hedlonge be tombled in upon us ageyne. The Maſſe wyth all the dreggs of Antichriſt therin, woold never ſoo eaſelye nor willinglye have been receyved as yt ys. But what ſhall we ſaye, that even as a fewe be ſincere and harte; ſo yet the major part by farre, ar but holow harted and cold. And ſuch, bycauſſe they ſeke the light, but dyd not walke therafter, and had no delyte therin, are juſtly bereyved of the ſame, and lyke to be throwen Exod. 7. into palpable darknes, wyth *Pharao* and the *Egyptians*, and that (as it doth appeyre) accordyng both to ther deſerts and deſyre. For God can not alwaye ſouffre diſſemblers to ſet forth hys name, neither wyll he, that hys Wyll ſhuld, of the unwyllyng, be ſayed to be mayntened. And therfore by takyng awaye the libertie of hys worde, he myndeth now to trye the true from the falſe, and ſhede out the Gootes from the Shepe. Whych is almoſt alredye come to paſs; but it ys not lyke to ende thus. For ſeynce that God dyd ſo plentifullie ſend hys Goſpell and Worde unto us, gevyng us therto hys Sacramentes ſo purely miniſtred; and yet the Receyvors notwithſtandyng, for the moſt part, lyke unto the People that Cap. 33. ys ſpoken of by the Prophet *Ezechiel*: what ſhould be looked for, but that God indede wyll laye hys hevye hand upon us: and that not perhaps ſo much corporallie, as by takyng away from us the ſpirituall foode of our Soules, whych ys the miniſterie of hys Worde. The Lord be mercifull unto us: and yet I can not ſaye, to take hys plagues utterlye from us (for that I thynke were not good for us) but rather to geve us of hys Grace and Spirite, to bear his angre, bycauſſe we have ſynned againſt him ſo ſoore. For if we ſhuld have ſtill as we have hitherto had, we wold be as we have hitherto been, yf we were not worſe. Wheruppon that Leſſon, whych in Pleintie and Bryghtnes we wold not lerne, it ſhall be tryed, how we wyll lerne it in Scarcetie and Darkneſs: And bycauſſe we wold not ſerve God the right and true Waye, we ſhall prove how we can beare and away wyth the falſe, and ſuffre Idolatre before our eyes.

Micheas 7.

But your Lordiſhippe muſt pardon me, for I have forgotten my ſelf, that I am about to write to hym that is in Priſon: whych knoweth and fealeth metelye well hereof alredye. For ſure I am, the Puniſhments of God upon thys hys Church, wyth your owne Synnes and Infirmitees, beſides other Croſſes and Trialls, have ſomethyng broken your Hart, wyth erneſt ſorow and repentance: So that you have more nede of Goddes Promyſes yn the Goſpell to comfort yow, then (as I go about) to encreaſe your dolor and ſorrowe, wyth puttyng yow in mynd of ſuch evells and miſeries. And yet even perchaunce even thys kynde ys unto yow Pleaſure, as it was unto *Jeremye*, when he deſyred Rivers full of Teares, and a Cotage in a corner, to bewayle the ſynnes and ſorowes of hys People: and as he, in hys hoole Booke of *Lamentations*, doth nothyng but lament, and cry out for the deſolation of hys people and citizens. In the whych, yff he had a delyte, doyng of it for the materiall Citie and Temple, that they was made deſolate; how much more muſt teares and wepynge yſſew from ſuch, as now beholde the ſuddein Ruine and Deſtruction of our Church of *England*? Wherin who doth not ſee a moſt miſerable change. For Lyght Darkneſs, for Truth Falſehed, for Goddes worde Mans Inventions, for Spiritual Worſhyppyng Corporal Idolatrye, for godlye lawes to maynteyne the truth, contempt therof; wyth more that I wyll leave to your owne Meditacions and Prayers.

Jerem. 9.

And thys Waye to bewayle the private and common Miſeries of our Dayes, as yt hath with yt a preſent delectation; ſo alſo ys yt the onlye and ſure waye to atteyne to the comfort, whych the Promyſſes of Chriſt yn the Goſpell do bringe. Even as Chriſt doth tell us, when he ſayeth, *Come unto me all you that labor, and are looden, and I wyll refreſhe yow*; and in an other place alſo, *Happie are thei which mourne, for thei ſhall fynde comfort.* Accordyng hereunto the Prophet and good Kyng *David* affyrmeth lykewyſe; that *ſuch as ſowe in teares, ſhall reape in joye.* Wherof your Lordſhippe in thys grett ſhyne of Godds Goſpell, haue often both hard and redde, yea and by experience practiſed it alſo: but yet never ſo ſwetelye (I dare well ſaye) as now, ſyns thys croſſe hath been layde upon you. For now yow be in Godds propre Scholehouſe, wher as yow have not ſo many to trouble yow, as when yow went wandering in the wyde world, that ys ſo full of the Devills Stales. Now yow haue tyme to talke unto God, in your often and moſt ſerious prayers; tyme alſo to geve eare unto hym, talkyng and ſpeakyng unto yow, out of hys worde. So that yow taſt of that in dede now, of wych before

Matt. 11.
Matt. 5.
Pſal. 126.

yow dyd but (as it were) here tell of. And that yow fynd verifyed
upon your ſelf, that the good Scholer of the Lord, *David*
ſpekyth of hym ſelf, in the long Pſalme of hys owne experiences,
Pſalm 119. ſayeng: *It is good for me, O Lord, that I have been in Trouble, that*
*I myght lerne thyne Ordinances:* as though he ſhuld have ſayed;
before I came into Affliction, I hadd ſo many lettes and hynderaunces,
that I could not entende unto that, wych thow (O Lord)
dydſt putt to me to lerne. But now by theſe croſſes I am taught
to avoyde ſuche impediments and to withſtande ſuch affections as
drawe me from the markyng and kepyng of thye lawes and commandement.

And now therfore I beſeech yow (my good Lord) waye wyth
your ſelf, what a good Maſter our hevenlye Father ys unto yow,
that alone he doth make yow ſo good a Scholer, that yow can find
yn your hart in compariſon of hym and hys Worde, to deſpyſe all
things els: as favor and fayre Worde of Men, honor both preſent
and hereafter to folowe, riches and pleaſure, lands and poſſeſſions,
parents and frends, wyf and children, and what ſhall I ſpeke of
more, except it be lyf it ſelf? Thus is the Lorde working in yow,
to make yow to thynke with *Moſes*, to be in the affliction and danger
Heb. 11. that the children of God bee in, rather than to enjoye all the
riches of the *Egiptians*. But ſuch an one ys Godd, and ſo ys he
mynded, to wynne yow with kyndnes for ever, to bynd yow unto
hym in bonds of hys mercye, that never ſhall be unlooſed agayne.
Geve honor therfore unto hym alone, wych hath alredye begonne
and wyll continue, and make perfytt hys power and myght in
your imbecillitee and weaknes. That hys name may be knowen,
and hys chyldren confyrmed the boldlyer to ſtycke unto hym. As
I doo not doubt, but that alredye yt ys come to paſſe in ſome, and
how manye moo ſhall it be wrought in, wych ſhall here and perceyve,
that yow ſhall with patience and ſtrength perſevere to the
ende. Be ſtronge therfore, and ſtabliſhe your conſcience, upon the
Lords worde. For what ſo euer ys pretended and brought in
ageynſt yow, yet knowe, that to conſent and receyve the Maſſe,
cannot be but horrible, and grevouſlye provoke the Lord unto
angre. And to perſuade yow herein, or rather to confirme yow in
that, wych alredye yow ar out of doubt of, I wyll not make much
a doo. For doo but conferre thys Maſſe of Mans makyng, wyth the
Supper of Chriſts Inſtitution; and ſee what ſembleablenes ys betwene
them. And yow ſhall perſeyve them as lyke one to the other,
both in ſubſtance and outward appearance, as an honeſt matrone
ys lyke to the Devill, deckt in an hoores atteyryng. And yet
have they noon other cloke or defenſe, ſave onlye to ſaye, that it is
the Lords Supper: But a Man with half an eye, maye judge thys
matter eaſelye ynough. Howbeit though we ſhuld graunt (wych
Godd forbydd) the Maſſe wyth the appurtenances to be tollerable,
yet wych way can they bring it in to the Congregation of Idiotes
and ſymple? Unto whome all that in ther Maſſe ys ſpoken, ys
in a ſtraunge Language. Wheras St. *Paull* commandeth noon to
1 Cor. 14. ſpeke with tongues, onleſſe he be interpreted. Wher as alſo *Amen*
muſt be anſwered to the thanks' gevyng, not as to a Mans q in a
playe,

playe, but by one that preyeth, wherunto he maketh hys anſwer. *Turn awaye your eyes*, therfor, from the vanitie of ther cuſtomes and conceiles, of ther tradicions and good ententes, of ther Doctors and Divines, of ther fathers and fanſyes, of Scholemen and Sophyſters. For thes ar for the Doctors and Byſhoppes to beate ther braynes about. Yow and thei alſo, when thei have doon what they can, muſt be judged and quieted by Godds Worde and Scripture, or els it ys but violence and tyrannie. And the Scripture we have hereof ys playne, to hym that meaneth and ſeketh playnnes, markyng the cheif ende, whye the Supper was ordeyned: to put us in mynd, and ſo to confirme us in the Lords Death, and the lyvelye and preſent remembraunce of the ſame. Wheras they goo about nought els but the contrarye; as ther Latin Service, and takyng awaye of Godds Worde doth moſt manifeſtlye declare. Beware of them then: for ther ende ys but darkenes and blyndyng of the people, and to gett Mens conſciences to hange upon them. But ſuch ys the ſawce, that our ſynfull lyves undre the Goſpell, hath ſawced our ſelf, and the hole Church of Chriſt here among us, wyth all. Pſal. 119.

But now what remedie? Noon, but to humble our ſelfs under the mightie hands of the Lord. And in noo wyſe wyth hart or wyth hande, wyth worde or wyth dede, privelye or openlye, to ſubſcribe or conſent to the defacyng of Chriſtes kyngdome, the pullyng downe of hys Worde, nor ſettyng up of that wych ys diſagreyng therto. For we ar hys Temple both bodye and ſoule, and muſt beleve wyth the hart, and confeſſe alſo wyth our mouth, yf we wyll be ſalved. As St. *Paull* doth teach. 1 Cor. 6. Rom. 10.

The Lord of all mercye, comfort, and ſtrength, geve your good Lordiſhipp, wyth other in the ſame caſe, thys faith and boldnes to confeſſe Chriſt and hys glorye unto the ende. *Amen.*

## NUM. XII.

## *Articles for the Maried Clergy in the Dioceſs of* Litchfield *and* Coventry.

IN DEI NOMINE, Amen. Nos *Richardus Walker* Canonicus Reſidens in Eccleſia Cath. *Litch.* Reverendi in Chriſto Patris & Domini, Domini *Richardi*, permiſſione divina *Coven.* & *Litch.* Epiſcopi, Commiſſarius ſpecialis in hac parte legitime deputatus, Articulos infra ſcriptos, ac quamlibet partem & particulam eorum de vobis Magiſtris, *Hugoni Simonds*, &c. & cuilibet veſtrum ex Officio noſtro mero objicimus, miniſtramus, & articulamur, conjunctim & diviſim. Quibus & cuilibet parti & particulæ eorundem, verum, plenum, planum & fidele, virtute juramenti veſtri, & cujuſlibet veſtrum, volumus per vos & veſtrum quemlibet dari reſponſum. Foxii MSS.

Imprimis,

I. Imprimis, Vobis & cuilibet veſtrum objicimus & articulamur, quod vos fuiſtis & eſtis Sacerdotes, ſive Preſbyteri, atque in ſacris Ordinibus, & ipſo etiam Preſbyteratus Ordine conſtituti, eoſdemq; ſacros & Preſbyteratus Ordines, ad triginta, viginti, decem vel octo annos elapſos ſuſcepiſtis; Atque pro Preſbyteris, & in ſacris Ordinibus conſtituti fuiſtis, & eſtis, communiter dicti, tenti, habiti, nominati, & reputati, palam, publicè & notoriè: Sicque fuit & eſt veſtrum quilibet, & ponimus conjunctim & diviſim & de quolibet.

II. Item, Quod vos non ſolum in Profeſſione Ordinis & Regulæ Sti. *Benedicti*, vel Sti *Auguſtini*, aut Sti *Franciſci*, vel Sti *Dominici*, ſive *Ciſtertien.* vel *Præmonſtraten.* ſeu *Cartuſien*, alteriuſve Ordinis ſive Regulæ cujuſcunque Religionis; Verùm etiam in ſuſceptione dictorum ſacrorum & Preſbyteratus Ordinum juxta ſanctorum Patrum Decreta, in ea parte pie & ſalubriter edita & ſtabilita ac promulgata, juxtaque & ſecundum ſacros Canones & Conſtitutiones ac Ordinationes, & laudabiles Conſuetudines Eccleſiaſticas, ab ipſa Eccleſia Catholica, & præſertim ab Eccleſia *Latina* & Occidentali, religiosè, piè, & continuè obſervatas, ſolenne votum caſtitatis & continentiæ feciſtis, & emiſiſtis. Sicque fecit & emiſit veſtrum quilibet. Hocq; fuit & eſt verum, publicum, notorium, manifeſtum pariter & famoſum. Et ponimus ut ſupra.

III. Itemq;, Vos ſcitis, creditis, aut dici audiviſtis, quod ex Sacris Eccleſiaſticis Conſtitutionibus, quilibet profitens aliquam Regulam Religionis, & quilibet etiam ſuſcipiens ſacrum Ordinem aut ſacros Ordines, tam ex ipſa Profeſſione, quam ex ipſorum ſacrorum Ordinum ſuſceptione, obligatur ad perpetuam continentiam: Nec eidem licere ad ſeculum retrocedere, & uxorem ducere, ſive Concubinam retinere. Et ponimus ut ſupra.

IV. Itemque, Vos in hujuſmodi Sacris, & Preſbiteratus Ordinibus conſtituti, Miſſas & alia divina Officia tam privatim quam publicè dixiſtis, & celebraſtis, atque Sacramenta & Sacramentalia aliis Chriſti Fidelibus miniſtratis. Sicque dixit, celebravit, & miniſtravit veſtrum quilibet. Et ponimus ut ſupra.

V. Itemque, Tu Magiſter *Hugo*, &c. præmiſſorum omnium & ſingulorum ſatis ſciolus, ipſis quoque non obſtantibus, ſed præter & contra ea; atque poſt ipſos Sacros, & Preſbyteratus Ordines per te ſuſceptos, in magnum Opprobrium & grave dedecus ac Scandalum Ordinis Clericalis, & propriæ animæ tuæ Salutis manifeſtum detrimentum, de facto, cum de jure non potuiſti neque debuiſti quandam in Uxorem, imo verius Concubinam, Menſibus Martij, Aprilis, Maij, Junij, Julij, Auguſti, Septembris, Octobris, Novembris, Decembris, Januarij, & Februarij, Annis Domini Milleſimo, Quingenteſimo XLVI, XLVII, XLVIII, XLIX, L, LI, LII, & LIII, eorundemve Menſium & Annorum quolibet uno ſive aliquo, temerè & damnabiliter duxiſti & accepiſti; Atque cum eadem publicè cohabitaſti, & cohabitas in præſenti: Eandémque ſæpius carnaliter cognoviſti; ac in nephariis fornicariiſq; amplexibus tenuiſti, & tenes in præſenti; Fornicationem, Adulterium, & Inceſtum ea ratione publicè & notorié committendo; ac Votum Caſtitatis & Continentiæ hujuſmodi per te ſolemniter, ut præmittitur, emiſſum & factum, notorie violando & tranſgrediendo. Hocque fuit & eſt verum, publicum, notorium, manifeſtum, pariter & famoſum. Et ponimus ut ſupra.

Itemque, Vos præmiſſorum prætextu & occaſione fuiſtis, & eſtis, dictorum Sacrorum Canonum, Conſtitutionum, & Ordinationum, atque Conſuetudinum Tranſgreſſores manifeſti, ac dictorum Votorum veſtrorum ſolennium Violatores; eaque ratione & prætextu ipſo facto veſtris Officiis & dictis reſpective Beneficiis veſtris de jure privati, & ab eiſdem, eorumque Poſſeſſione & Occupatione, auctoritate ordinaria amovend. & deſtituend. Sicq; fuit & eſt veſtrum quilibet. Et ponimus ut ſupra. VI.

Itemque, Præmiſſa omnia & ſingula fuerant, & ſunt vera, publica, notoria, pariter & famoſa, atque de & ſuper eiſdem laborarunt & in præſenti laborant publica Vox & Fama. VII.

## NUM. XIII.

## *An Appeal made to the Queen from a Sentence definitive, pronounced by a Commiſſary of the Biſhop of* Litchfield.

IN DEI NOMINE, Amen. Coram vobis publica & authentica Perſona, ac teſtibus fide dignis, hic præſentibus, Ego *SIMON POPE* Clericus, Rector Eccleſiæ Paroch. de *Warmington* in Com. *Warwic. Coven.* & *Litch.* Dioc. dico, allego, & in hiis Scriptis animo Appellandi & querelandi propono; MSS. Foxii.

Quod licet ego fuerim & ſim Vir bonæ famæ, Opinionis illæſæ, Vitæq; & Converſationis honeſtarum, atq; pro tali & ut talis inter Bonos & Graves fuerim & ſim communiter dictus, tentus, habitus, nominatus & reputatus, palam, publice, & notorie; Venerabilis tamen Vir Magiſter *Richardus Walker*, Eccleſiæ Cathedralis *Litch.* Canonicus Reſidens, pro Commiſſario Reverendi in Chriſto Patris & Dni. Dni. *Richardi* permiſſione divina *Coven.* & *Litch.* Epiſcopi ſe gerens, in quodam prætenſo negotio Deprivationis & Amotionis mei præfati *Simonis Pope*, tam ab Officio & Miniſtratione Clericali, quam dicta Eccleſia mea Paroch. de *Warmington*, cum ſuis juribus & pertinentiis univerſis nulliter & inique, ex Officio ſuo mero, ut prætendebatur, in omnibus & per omnia procedens, Juris & Judiciorum ordine non ſervato, ſed neglecto, prætermiſſo, & penitus ſpreto, quandam prætenſam ſententiam definitivam, ſive quoddam prætenſum finale Decretum, vim ſententiæ definitivæ in ſe continens: per quam inter cætera me præfatum *Simonem Pope*, Rectorem antedictum, non confeſſum, neque aliquo modo ſaltem ſufficienti convictum, neque ad hoc vocatum nec citatum, ſed longe ante tempus ſive terminum per eum primitus aſſignatum & affixum, ab eiſdem Officio & miniſtratione clericali, & dicta Eccleſia mea Paroch. de *Warmington*, cum ſuis juribus & pertinentiis univerſis privand. & amovendum fore decrevit; atque de facto, licet nulliter & iniquè, deprivavit & amovit, ad omnem juris effectum tulit & promulgavit in Scriptis [licet] nullam & iniquam, nullumve ſeu iniquum. Atq; ad alia graviora contra me procedere ſe velle publice comminatus eſt, & indies comminatur, in animæ ſuæ grave periculum, meiq; dicti *Simonis Pope*, Rectoris prædicti præjudicium non modicum, & grave dampnum.

Unde Ego dictus *Simon Pope*, Rector prædictus, ſentiens me tam ex prolatione dictæ prætenſæ Sententiæ Definitivæ, ſive prætenſi finalis Decreti antedicti, quàm ex aliis gravaminibus, iniquitatibus, & injuriis dicti prætenſi Commiſſarii colligibilibus, indebite prægravari ab eiſdem & eorum quolibet ad ſereniſſimam in Chriſto Principem & Dnam. noſtram Dnam. *Mariam* Dei gratia *Angliæ*, *Franciæ*, & *Hiberniæ* Reginam, Fidei Defenſorem, & in Terris Eccleſiæ *Anglicanæ* & *Hibernicæ* ſupremum Caput; Atque ad inclitam & almam Curiam Parliamenti hujus Regni *Angliæ*, ſeu alium Judicem competentem quemcunq; ad quem de jure, ſeu Statutis hujus Regni *Angliæ* michi licitum eſt, vel impoſterum licebit, appellare, in hiis Scriptis appello; Apoſtoloſq; peto primo, ſecundo & tertio, inſtanter, inſtantius & inſtantiſſime, michi, edi, dari, tradi, fieri & liberari cum effectu: Et proteſtor, quod non ſunt decem dies elapſi, ex quo michi de productæ Sententiæ definitivæ, ſeu prædicti prætenſi finalis Decreti, prolatione & aliis Gravaminibus, Iniquitatibus, & Injuriis prædictis certitudinaliter conſtabat & conſtat. Et quod in præſenti nequeo habere Judicis præſentiam, ut coram eo appellarem. Et proteſtor inſuper de intimando hanc meam Appellationem pro loco & tempore, congruis & opportunis omnibus & ſingulis, quibus Jus exigit in hac parte, deq; corrigendo & reformando eandem juxta Juriſperitorum conſilium prout moris eſt & ſtili.

## NUM. XIV.

## *The* QUEEN *to the Juſtices of* Norfolk; *To ſearch for the Broachers of vain Propheſies and Rumours.*

*To Our Truſty and Welbeloved, the Sheriff and Juſtices of the Peace of our County of* Norfolk, *and to every of them.*

*By the* QUENE.

*MARY the Quene.*

TRUSTY and Welbeloved, We grete you wel, And wheras we have heretofore ſignified our Pleſure, both by Our Proclamation generally, and by Our Letters to many of you particularly, for the good Order and Stay of that Our County of *Norfolk* from rebellious Tumults and Uproars: and to have eſpecial Regard to Vagabonds, and to ſuch as did ſpred any vain Propheſies, ſeditious, falſe, or untrue Rumours, and to puniſh them accordingly; We have nevertheles to our no ſmal Grief ſundry Intelligences of divers and ſundry leud and ſeditious Tales, forged and ſpred by certain malicious Perſons, touching the Eſtate of our Perſon, with many other vain and ſlanderous Reports, tending to the moving of Sedition and Rebellion. Whoſe Faults paſſing unpuniſhed ſeemeth either to be winked at, or at leaſt little conſidered: Which is unto us very ſtrange. We have therfore thought good eftſones to require and command you to be not only more circumſpect in the good Ordering of that our County, according to Our Truſt conceived of you, but alſo to uſe al the beſt means and ways ye can in the diligent Examining and Searching out from Man to Man thauctours and Publiſhers of theſe vain Propheſies and untrue Bruits, (the very Foundation of al Rebellion) and the ſame being found to puniſh them, as the Quality of their Offence ſhal appear unto you to deſerve. Wherby the malicious ſort may be more feared to attempt the like, and Our good loving Subjects live in more Quiet. Cott. Librar. Titus B. 2.

And for Our better Service in this behalf, We think good that you divide your ſelves into ſeveral Parts of Our County: So that every of you have ſome Part in Charge: Wherby ye may the better bulte out the Malicious; and yet neverthelefs to meet often for the better conferring herein. And that you ſignify your Doings and the State of that Shire by your general Letters once every Month at leaſt to our Privy Council. And like as we ſhal conſider ſuch of you to your Advancement, whoſe Diligence ſhal ſet forward Our Service in this Part, ſo ſhal we have good Cauſe to note great Negligence and Fault in them that ſhal omit their Duties in this Behalf. Yeven under Our Signet at Our Manor of St. *James* the XXIII. of *May*, the firſt Year of Our Reign.

## NUM. XV.

## *A Proclamation, that al Courteſy ſhould be uſed to King* Philip *and his Train; Coming into* England, *to marry the Queen.*

### By the QUENE.

WHERE the Quenes moſt excellent Majeſtie hath lately concluded a Marriage, to the honour of the mightie God, and the Weale and Benefite of her Graces realmes and Subjectes, with the moſte hygh and mightye Prince, the Prince of *Spayne*; her Highnes, conſideryng the lightnes and evill diſpoſition of diverſe lewde and ſediciouſe perſonnes; who, ſeking alwayes nouelties, and beinge ſeldome contented with their preſente ſtate, might peraduenture at this time, by their naughtie and diſordred behaviour, attempte to ſtirre diſcorde, and gyue occaſion to breake the good and frendly agreament, that ought to be nouriſhed and continued betwene the ſubjectes of thys realme, and ſuche as ſhall come in wyth the ſayde moſt noble Prince; Hath thought good to ſignifie unto all her faythfull and louynge ſubjectes, that lyke as allready order is taken, on the behalfe of the ſayde moſte noble Prince, that all ſuch, eyther of his owne, or any other nation, as ſhall attende upon hymſelfe, or any of hys trayne, at theyr commyng hither, ſhall in their behaviour uſe themſelfes honeſtly, frendely, and quietly towardes her Highnes Subjectes, of all ſortes and degrees, without givynge anye maner of juſte occaſion of trouble or diſcontentation to any perſon for their partes; even ſo doth her Hyghnes ſtreyghtly charge and commaunde al and ſinguler her lovynge ſubjects, of what eſtate, degree, or condition ſoever they be, that they and every of them do ſemblablye, for their partes, uſe all ſuche ſtraungers, as ſhall repayre hither, wyth or to the ſayde moſt noble Prince, or any of hys trayne, with curtoyſe, frendely, and gentle enterteynement, wythoute miniſtryng towardes them any maner of cauſe of ſtryfe or contention, either by outwarde dedes, tauntyng wordes, unſemely countenance, or by any other wayes or meanes, whereby lacke of frendeſhyppe or good wyll might be conceaved.

And further ſtreyghtly chargeth and commaundeth all and ſinguler Noblemen and Gentlemen, wythin this her Graces ſayde realme, that they and everye of them do, eche one for hys part, take ſuche ordre wyth their Servaunts and others, attendyng upon them, and do give unto them ſuche ſtreyght warnyng and charge, as neyther by themſelfes, nor by anye other meanes, they do preſume to attempt, either directly or indirectly, to break this her Highnes Order and Commaundement, or any wayes to trouble, diſquiet, or give occaſion of quarel to anye of the ſayde moſt noble Princes trayne: Upon payne, that whoſoever ſhall by worde or dede neglecte thys her Graces pleaſure, or do contrary to the ſame, ſhall not only incurre her Majeſties high diſpleaſure and indignation, but allſo be committed to priſon without bayle or maynprize: to abyde there ſuche further punyſhment, eyther by fyne or otherwiſe, as ſhall be thought agreeable to the qualitie of his or their offences, and maye ſerve for an example to other lyke diſordred Perſons.

God ſave the Quene.

*Anno* M. D. LIIII.

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## NUM. XVI.

## *Articles of Inquiry for* Boner *Biſhop of* London's *Viſitation of his Dioceſe in the Year* 1554.

ARTICLES to be enquyred of, in the General Viſitation of *EDMUND* Biſhop of *London*, exerciſed by him in the Year of our Lord 1554, in the City and Dioces of *London*. And ſet forth by the ſame for his own diſcharge towards God and the World, to the Honour of God and his Catholick Church, and to the Commoditie and Profyt of al thoſe, that either are good, (which he wolde were al) or delighteth in Goodnes (which he wiſheth to be many) without any particular grudge or diſpleaſure to any one, good or bad within this Realm. Which *Articles* he deſireth al Men of their Charitie, eſpecially thoſe that are of his Dioces, to take with as good an intent and mynd, as he the ſaid Biſhop wiſheth and deſireth, which is to the beſt. And the ſaid Biſhop withal deſireth al People to underſtand, that whatſoever Opinion, good or bad, hath been received of him, or whatſoever Uſage or Cuſtome hath been heretofore, his only intent and purpoſe is to do his Duty charitably, and with that Love, favour and reſpect, both towards God and every Chriſten Perſon, which any Buſhop ſhuld ſhew to his Flock in any wiſe.

The firſt Articles are concerning the Clargy, becauſe they ſhuld of Duety geve good example, and that their Fault is more indeed, and more worthy puniſhment, than the Faults of the Laity.

### *The Firſt Article.*

*Firſt*, Whether the Clargy, to geve example to the Laity, have in their Lyving, in their Teachyng, and in their Doyng, ſo behaved themſelves, that they (in the Judgment of indifferent Perſons) have declared themſelves to ſearch principally the Honor of God and hys Church, the Health of the Souls of ſuch as are commyted to their Cure and Charge, the quietnes of their Paryſhyoners, and the Wealth and honor of the King and Quene of this Realm.

II. *Item*, Whether the Perſon, Vicar, or any other miniſtring as Prieſt within the Paryſh, have been, or is, married, or taken for maried, not yet ſeparated from his Concubine or Woman, taken for Wife. Or, Whether the ſame Woman be dead, or yet livyng: And being Living, whether the one reſorteth to the other openly, ſecretly, or ſlanderouſly, maintaining, ſupporting or finding the ſame in any wiſe, to the Offence of the People.

III. *Item*, Whether there be any Perſon, of what eſtate, condition, or degree he be, that doth in open Talk, or privily, defend, maintain, or uphold the Mariage of Prieſts, encouraging or bolding any perſon, to the defence therof.

IV. *Item*, Whether ye have the Perſon or Vicar reſident continually with you upon his Benefice, doeing his Duety in the Serving of the Cure; and whether beyng able, he do keep Hoſpitalitie upon the ſame, Feeding his Flock with his good Lyving, with hys teachyng, and his relievyng of theym to hys power.

V. *Item*, Whether the Perſon, or Vicar, being abſent, have a ſufficient Diſpenſation and Licence therin: and whether in his Abſence he do appoynt an honeſt, able and ſufficient learned Curate, to ſupply his Room and Abſence, to ſerve his Cure.

VI. *Item*, Whether your Perſon, or Vicar, by hymſelf or his good and ſufficient Deputy, for him, do relieve his poor Pariſhoners, Repair and Maintain his Houſe or Manſion, and things therunto appertaining, and otherwyſe do his Duety, as by the order of the Law, and cuſtome of this Realme he ought to do.

VII. *Item*, Whether the ſayd Curate appoynted, in the abſence of your Perſon or Vicar, do in al Poynts, the beſt he can, to miniſter the Sacraments and Sacramentals, and other his Duety in ſerving the ſame Cure; ſpecially in celebrating divine Service at convenient Hours, chefely upon Sundays and Holydays and Proceſſion-Days; and miniſtring the ſaid Sacraments and Sacramentals, as of Duety and reaſon he ought, moving and exhorting earneſtly his Pariſhioners to come unto it, and devoutly to hear the ſame: And whether he hymſelf do reverentlye Celebrate, Practiſe, Miniſter, and Uſe the ſame, as appertayneth.

VIII. *Item*, Whether he the ſayd Curate, Perſon or Vicar, have bene, or is of ſuſpect doctrin, erroneous Opinyon, Miſbelefe, or evyl Judgment: Or do ſet forth, preach, favour, ayd, or mayntaine the ſame, contrary to the Catholick Faith, or Order of this Realm.

IX. *Item*, Whether they or any of them, doth haunt or reſort to Alehouſes or Taverns, otherwyſe than for hys or their honeſt neceſſity or reliefe; or repayre to any Dyſing Houſes, common Bowling Allies, ſuſpect Houſes or Places; or do haunt and uſe common Games or Playes, or behave themſelves otherwyſe unprieſtly and unſemely.

X. *Item*, Whether they or any of them be familiar or kepe company, and be converſaunt with any ſuſpect Perſon of evyl converſation and Lyving, or erroneous Opinyon or Doctrin; or be noted to ayd, favour, and aſſyſte the ſame in any wyſe, contrary to the good order of this Realm, and the Uſage of the Catholick Church.

XI. *Item*, Whether there be dwelling within any your Pariſhes, any Prieſt, Foreigner, Stranger, or other, who not preſented unto the Buſhop of this Dioces, or his Officers, examined and admitted by ſome one of them, doth take upon him to ſerve any Cure, or to miniſter any Sacraments or Sacramentals within the ſaid Pariſh.

XII. *Item*, Whether there be dwelling within any your Pariſhes, or repairing thither any Prieſt or other naming hymſelf Miniſter, which doth not come diligently to the Church, to hear divine Service or Sermons there, but abſentyth hymſelf, or diſcourageth other by his Example or Words, to come unto the ſame, expreſſing their Name and Surname, with ſufficient Knowledge of them.

XIII *Item*, Whether there be any maried Prieſts, or namyng themſelves Myniſters, that do kepe any Aſſemblies or Conventicles with ſuch like, as they are in Office or Sect, to ſet forth any doctrin, or Uſage, not allowed by the Laws and laudable Cuſtoms of this Realm: Or whether there be any Reſort of any of them to any Place, for any privy Lectures, Sermons, Plays, Games, or other Devices, not expreſly in this Realm by Laws allowable.

XIV. *Item*, Whether there be any of them, which is a common Brawler, Scoulder, a Sower of Diſcord, among his Pariſhioners, a Hawker, a Hunter, or ſpending his tyme ydelly and unthriftily, or being a Fornicator, an Advouterer, a Drunkard, a common Swearer, or Blaſphemer of God or his Saints, or an unruly or evyl diſpoſed perſon, or that hath come to his Benefice or Promotion, by Symonie, unlawful Sute, or ungodly means in any wyſe.

XV. *Item*, Whether they, and everich of them, to the beſt of their Powers at al tymes have exhorted and ſtirred the People to quietnes and concord, and to the obedience of the Kyng and Quenes Majeſties and their Officers; Rebuking al Sedition and Tumult, with al unlawful Aſſemblies; Moving the people to charity and good Order, and charging the Fathers and Mothers, Maſters and Governors of Youth, to keep good Rule, and to inſtruct them in vertue and goodnes, to the honor of God and of this Realme, and to have them occupied in ſome honeſt art and occupation, to get their Living thereby.

XVI. *Item*, Whether they or any of them, do admyt any Perſon to receyve the bleſſed Sacrament of the Altre, who are openlye known or ſuſpected to be Adverſaries and Speakers againſt the Sacrament, or any other Article of the Catholick Faith, or to be a notorious evyl Perſon in his Converſation or Doctrin, an open Oppreſſor or evyl Doer to his Neybour, not being confeſſed, reconcyled, and having made ſatisfaction in that behalf.

XVII. *Item*, Whether they or any of them, have of their own Authoritie, admytted and lycenced any to preach in their Cure, not being authorized or admytted therunto, or have denyed or refuſed ſuch to preach as have been lawfully lycenſed. And whether they or any of them, having Authority to preach within their Cures, doth uſe to preach, or at the leaſt doth procure other lawful or ſufficient Perſons to doo the ſame, according to the Ordre of this Realm.

*Item*,

XVIII. *Item*, Whether they, or any of them, ſens the Quenes Majeſties Proclamation, hath or doth uſe to ſay or ſing the divine Service, miniſter the Sacraments and Sacramentals, or other things, in *Engliſh*, contrary to the ordre of this Realm.

XIX. *Item*, Whether they or any of them, in their Suffrages, Collects and Prayers, doth uſe to pray for the King and Quenes Majeſte, by the Names of King *Philip* and Quene *Mary*, according to a Letter of Commandment therin lawfully gyuen now of late unto them by their Ordinary.

XX. *Item*, Whether they, and everych of them, have diligently moned and exhorted their Pariſhners, how and in what maner Children ſhuld be baptized in tyme of neceſſity; and they the ſaid Pariſhners reverently and devoutly to prepare themſelves, to receive and uſe the Sacraments, eſpecially of the Sacrament of the Aultre. And whether any Perſon have refuſed or contempned to receyve the ſaid Sacrament of the Aultare, or to be confeſſed, and receive at Prieſts Hands the Benefit of Abſolution, according to the laudable cuſtome of this Realme.

XXI. *Item*, Whether they, and everich of them, hath diligently viſited his and their Pariſhners in the tyme of Syckneſs and Nede, and miniſtred Sacraments and Sacramentals to them accordingly. And whether they have exhorted and monyſhed them, to have due reſpect to their Soul Health: And alſo to ſet an Ordre in their Temporal Lands and Goods, declaring their debts perfectly, and what is owing unto them, and they ſo to make their Teſtaments and laſt Wills, that as much as may be, al trouble and buſines may be excluded, their Wives and Children with their Friends may be holpen and ſuccoured, and themſelves decently buried and prayed for, and to have an honeſt Memory and Commendations for their ſo doing.

XXII. *Item*, Whether they and everich of them have ſolemnized Matrimony betwene any his Pariſhners, or any other Perſons, the Banes not before aſked iii ſeveral Sundays or Holydays, or without Certificate of the ſaid Banes from the Curate of any other Pariſh, if any of them be of another Pariſh. And whether, touching the Solemnization and Uſe of this Sacrament of Matrimony, and alſo of al other the Sacraments of the Church, they have kept and obſerved the old and laudable Cuſtome of the Church, without any Invocation [innovation] or alteration in any of the ſame.

XXIII. *Item*, Whether they, or everich of them, upon the Sonday at the Service tyme, doth uſe to ſet fourth and to declare unto the people al ſuch Holydays and Faſting days, as of godlye uſage and cuſtome hath heretofore laudably been accuſtomed to be kept and obſerved in the weke following and enſueing. And whether they and everych of them, doth obſerve and kepe themſelves the ſaid holy days and faſting days.

XXIV. *Item*, Whether the Perſon or Vicar doth repair, and maintain his Chauncel and Manſion houſe in ſufficient Reparation: And the ſame bring in decay, whether he doth beſtow yearly the fift part of his Benefit, til ſuch time the ſame be ſufficiently repaired, doing alſo further his duty therin, and otherwiſe, as by the Law he is charged and bound in that behalf, diſtributing and doing, as he is bound by the Law.

XXV. *Item*, Whether there be any perſon, that doth ſerue any Cure, or miniſter any Sacraments, not being Prieſt, or if any do take upon them to uſe the room and Office of the Perſon or Vicar or Curate of any Benefice, or Spiritual Promotion, receyving the Frutes thereof, not being admitted therunto by the Ordinary.

XXVI. *Item*, Whether they, and everich of them, doth goo in Prieſtly Apparel and Habit, having their Beards and Crowns ſhaven: Or, whether any of them doth goo in Laymens habits and apparel, or otherwyſe diſguiſe themſelves, that they cannot eaſily be diſcovered or known from Laymen.

XXVII. *Item*, Whether they, or any of them, have many Promocyons and Benefices Eccleſiaſtical, Cures, Secular Services, yearly Penſions, Annuyties, Fermes, or other Revenues, now in Tytle or Poſſeſſion: And what the Names of them be, and where they ly, geving al good Inſtruction and perfect Informacyon therin.

XXVIII. *Item*, Whether ſuch as have Churches or Chappels Appropriated, and Manſions, or Houſes therto appertayning, do kepe their Chauncels and Houſes in good and ſufficyent reparacyons: And whether they do al things in diſtribucyons and Almoſe, or otherwyſe, as by Law and good order they ought to do.

XXIX. *Item*, Whether any ſuch, as were ordered ſchiſmatically, and contrary to the old Order and cuſtome of the Catholick Church, or being unlawfully and ſchiſmatically maried after the late Innovation and maner, being not yet reconcyled nor admytted by the Ordinary; have celebrated or ſayd, either Mas or other divine Service, within any Cure or Place of this City or Dioceſe.

XXX. *Item*, Whether any Perſon or Vicar, or other having Eccleſiaſtical Promocyon, do ſet out the ſame to Ferm without Conſent, Knowledge and Lycence of his Ordinary; Eſpecially for an unreaſonable Number of Years, or with ſuch Conditions, Qualities or Maners, that the ſame is to the great Prejudice of the Church, and the Incumbent of the ſame, eſpecially of him that ſhall ſucceed therin.

XXXI. *Item*, Whether there be any Perſon or Vicar, Curate or Prieſt, that occupyeth buying and ſelling as a Merchaunt; or occupieth Uſury, or layeth out his Money for filthy Lucre ſake and Gain, to the Slaunder of Preſthode.

XXXII. *Item*, Whether they or any of them, do wear Swords, Daggars, or other Weapon, in tymes or Places not convenyent or ſemely.

XXXIII. *Item*, Whether any Prieſt or Eccleſiaſtical Perſon have reiterated or renewed Baptiſm, which was lawfully don before; or invented or followed any new Faſhion or Form, contrary to the Order of the Catholick Church.

XXXIV. *Item*, Whether the Perſon, Vicar or Curate doo, according to the Laws, every quarter in the year, upon one ſolempne day, or mo, (that is to wyt, upon the Sonday, or ſolempne Feaſt, when the Pariſhioners by the order of the Church do come together) expound and declare by himſelf, or ſome other ſufficyent Perſon, unto the people in the common, or Vulgar tongue, plainly, truly, and frutefully, the Articles of the Catholick Faith, the Ten Commaundements,

ments, expreſſed in the old Law, the two Commaundements of the Goſpel or new Law, that is, of earneſt Love to God, and to our Neighbour; the ſeven Works of Mercy, the ſeven deadly Sins with their Off-ſpring, Progeny, and yſſue, the ſeven principal Vertues, and the ſeven Sacraments of the Church.

XXXV. *Item*, Whether that every Prieſt having Cure, do admoniſh the Women, that are with Child, within his Cure, to come to Confeſſion, and to receyve the Sacrament, eſpecially when their Tyme draweth nigh; and to have Water in readynes, to Chriſten the Child, if Neceſſity ſo require it.

XXXVI. *Item*, Whether the Stipendary Prieſts do behave themſelves diſcretly and honeſtly, in al poynts towards their Parſon or Vicar; geving an othe, and doing according to the Law, and Eccleſiaſtical Conſtitutions, Ordinaunces, and laudable Cuſtoms in that behalf.

XXXVII. *Item*, Whether any Parſon, Vicar, or other having any Eccleſiaſtical Promocyon, have made any alienation of any thing partayning to their Church, Benefice or Promocyon; What it is, and what Warraunt they had ſo to do.

## NUM. XVII.

## *The Confeſſion of the Biſhops and Divines in Priſon for Religion.*

Fox's Acts. FIRST, We confeſs and believe al the Canonical Books of the Old Teſtament, and al the Books of the N. Teſtament, to be the very true Word of God, and to be written by the Inſpiration of the H. Ghoſt: And therfore to be heard accordingly, as the Judg in al Controverſies and matters of Religion.

Secondly, We confes and believe the Catholick Church, which is the Spouſe of Chriſt, as a moſt obedient and loving Wife, to embrace and follow the Doctrin of theſe Books in al matters of Religion: And therfore is ſhe to be heard accordingly. So that thoſe which wil not hear this Church, thus following and obeying the Word of her Huſband, we account as Hereticks and Schiſmaticks; according to this Saying, *If he will not hear the Church, let him be unto thee as a Heathen.*

Thirdly, We believe and confeſs al the Articles of Faith and Doctrin, ſet forth in the Symbol of the Apoſtles, which we commonly cal the *Creed*; and in the Symbols of the Councels of *Nice*, kept in *An. Dom.* 324; of *Conſtantinople*, kept in *An. Dom.* 384; of *Epheſus*, kept in *An. Dom.* 432; of *Chalcedonie* kept in *Anno Dom.* 454; of *Toletum*, the firſt and the fourth. Alſo the Symbols of *Athanaſius*, *Ireneus*, *Tertullian*, and of *Damaſus*, which was about the Year of our Lord 376. We confes and believe, we ſay, the Doctrin of theſe Symbols generally and particularly, ſo that whoſoever doth otherwiſe, we hold the ſame to erre from the truth.

Fourthly, We believe and confeſs concerning *Juſtification*, that as it cometh only from God's mercy through Chriſt, ſo it is perceived and had of none, which be of years of diſcretion otherwiſe than by Faith only. Which Faith is not an Opinion, but a certain Perſuaſion wrought by the H. Ghoſt in the mind and heart of Man. Wherethrough as the mind is illumined, ſo the heart is ſuppled to ſubmit it ſelf to the Wil of God unfeignedly, and ſo ſheweth forth an inherent Righteouſnes. Which is to be diſcerned in the Article of Juſtification from the Righteouſnes, which God endueth us withal in juſtifying us, although inſeparably they go together. And this we do not for Curioſity or Contention ſake, but for Conſcience ſake; that it might be quiet: which it can never be, if we confound, without diſtinction, forgivenes of Sin and Chriſt's Juſtice imputed to us, with Regeneration and inherent Righteouſnes. By this we diſallow the Papiſtical Doctrins of Free Wil, of Works of Supererogation, of Merits, of the neceſſity of Auricular Confeſſion, and Satisfaction to Godward.

Fifthly, We confeſs and believe concerning the exterior Service of God, that it ought to be according to the Word of God. And therfore in the Congregation al things publick ought to be done in ſuch a tongue as may be moſt to edify: and not in Latin, where the people underſtand not the ſame.

Sixthly, We confeſſe and believe, that God only by Jeſus Chriſt is to be prayed unto and called upon. And therfore we diſallow Invocation or Prayer to Saints, departed this Life.

Seventhly, We confeſs and believe, that as a Man departeth this life, ſo ſhal he be judged in the laſt day generally, and in the mean ſeaſon is entred either into the State of the Bleſſed for ever, or Damned for ever. And therfore is either paſt al help, or els needeth no help of any in this life. By reaſon wherof we affirm Purgatory, Maſſes of *Scala Cœli*, Trentals, and ſuch Suffrages, as the Popiſh Church doth obtrude as neceſſary, to be the Doctrin of Antichriſt.

Eighthly, We confeſs and believe the Sacraments of Chriſt, which be Baptiſm and the Lords Supper, that they ought to be miniſtred according to the Inſtitution of Chriſt, concerning the ſubſtantial parts of them. And that they be no longer Sacraments, than they be had in uſe, and uſed to the end for the which they were inſtituted.

And here we plainly confeſs, that the mutilation of the Lords Supper, the Subtraction of one kind from the Lay people, is Antichriſtian. And ſo is the Doctrin of Tranſubſtantiation of the Sacramental Bread and Wine after the Words of Conſecration, as they be called. *Item*, The Adoration of the Sacrament with Honour due unto God, the Reſervation and Confirmation of the ſame. *Item*, The Mas to be a Propitiatory Sacrifice for the Quick and Dead, or a Work that pleaſeth God. Al theſe we confeſs and believe to be Antichriſts Doctrin; as is the Inhibition of Mariage as unlawful, to any State.

And we doubt not by Gods grace, but we ſhal be able to prove al our Confeſſions here, to be moſt true by the Verity of Gods Word, and Conſent of the Catholick Church; which followeth and hath followed the Governance of Gods Spirit, and the Judgment of his Word. And this through the Lords help we wil do, either in Diſputation by *Word*, before the Queens Highnes and her Council, either before the Parlament Houſes, (of whom we doubt not to be indifferently heard) either with our *Pens*, whenſoever we ſhal be therto, by them that have authority, required and commanded.

In the mean ſeaſon, as obedient Subjects, we ſhal behave our ſelves towards al that be in Authority, and not ceaſe to pray to God for them; that he would govern them al, generally and particularly, with the Spirit of Wiſdom and Grace. And ſo we heartily deſire, and humbly pray al Men to do; in no point conſenting to any kind of Rebellion or Sedition againſt our Sovereign Lady the Queens Highnes; (but where they cannot obey, but they muſt diſobey God) there to ſubmit themſelues with al Patience and Humility, to ſuffer as the Wil and Pleſure of the higher Powers ſhall adjudge.

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## NUM. XVIII.

## *A Letter, or Diſcourſe, to the true Profeſſors of Chriſts Goſpel, inhabiting in the Pariſh of* Alhallows *in* Bredſtreet *in* London: *Written by* Thomas Sampſon, *ſometime their Paſtor.*

E Biblioth.
R. D. *Johan.*
D. Ep. *Elienſ.*

THE Grace and Favour of God our Heavenly Father, purchaſed unto us by the bloudy Death of Chriſt our Saviour, be felt and encreaſed in al your Conſciences to your everlaſting Conſolation.

The Violence of this Age doth not ſuffer me, Moſt loving Brethren, to come as I would do unto you, and by Talk and brotherly Conferring to put you in mind of the Goſpel of Jeſus Chriſt, which among others far more worthy, even I by Gods Grace preached unto you. I therefore have thought needful by theſe Letters now to do the ſame: *Now* I ſay, when through the perverſe frowardneſs of Men the true Preaching of Chriſts Goſpel is baniſhed, and Mans Doctrin is taught with Lyes and Fables. And tho ſome perchance wil think, that this longeth not to me, but to him that is your Paſtor, to do: Yet foraſmuch as once I was your Paſtor, I cannot but teſtify, that ſome piece of Paſtoral Cure doth yet reſt in my Heart towards you. The which indeed doth much perſuade me, as the preſent neceſſity alſo ſeemeth no les to require, to make a long and a large Treatiſe, by which ye might have an whole Armour againſt al the Aſſaults of falſe Prophets. But when I conſider how truly, and that with much diligence, ye have been taught, and therewith thinking that ye are not forgetful Hearers of the Word, I think that among you it ſhal ſuffice, if I do but name thoſe greateſt Evils, which now are poured forth out of Pulpits among you, and therewith put you in mind of the Truth, (contrary to theſe Lyes) which once you both heard and received, deſiring you to abide in the ſame. This wil I do ſhortly, as I have little, and the ſame unapt time to do it: yet truly I truſt to do it, as let Gods Word therein try it: If firſt ye wil ſuffer me to tell you, that through theſe falſe Prophets, the Caſtle of your Health, the Salvation of your Souls is aſſaulted: Whom if we ſuffer to be with you, if you yield up your ſelves to the believing and following of their Doctrin, then know ye, that as by blind Leaders ye be lead, ſo you with them then being blinded, ſhal with them fal into the Pit of Perdition, which is prepared as wel for the falſely ſeduced, as for the falſe Seducers.

Of theſe I could be content to ſpeak the leſs, but that I ſe that while of too many, and that *Londoners*, theſe Beaſts be followed, ye have even drawn and pulled upon your Heads thoſe Abominations, which, if but Reaſon had ruled, ſhould not have been admitted before that by Laws they had been thruſt upon you; that I ſpeak not what true Chriſtianity ſhould have moved you to have don. Oh! *London, London*, is this the Goſpelling fruit, to be the firſt that without a Law ſhouldſt baniſh true Preaching out of thee; to be the firſt that againſt Laws ſhal admit that Maſſing Idolatry: To be the firſt that ſhal give the Example of Stumbling to al *England*? Which ſhouldſt yet have been the firſt in Conſtancy, in humble ſtanding for the continuing of the Truth in thee; in quiet and patient Suffering for the Truths ſake even Death, if by the Rulers it had been offered thee. What Ground are thoſe which not in Perſecution, but before Perſecution cometh, do go back? A Ground thou art, reſerved for the Lords woful Curſes, to whoſe Judgment, *London*, I leave thee.

Seeing in *London* theſe Evils are received, as it is now meet for vigilant Paſtors to watch over their Flock, to chace the Wolves away, leaſt at the Lords Hand they do hear the Name of Hirelings; ſo now is it high time for you, my loving Brethren, and al of them that be the Children of God, to take heed whoſe voice ye do hear, to beware of the Leaven of Papiſtical *Phariſees*, and to keep your ſelves undefiled from al their Abominations. The greateſt of which now I wil recite.

**The Error of Tranſubſtantiation.**

Among al their Abominations, one of the principal is their Doctrine of *Tranſubſtantiation*; the very Pride of Papiſtry, and the horrible Offence even of the *Turks* and Heathen: That a Popiſh Prieſt by his Huzzing and Buzzing, and mumbling up of the Words of Chriſt, more like a Conjurer than a Chriſtian, ſhould work that miraculous Alteration and Changing of the Subſtance of Bread and Wine into the Subſtance of the Body and Bloud of Chriſt: which then is to be taken as Chriſt himſelf, God and Man; And to be adored. But you know, my dear Brethren, that there is no ſuch Miracle to be believed without the certain Doctrine of God's Word to warrant the ſame; which the Papiſts can never ſhew. And therfore their Miracle is not to be believed. Chriſt in Inſtituting his Supper meant not to leave there his Body and Bloud Really and Subſtantially, as the Papiſts do teach. For Chriſt in the Subſtance of his Body was then to be crucified: He was to dy; He was to Riſe again; He was to aſcend, and he was, and in the ſame yet now is, to appear before the glorious God, our Biſhop, Advocate and Mediator; there to remain until the Laſt Day, as the Scriptures do teach.

In the Supper he inſtituted a Commemoration of the breaking of his Body, and ſhedding of his Bloud, to be don and made of them that do eat that Bread, and drink of that Cup, according to his Inſtitution: Which he called his Body and Bloud, for that it is to the Receiver a Seal and Confirmation of Chriſts Body broken, and Chriſts Bloud ſhed for them; that is, the Profit and Commodity thereof is theirs, which they do partake by Faith. And ſo theſe Words, *This is my Body*, and *This is my Bloud*, is to be underſtood; and not as the Tranſubſtantiators literally enforce them. For their underſtanding of them is both contrary to Chriſt's Meaning, and alſo to the Office of his Body. Beſides, that it is againſt the Nature of his very Body. And that the ſame Phraſe of ſpeaking is thus to be underſtanded as I have ſaid, the like Phraſes in like Matters of the Scriptures doth ſufficiently teach us. As where of Circumciſion the Lord doth ſay, *This is my Covenant*, where it was but the Seal of the Covenant, as *Paul* calleth it. In the ſame ſort it is ſaid, *This is the Paſſover*; *This Cup is the New Teſtament in my Bloud*; *Chriſt is the Rock*; And in like maner are theſe to be underſtanded. So that if the Adverſary wil give the H. Ghoſt leave to expound himſelf, then theſe Words, *This is my Body*, *This is my Bloud*, are *figuratively* to be underſtood, as the like Phraſes are: And ſo ſerve they not at al for their monſtrous Tranſubſtantiation.

The Sacrifices of the Maſs.

Their ſecond Abhomination is their Doctrin of the *Maſs*. In which to let many Things pas, (as the Strangeneſs of the Tongue, the *Jewiſh* Apparel, the fond Nods, Croſſes, Becks, and Ducks) Three Evils moſt notable, and to a Chriſtian Conſcience intolerable, are there.

*Firſt*, Their wicked Sacrifice, which their Mas-Book teſtifieth to be *Propitiatory*, to take away the Sins of al thoſe, be they Dead or Living, for whom they do ſay Maſs: Yea profitable and available for Wars, Peace, Weather, Sicknes, for Murrain of Beaſts, and whatſoever ye luſt to [have] by their Application. Oh! ſhameful Blaſphemy! As concerning the Sacrifice Propitiatory for Sin, ye muſt hold the Anchor of your Faith, that this Sacrifice (was) Chriſt himſelf once offered for al in his own bloudy Death. He was the Prieſt, and the Sacrifice, the Offerer and the Thing offered: and by his own bloudy Offering, purified he, in the ſhedding of his Bloud, al his from Sin; by it purchaſed he eternal Sanctification and Salvation for them that ſhal be ſaved; and by it finiſhed he for ever the ful Propitiation for Sins. For ſaying theſe Words, *It is Finiſhed*, or conſummate, he yielded up the Ghoſt. Deteſtable therfore is the Papiſtical Sacrifice, injurious to the bloudy

Maet. 27.

Death of Chriſt. Chriſt inſtituted this Supper to be a Sacrament to us, and not that of it a Prieſt ſhould make a Propitiatory Sacrifice for Sin: in the Eating and Drinking of it, that we ſhould declare the Lord's Death, offering the Sacrifice of Thanks therfore. And therfore it is called of the Fathers, *A Sacrifice of Thanks.* That we Eating and Drinking according to his Inſtitution, ſhould by Faith apply unto our Conſciences the Benefit of his Death and Paſſion; and not leauing any more Sacrifice Propitiatory for Sin to any Prieſt to offer, to whom and to what he liſteth.

Chriſt ordained his Supper neither for the Dead, which have no uſe of Eating and Drinking with us in the Congregation, nor yet for Beaſts, Weather nor War: for which Chriſt did not dye; but for his Church living upon this Earth, that nedeth his Word, and nedeth his Sacraments, for confirming of their Faith. Thus plainly ye ſe one miſchievous Miſuſe in this Maſs.

The ſecond Evil is, that the Bread and Cup which the Lord inſtituted to be received of the Faithful with Thankſgiving, in their Mas they do abuſe, and make of it an *Idol:* Holding it up not only for the People to gaze upon, but to give unto it the Honor which is due unto God alone: And ſo both make of it an Idol, and of the People gros Idolaters and Tranſgreſſors of God's Commandments. The Filthineſs of which Idolatry I know yee do ſe ſo plain, that I need not with many Words to impugn it. For a Chriſtian Conſcience cannot but abhor it.

The Third Evil is, that in their Mas that that is eaten and drunken is don and devoured of the Prieſt al alone, with quartering and ſopping, with licking and ſupping, with waſhing and wiping, and ſuch pretty Tricks of his own Inventing. Chriſt in his Inſtitution appointeth this Supper to be celebrate of the whole Congregation. *Take ye and Drink ye al of this*, ſaith he. *This do ye in remembrance of me.* And, *So oft as ye eat this Bread, and Drink of this Cup, ye ſhew the Lords Death, til he cometh.* Chriſt and *Paul* ſpeaketh not unto the Prieſt alone, but to the whole Congregation, to obſerve this Ordinance of Eating and Drinking at the Lord's Supper. Wherby ye may plainly ſe, how contrary this doing of our Popiſh Maſſers is in this alſo to the Inſtitution of Chriſt. And to be ſhort in this, their whole Mas is nought elſe but an horrible Prophanation of the Lord's Supper. Wherfore as a moſt injurious Blaſphemy to the Bloud of Chriſt, as a moſt groſs Idolatry, as a moſt wicked Prophanation of Chriſt's Inſtitution, of al Chriſtians, is this Mas to be eſchued and abhorred.

Matt. 25.
Mar. 14.
Luke 22.

Out of this miſchievous Idol the Maſs, form they unto the People a new found Sacrament of their own inventing, delivering unto the People, as they ſay, through the Miracle of their Tranſubſtantiation, a Body. In which Body, becauſe alſo there is Bloud, therfore they do not miniſter their Conſecrated Cup accordingly, for fear of ſpilling: And yet they give drink to their Houſhold, to waſh down the Crumbs withal. Oh! Thieves, where learn ye to miniſter ſuch a Sacrament? Where have ye your Ground in the Scripture for this your unwholſom Houſel? Who can with a good Conſcience receive ſuch a new found Popiſh Sacrament at any

Celebrating under one Kind.

Papiſts Hand; ſeeing it is thereto of them uſed, to put Chriſt's true Inſtitution out of his true Uſe? Whoſe appointed Ordinance is, that the Bread of Thankſgiving, and the Cup of Thankſgiving ſhould be eaten and drunken of the Congregation as before I ſaid.

Other Abuſes of the Sacrament. The Papiſts defend their Doctrin with menacing Words, with Impriſonment, with Fire and Faggot, with Axe and Halter.

This their new found Sacrament they hang up in the *Pix*, they carry abroad in Proceſſions to be adored, with many ſuch Miſchiefs of their own Inventings, which to reckon up al were an endles Labour. I leave them therfore, ever liſtening when I may hear them defend theſe their Abominations by the written Word of God. But this as they never yet could do, ſo ſhal they never be able to do it. And therfore of al Chriſtians are they with their Evaſions to be forſaken.

Juſtification.

In the Doctrin of *Juſtification* they wander, enwrapt in Labrinths inextricable. They erre in extenuating Sin, both Original and Actual, in not underſtanding the Law, the Force of it I mean, nor the End of it: in making a Juſtification partly of Chriſt's Grace, partly of Man's Freewil, good Motions, and good Works. And herein they ſo enwrap themſelves with their Terms of the firſt Grace, the ſecond Grace, Grace precedent, Grace concomitant, Grace following, with Merit of Congruence, and Merit of Condignity; that they neither underſtand the true Juſtification, neither can other Men underſtand what they do mean by their Juſtification. But their Doctrin is to bring Men into a continual Doubting of Salvation; and leadeth them clean from that free Juſtification which we have in Jeſus Chriſt.

But you, my Brethren, have out of the Scripture received, and I truſt by the Practices of your own Conſciences have taſted that by Nature ye are the Children of Wrath of your ſelves; and of your ſelves that yee are but ſuch a Lump of Sin, that in you dwelleth no Good thing. For which the Law juſtly condemneth you, as guilty of God's Curſe and Wrath: and ſo driveth you to Chriſt, by whoſe Grace ye be freely juſtified: By whoſe Bloudſhedding only and alone the Attonement is now made betwene God and you. Which you believing are made the Heirs of Bleſſing, and of which your Conſciences by Faith being aſſured by the Work of Gods Spirit, ye be at Peace with God. Becauſe yee do ſeal even in your Hearts by lively Perſuaſion of Faith, that God hath loved you, and given himſelf for you. For whoſe only ſake ye are juſtified and ſaved. Which you thus feeling are led by the ſame Spirit that worketh this in you, to render unto God the Sacrifice of your Body, in living and doing thoſe Works which in his Sight are acceptable; and that in a Freedome and Liberty of the Spirit. I mean no fleſhly Liberty, but that Liberty of the Spirit by which we draw nigh unto the Sight of God's Grace, calling him *Abba Father*; that Liberty that ſubdueth the Liberty of the Fleſh, and maketh it captive, and bound to ſerve the Spirit. In which you alſo walking, when you have don al that you can do, if ye could do al that is commanded you to do, yet ſeing al Mans Righteouſnes is but as a defiled Cloth, ye ſeek not thereby the Perimpliſhment of your Juſtification, which is already fully given you

Rom. 4.
Eph. 5.

you in Chriſt Jeſus; ye look not to the Merit of your good Works, but on your part knowing your own Want and Imperfection, yea and Sin, even in the beſt ye do, ye ſay, We are unprofitable Servants; commending al your Doings to the Grace of God through Chriſt; that by him they may be made pure on God's Part, conſidering that the Good ye do is the Work of his Spirit in you; which worketh in al Men both to wil and to do. Ye do give unto him the Glory, ſeing by his Grace only ye are that Good that ye are. Nevertheles yet this alſo ye know, that the Lord who through Chriſt hath accepted you unto his Grace, doth of the ſame Grace in Chriſt accept theſe your Works into his Favour as juſt, perfect and good. Which, tho they be the Works of his Spirit in you, yet is he content to have them called and eſteemed as yours. And as yours doth he of his own free Grace reward them both in this Life and the Life to come.

Luke 17.

In this that I have thus ſpoken, ye ſe the Force of Sin Original and Actual; the Force and End of the Law, the Power of Man's Freewil, the true Juſtification, Mans Regeneration, and the Life, Fruits, and Perfection of God's regenerate Child. By which ye may the more eaſily perceive, how far the Papiſts wander from the Truth of Juſtification. By which they draw Men into a deſperate Doubting of Salvation. Which whoſo liketh, let them taſte therof.

Here is occaſion alſo given me to warn you of al thoſe Means that they have taught to be *meritorious*, and to deſerve Grace, As Works of Supererogation, Works don of a good Intent, Fiſh-Faſts, Vows, Pilgrimages, Pardons, and ſuch like Popiſh Traſh. Which tho' as yet perchance they dare not teach, yet have they taught, and will hereafter teach it. But againſt al ſuch I account you ſufficiently armed, if ye hold faſt this, that our only Merit available before God is the Merit of Chriſt: Which he freely giveth, and God for his only ſake freely imputeth to al true Believers: which is unto them ful, perfect and ſufficient Merit, Righteouſnes, Satiſfaction, and Salvation.

Works of Supererogation, &c. Counterfeit Good Works.

They teach alſo Invocation of Saints, to make them Mediators, if not to God for us, yet unto Chriſt, to ſpeak the better for us. The Scripture teacheth plain, that between God and Man there is but one Mediator, the Man Jeſus Chriſt: who therefore became Man, that for Man he alone ſhould make Interceſſion; as for Mans Redemption he alone did dy. Wherfore he alſo teacheth Men to cal upon the Father in his Name, promiſing to ſuch that they ſhal be heard.

Interceſſion of Saints.

1 Tim. 2.

Joh. 15.

Prayer abuſe they, not only in a ſtrange Tongue, contrary to the Doctrine of *Paul*, which will have al Things don in the Congregation to the edifying thereof; in ſuperſtitious numbring of a certain number of Pſalms or *Pater-Noſters*, (of which becauſe the People ſhal be ſure, they teach them the Uſe of Beads; contrary unto which Chriſt our Saviour taught, condemning it as a Pharaſaical Superſtition, when for their much clattering ſake they think themſelves to be heard) But alſo they teach and defend Praying for the Dead to be charitable and propitiatory; whereas the Scripture

Prayer abuſed by the Papiſts.

1 Cor. 14.

Mat. 6.

Prayer for the Dead.
Apoc. 14.

ture teacheth, that they that dye in the Lord are in Solace and Bleſſednes. As then they need not our Prayers, ſo our Prayers can add nought unto their Bleſſednes. And on the contrary part they that dy wickedly have no remedy everlaſtingly. So that on all Parts this kind of Prayer is in vain, the other being in moſt bleſſed Safty; and with theſe the Time of Health and Grace being paſt. Their curious Charity therfore, and their peeviſh propitiatory Prayer hath no Ground in the Scripture. But through this they have picked the Purſe of many a poor Man. For on this unhappy Ground built they Chauntries, Trentals, Univerſaries, [Anniverſaries] Diriges, Purgatory, Pardons for Souls departed, and a piece of their expiatory Sacrifice with many ſuch proper Devices.

Auricular Confeſſion.

Auricular Confeſſion they teach; in which they enforce a numbring of Sins. Which is nought elſe but the Tyranny of their Kingdom; and, as they uſe it, a killing of Chriſtian Conſciences, and hath no Ground of the Scriptures. In an Anguiſh and Doubt of Conſcience, it is both good, neceſſary, and comfortable for a Man to counſil with ſome ſuch learned Elder in whoſe Lips doth ly the Law of Truth. Again, if the true Eccleſiaſtical Diſciplin were uſed, a piece of it ought to be, that the Man reſtored ſhould of his Fault make an open Confeſſion before the Congregation, to declare publickly his Repentance. Yea, and a Miniſter may upon juſt Grounds examine any of whom he hath Cure, of ſuch a fault as he ſeeth him worth to be reproved for. But this is ſo far from their Ear-ſhrift, that a Man moſt blind may eaſily judge thereof.

Popiſh Innovations.

But the rabble of their Errors are too many now to recite; as of the Authority of the Church, of the not erring of the Church, of Diſciplin, of their five new invented Sacraments, of Vows, of Choiſe of Meats, of Images, and ſuch like. Againſt al which that ye may be armed, my dear Brethren, I require you not only to cal to mind the Doctrin of the Truth received, but alſo that for the Trial of them, ye do abide in the Word of the Truth, Gods Word I mean. And becauſe here they have alſo an Error, I wil but recite it, and ſo make an end.

Traditions and Councils, Doctors, Cuſtoms.

Their Error is, that God's written Word is not a ſufficient Doctrin unto Salvation. But ſay they, the Voice of the Church, Traditions, and Councils are to be heard of neceſſity. As for Traditions, there is no Tradition of any Matter of Faith to be received other than is in the Scripture expreſſed. Likewiſe Doctors and Councils, with the Conſent and Cuſtome of the Church, are ſo far to be heard in Matters of Faith, as they do agree with the written Scripture. For it is the Touchſtone to try them al by: and that in ſuch Sort, that if they ſay not according to this Word, then, as there is no Light in them, ſo are they not to be followed. Eſ. 8. As for Traditions, Cuſtoms, and for the Order of the Church Ceremonies received and uſed, which be no Matters of Faith, they may be admitted and altered at the diſcretion of them that have the Rule of the Church under Chriſt, according to the Neceſſity of the Time and the Diſpoſition of the People. So that in them be nothing els but true Edifying to unfeigned Godlines. And ſuch are of the People with Humblenes to be received.

Ceremonies.

But

The Holy Scripture is a ſufficient Doctrin for our Salvation, without the Popiſh unwritten Verities.

But for the ful Trial of ſuch; yea, and for the ful and perfect Inſtitution of al Men in ſuch Things as concern Salvation, God hath left unto his Church and People his written Word. In which tho al Things that God might have cauſed to be written, be not written, yet in it ſo much is written, as ſufficeth to teach us that Jeſus Chriſt is the Son of God; and alſo that we believing might have Life everlaſting, as *John* doth witneſs. By which we learn that the written Word of God is a ſufficient Doctrin to inſtruct us in that Faith which bringeth to Life everlaſting. It is that ſufficient Doctrin that alone can make Men learned unto Salvation, by the Faith which is in Chriſt Jeſus. It alone ſufficeth to make the Man of God perfectly inſtructed to al that is good, as witneſſeth *Paul*. Therfore unto the Scriptures doth Chriſt ſend the *Phariſees*; *Abraham* to *Moſes* and the Prophets: *Peter* alſo to the ſame Word of the Prophets, as to the Doctrin that ſufficeth to inſtruct us to Salvation. The Knowledge of which Word whoſoever goeth about to take from the People, by putting it into a ſtrange Language, to the end, that the more ſafely our Popiſh Merchants may keep their Mart of Falſhood and Popery, he robbeth the People of their means to Salvation, he openeth a Door for Thieves and Murtherers, to devour the Flock of Chriſt. And if at the World's Hand he ſuſtaineth not the Judgment of a Thief, yet at Gods hands he ſhal be ſure to have the Judgment of a Soul-Murtherer.

Joh. 20.

2 Tim. 3.

Joh. 5.
Luk. 16.
2 Pet. 1.

Thus briefly have I put you in mind, my dear Brethren, of the principal Errors of the Adverſaries, and of the Truth contrary to them; not ſo copiouſly as the Matter deſerveth, but ſhortly, meſuring the Needs of your Knowledg. For I have not to do now with the Ignorant, but with you, of whom by the Time, and kind of your Teaching, I judg that ye be able not only to judge of the Truth, but to be brotherly Inſtructors of others in the ſame.

And thus I have don firſt to exhort you conſtantly to abide in the Truth received. Cal to your Minds, that God of his great Mercy and Goodnes, hath long been in planting, ſowing, and watering of you, as it were to make you a Garden of Pleſure unto himſelf. Theſe Seeds of Life the Devil by his Doctors wil now go about to pick out of your Hearts. But if in this Goſpelling Age you have been worthy Hearers of the Goſpel; if with the Word heard with your Ears the Lords Spirit hath touched your Hearts, to believe the Word of Truth preached, as he hath done to ſo many as have unfeignedly deſired it: If ye be the Sheep which have rightly heard the Shepherd's Voice; then ſurely the Strangers ſupplanting Voice ſhal ye not hear; but ye ſhal flee from ſuch Hirelings, as from Thieves, Robbers, and Murtherers. Hereby verily ſhal ye be known what Ground ye are, fruitful or unfruitful, conſtant or Servers of the Time. Good Goſpel-Hearers be not ſuch as will be toſſed about with every Wind. They be no ſuch Ground as wil be dried up with every Blaſt of burning Heat; but they abide in God's Truth, ſearching and learning the ſame in the holy Scriptures: And that with ſuch faithful Diligence and conſtant Obedience, that if any Angel from Heaven ſhal preach ano-

Joh. 10.

The Property of good Goſpellers.

Gal. 1.

another Goſpel, they hold him accurſed. Yea, and tho there be many counterfeit Chriſtians, that fal away from the Lord's Truth, yet abide they with Chriſt, and ſay, *Thou haſt the Words of everlaſting Life.*

*Joh. 6.*

Conſider, my dear Brethren, that not to hear alone, but to keep Chriſt's Words, maketh a Man happy. And in Keeping, the principal Part is to perſevere in the Doctrin of Truth. This maketh Chriſt's Diſciples, this maketh you free: yea, this it is that maketh a Man ſafe. For he that perſevereth to the End ſhal be ſaved.

This alſo have I written to exhort you, to keep you undefiled from al Popiſh Leaven. If ye do fal from the Goſpel, and embrace Popery, ye fal from Truth to Lyes, from the Word of Light and Life, to Darknes and Death, from Salvation to Damnation, from God to the Devil. Ye are then they, into whom the evil Spirit re-entreth with ſeaven worſe than himſelf. Ye are then the fooliſh Builders, which ſuffer the unrecoverable Ruine. And as then with the Filth that is in Popery ye be defiled, ſo of the Damnation which is due to ſuch Abomination, ye ſhal be partakers.

**Chriſt's Death and the Popiſh Mas, cannot agree together.**

But if ye think that ye can both embrace Popery and the Goſpel, ye do deceive yourſelves. For ye cannot both hold the Taſt of Chriſt's Death, and alſo allow that Maſs which is the Defacer of Chriſt's Death. You cannot embrace the right Uſe of the Lord's Supper, and alſo uſe and partake the horrible Prophanation of the ſame. Ye cannot by Faith apprehend free Juſtification, and yet ſeek by your Righteouſnes and Merits to be ſaved. You cannot accept God's written Word as the ſufficient Doctrin of Salvation, and alſo take Mens Doctrins and Traditions as neceſſary to the ſame; and ſo forth of the reſt. Thus can ye not do both, they are ſo contrary. But if ye could do it, yet may ye not do it: For God wil none of your mangled Service. For as there is no Convenience between Chriſt and *Belial*, ſo Men muſt not halt on both Sides in God's Service, but either ſay that God is God, or elſe that *Baal* is God. God never allowed the Service of the *Samaritans*, which both ſerved their Idols, and worſhipped the Living God. But if ye be turned to the Lord, then al ſtrange Gods muſt ye clean forſake. The Lord is God alone; alone therfore according to his Word wil he be ſerved. God is over Man a jealous God; wherfore he wil have whole Man, wholly to be his alone, as our firſt Commandment teacheth us. Again, if you think that in your Hearts ye wil ſerve the Lord, but yet wil be, and may be preſent in Perſon at their Idolatry, for your Hearts ſhal be in Heaven; this is but a fleſhly Policy, which faileth as many as truſt unto it. How can you, to whom Chriſt's Death is clear, abide to ſe that whoriſh Thief, that ſtealeth from Chriſt the Glory of his Death? How can ye, who have been, and are ready to receive with Thankfulnes the Lord's Supper according to Chriſt's Inſtitution, abide to ſe the horrible Profanation thereof? And ſo forth of the reſt.

**Serve God according to his Word.**
2. Cor. 6.
3. Reg. 18.

*Exo. 20.*

**Fleſhly Policy.**

But if your Conſcience were thus, that ye could thus do, yet know ye this, that it is againſt your Chriſtian Profeſſion. For we are taught, that to believe with the Heart, and to confes with the Mouth maketh a Man ſafe. Both Heart-belief, and Mouth-Confeſſion, muſt go together. Which doth not ſo in you, when inwardly ye are Goſpellers, and outwardly Diſſemblers with Papiſts. *Ye are bought with a Price*, ſaith S. *Paul*, *Glorify now God in your Body, and in your Spirit, which are God's.* Seeing both Body and Spirit are God's, not only by Creation, but alſo by Redemption, even in the Price of Chriſt's Bloud, ye cannot with a diſſembling Pretence couple your Bodies with Papiſts. For then ye do not glorify God in your Bodies. We read not that a Child of God uſed ever juſtly any ſuch Diſſimulation. *Daniel* uſed none ſuch; and therfore was he ſoon accuſed of not adoring the King, *Bel*, and the Dragon. The three Children, whether they came of Compulſion, or came of their own Mind where the Idol was, diſſembled not. For forthwith they were accuſed as Tranſgreſſors of the King's Commandment. *Eleazarus* would not diſſemble eating even of lawful Fleſh. Theſe Men glorified God in Body and Spirit. Theſe Men believed in Heart, and confeſſed with the Mouth. And ſo muſt you do without any other muſing, if ye wil do the Office of Chriſtians.

*Rom.* 10. Heart and Mouth muſt go together.

1. *Cor.* 6.

Examples of Conſtancy in God's Word. *Dan.* 6. 14. *Dan.* 3.

And this to do, not only the Profeſſion of Chriſtianity enforceth, but Chriſtian Charity alſo. Our Doings muſt be without Offence-giving: But by this Diſſembling a double ſtumbling Block is given, which even in Things indifferent is to be avoided. For what tho a Chriſtian may eat freely of Meats offered unto Idols? Yet if there be an Idolator, whoſe Conſcience in his Superſtition ſhould be confirmed therby, it were better never to eat Fleſh. And what tho al Things be clean to the clean, to be eaten on al Days with Thankſgiving? Yet better it is not to eat Fleſh, nor to drink Wine, than to offend therby thy weaker Brother. If this be to be obſerved in Things indifferent, how much more in Things which are abſolutely evil? Muſt ye take heed, that neither ye give Occaſion of Offence concerning the Conſcience of an Idolater, nor yet of offending the Weak, to draw them to the like Evil with you? Both which ye do, when both a Papiſt and a weak Brother ſeeth you, as Mungrels mingling yourſelves with the Papiſts in their Idolatry. As much might I ſpeak now, how al Things that ye do in the Congregation muſt be done to edifying. But of this to have ful Inſtruction, I refer you to the Mind of Maſter *Calvin*, lately tranſlated and printed in *Engliſh*.

Of Offence-giving.

*Rom.* 14.
1. *Cor.* 6.

Note, the diſſembling Goſpellers.

1. *Cor.* 14.

*Calvin.*

Thus now I end, wiſhing you all wel in the Lord. Abide in the Truth. Keep yourſelves undefiled. Offer yourſelves humbly to ſuffer al Violence of bloudy Laws for Truth's Sake. Keep ſafe your Conſciences, tho the Sword taketh your Lives from you. Suffer and bear with al Humblenes, and quiet Obedience. Humble yourſelves in unfeigned Repentance before the Lord in the horrible Plague of Popery, that of his Mercy he may be moved

to end theſe Days of Deluſion. And let your Prayers always aſcend up unto the Lord, begging of him ſuch Things as ye need. In which I beſeech you to pray alſo for me,

*Your loving Friend and Orator,*

THOMAS SAMPSON.

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## NUM. XIX.

## *Status Familiæ Cardinalis* POLI, *& Sumptus neceſſarii, ſicut deſcribebantur, cum Regnum ingreſſurus eſt.*

E Biblioth. C.C.C.C. Miſcellan. B. pa. 411.

R^mus^ & Ill^mus^ Pater præter omnes ſuos Reditus & Papæ Proviſiones, non poteſt impendere ſingulis Menſibus plus quam mille Coronatos aureos *Italicos*.

Iſti mille Coronati conſumi debent circa opſonia perſonarum 130 præſcriptarum domi, præter extraneos, quos arbitror eſſe alios homines 30. Qui numerum 160 complent. Quibus quidem hominibus conſultum eſſe debet de Victu.

Præterea, proſpectum eſſe debet quadraginta Equitationibus Equorum & Mulorum, qui ordinarii paratiſſimi erunt S. R.

| | |
|---|---|
| Pro Victu ordinario predictorum hominum Panis computatur ſingulis menſibus, Coronati centum | C. 100 |
| Pro Vino & Cerviſia ſingulo menſe | C. 150 |
| Pro Lignis magnis & parvis & Carbonibus tum Hyeme tum Æſtate | C. 100 |
| Pro Luminibus Funalium, & aliarum Candelarum Sebacearum omni ratione habita, ut ſupra | C. 25 |
| Pro communi Carne cotidiana pondo 300. Bovinâ, & Vervecinâ, & Vitulinâ, ſingulis menſibus pondo 6000. | C. 150 |
| Pro Piſcibus & Ovis in diebus Vigiliarum & dierum Jejunii | C. 100 |
| Pro Caſeo, Fructibus, Condimentis, & aliis Cupediis | C. 25 |
| Pro Caponibus decem ſingulo die, in altilibus, cuniculis, & aliis ripariis volucribus pro Menſa ſuæ R. in ferculis quinq; prædictorum viginta dierum | C. 100 |
| Pro equitationibus quadraginta, decem millia Pabuli ſingulo menſe | C. 50 |
| Pro Palea, & Stramine, & Fæno | C. 190 |
| Pro Sellis, Ephipiis, & aliis appendicibus | C. 20 |
| Stipendia ordinaria veteris Familiæ ſingulo menſe | C. 75 |
| Præterea, pro Stipendiis, & Cultu, & aliis veſtibus Familiæ novæ ſingulis menſibus | C. 25 |

Pro loturis Pannorum, Cyathis, Lebetum, & Scoparum uſu ſingulo menſe —— —— —— —— —— C. 15

Pro parvis Eleemoſynis, Tranſitu Fluminis, Pharmacis, & aliis ſimilibus rebus —— —— —— —— —— C. 15

Animadvertendum eſt, quotannis impendi in Veſtimentis ſuæ R. ſolius quingentos aureos —— —— —— —— C. 500

Præterea, impenduntur alii Coronati quingenti circa cultum ſuæ ipſius Familiæ, hoc eſt, Cubiculariorum, Sacellanorum, & Satellitum —— —— —— —— —— —— C. 500

Notandum eſt, in præſentia opus eſſe 2000 pro renovatione Argentariæ, & ſupplemento Sacelli, Menſæ & Promptuariæ C. 2000

Præterea, pro aliis æramentis, & vaſis ferreis, ſtanneis, & æneis totius Domi —— —— —— —— —— C. 300

Præterea, pro Linteis & aliis mantilibus Menſæ & Cubiculi C. 600

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## NUM. XX.

## *The Subſtance of a Book, intitled,* Pro Inſtauratione Reip. Anglorum, proq; Reditu Reverendiſſimi & Illuſtriſſ. D. REGINALDI POLI, *&c.* Oratio ad prudentiſſ. Senatum Angl. Autore Jodoco Harchio Montenſi.

**E Biblioth. Rev. D. D. *Johan.* Epiſc. *Elien.***

ETSI P. C. mea in dicendo Infantia, animique pauca efferre geſtientis ſterilitas, &c. In this Oration the Speaker frames his Speech to the Parliament after that maner, as tho' the whole State of the Kingdom, in the Laws and Religion of it, were disjointed in the late Government under K. *Henry* VIII. and K. *Edward* VI. He ſpeaks of the *Tot paſſim Latrocinia, & tam horrenda Parricidia,* ſo many Rapines in one Place or other, ſuch fearful Parricides, and frequent Seditions. And what did al theſe portend and preſage, but that the Natures of Men were degenerated (he ſaid not) into certain lawleſs Brutes, but rather into horrid Monſters. That it could be nothing but the Monſter of a Man, ſo to delight itſelf in its own Deſtruction, or ſeek in ſuch a kind of Cruelty to turn its Sword into its own Bowels. He repreſents the Times of the two laſt Kings ſo, that Man could not be ſafe from Man; that mutual Society was diſſolved; that Children were miſerable, by the cruel and violent Death of their Parents, and Huſbands by the public Adulteries of their infamous Wives, and that the Commonwealth itſelf was almoſt drowned and overwhelmed in the Bloud of its Citizens. And now can any one in Words comprehend what a frightful Appearance of Miſchieves was lately riſen up among us, either from the Contempt or Alteration of Religion?

Then he flatters the Parliament for their ſeaſonable Succor afforded to the welny undon Commonwealth and State of Religion; wherby they had heaped up eternal Praiſe not only to themſelves, but to al *England*, happy in ſuch a Senate.

Then he procedes to lay down the Way and Means for the reſtoring the Commonwealth. That when we know this Decay of the State happening by the Contempt of the Laws and Religion, it is our Duty to cal back the vigor of the Laws, and reſtore the Majeſty of Religion and Divine Worſhip. As long as learned and pious Men were contemned, and lived in Baniſhment, ſo long did the Commonwealth lay void of Vertue and barren of true Praiſes, like a Tree deſtitute of its Juice and Aliment. And that happened chiefly from the Time that the People, driven with he knew not what Furies, had forbidden the moſt godly and Noble *Reginald Pole* to come into his own Country, and baniſhed him from the Houſe of his Fathers. This, he ſaid, he could eaſily prove, but that they, the Senate, were his ſilent Witneſſes. For what elſe was the Cauſe the reſplendent Glory of this Realm was turned into ſo much blind Darknes, unles that we (a Wonder by what Error deluded!) brought a Cloud ourſelves over that very Thing we had before illuſtrated.

Then he ran out againſt the late Government, for deſtroying al the true Nobility, wherin this Nation was once famous beyond others. When ignoble Perſons and *Gnatho*'s ſoaring about their Vocation, crept into their Places: Who endeavoured to ſuppreſs, either by Baniſhment or Death, thoſe whom they could not equal in Glory; but that by the juſt Judgment of God themſelves were immerged in their own Bloud. Wherof one freſh in Memory ended his Life by the Halter, and another loſt his Head. Al Wiſdom alſo, wherin *England* ſo far excelled, as tho' the Muſes had choſen their Seat here; that alſo was departed. What remained of ſo great Wit, of ſo true Literature, when for ſo many Years we were turned back to the foul Puddle of Ignorance; when we enquired not ſo much after what was true and honeſt, as what was profitable and pleaſant; when we turned the more ſecret Myſteries of holy Diſcipline and the ſerious Knowledge of Divine Things, either into open Blaſphemy, or diſtorted them into Old Wives Fables. Whether theſe Things were true or no, he left to them to judge which ſate in the Theatre, where for twenty Years the Stir about Religion was agitated, and Conſultations were had of the Lives and Baniſhments of the beſt Prelats, and the Deſtruction of the wiſeſt Men. From which Time we were given up by God to a reprobate Senſe: that we once by a voluntary Wickedneſs having put off Juſtice and Reaſon, afterwards ſhould both ſay and believe faithfully Things which could not once come into the Minds even of ſuch as were mad and bereft of Reaſon. And then by that Fury wherewith we are acted, we hurried on to the Deſtruction not of the Good only, but of ourſelves. So that to foreign Nations we were an unheard of Example of Tyranny and Madnes.

nes. And laſtly, which is worſe, we came to that Degeneracy of Diſtraction, that we hunted for Praiſe from Impiety, and catched at Commendation from al kind of Wickednes.

But becauſe they, the preſent Parlament, were not guilty, he adviſed them to comfort themſelves with the Teſtimony of their Innocency, and manfully, as hitherto they had done, to ſet about the Reſtoration of thoſe Things, which might retrieve the ancient Glory to their Country. And for that Purpoſe he perſuaded them by al means to call back thoſe godly and learned Men that were baniſhed. Becauſe of that Sort there were but few at home; thoſe eſpecially who were illuſtrious both for Catholic Religion and Piety. Among whom above the reſt *POLE* ſhone, moſt eminent both for the Number of his Vertues, and for the Greatnes of them. By whoſe Baniſhment, becauſe ye loſt in a maner al the Graces of the Realm, ye muſt endeavour, that by his Return ye may recover them again: And as by his Departure Piety and Nobility received the Beginning of their Ruine, ſo by his Return they may obtain the Encreaſe of their Aſſertion unto their antient Dignity.

Truly it is a moſt unworthy Thing, that that Gem of Vertues ſhould enlighten foreign Nations; and by the Want of him our native Soil be obſcured: Or to ſuffer that Man to be wanting to you, who grieves that you are wanting to him: Not indeed, I know it wel enough, becauſe Baniſhment, or a foreign Region, is troubleſome to him (for he lives at Home, whoſoever lives wel) but becauſe no Man can, (if he have not wholly put off his own Nature) but embrace and entertain them with exceeding Love, from whom they have received the Beginnings of their Life, (which knit the Bonds of mutual Benevolence among Men) and alſo the Beginning of their Education. And next alſo, becauſe he wil not think himſelf to have lived, unleſs he ſhal have left the better Part of himſelf to his Country, which deſervedly calls for it from him. And that is a Thing, O ye Senators, can never be done more fitly, than if he in theſe Times help the tottering Commonwealth with his Counſil, wherewith he is excellently furniſhed; and according to his Piety aſſiſt them that are in Miſery, and alſo afford himſelf an Example of a ſafer Way to thoſe that err in the Faith.

This is the Deſign of that Nobleman; this is the Intention of his Mind: Which unleſs he thought he could obtain, firſt by the Favour of God, and then by Yours, he had never brought his Mind to the leaſt Deſire of coming Home, whatever his Provocation of Riches and Honours were, (wherewith perhaps he aboundeth more already than he deſireth) at leaſt of them he hath obtained ſo great a Share, as is enough for the Neceſſity of Life, and for the Dignity of his Quality. But if any Ambition of Honour had tickled his Mind, yet it had not become a Man moſt famous for the Conſtancy of his Faith, and for his Birth, to ſeek Power in his own Country, which he had heretofore layd down for Piety ſake, unles he had taken it up again for the ſame Cauſe. Becauſe otherwiſe in his Baniſhment he might obtain moſt

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ample Honours, and live with greateſt Security of Mind, moſt dear to the meaneſt Plebeian, and moſt grateful to thoſe of higheſt Quality.

The Holy Man therfore deſires to ſe you again, and is poſſeſt with a Deſire of his own Country: Not to burthen his old Age, burthenſome of itſelf, with new Honours, or to compaſs Riches, his Soul being now deſirous of flying away to Heaven: But with what Authority he may, to aſſiſt the Church in her preſent Jeopardy, and to reſtrain and repreſs the wanton Boldnes of the Devil in overthrowing Religion, as wel by the Maturity of his Counſel, as by giving fit Examples of Piety. If therfore ye neglect ſo ſingular a Pilot in ſuch a Tempeſt of Affairs, what elſe wil ye give the World Occaſion to ſuſpect concerning you, O ye Senators, but that you yourſelves are meditating of a Shipwreck? If therefore ye do not recal to your Aſſiſtance a *Camillus*, ſo notable in managing Affairs, all Things being now in a Maner laid waſt, what wil the foreign *Gauls* reproach you with, but that you are conſpiring together for the Deſtruction of the City? In a Word, if you wil yet longer ſuffer to continue in Baniſhment the ſecond Father of Eloquence, next to *Cicero*, by what Mouth, by what Eloquence do ye hope to eject them out of this Iſland, who, ingrateful Citizens as they are, have conſpired againſt the Religion, which now ye endeavour to eſtabliſh, and againſt the Domeſtic Tranquility of Affairs, which ye are conſulting about? Laſtly, Who can oppreſs the ſeditious *Gracchi*, who, the *Catalines* raging againſt you in clandeſtine Counſils?

Nothing indeed, ye Senators, can at this Day come more welcome to the Ears of the *Italians*, than that ye ſhould reject him whom they both intyrely love and eſteem, and deſire to retain with them. Nothing can be a greater Pleſure to the *Germans*, than for you to deſpiſe that Breaſt, from whence they themſelves ſo often have received the ſafeſt Counſil for the compoſing and diſpatching of their moſt weighty Buſineſſes; which they fear they may hereafter want, if he come back to you. What doth it ſignify to lay before you the fearful Minds of the *French*; who, altho they have hitherto dreaded your Strength, I know not what they contrive in their ſecret Counſils for your Deſtruction, if he ſhal not be recalled? The *Scotch* ſhal alſo wel relapſe unto his accuſtomed Perjury, and with a new Deſire of War, ſhal break off the League of Friendſhip made with you, when he ſhal know you decline his Preſence; at whoſe Abſence that People, otherwiſe moſt valiant, tremble and ſhake. But whatſoever the Enviers of your Clemency, whatſoever the Enemies of your Glory, bark againſt you, not my Opinion only concerning you is different, but the Opinion of all good Men; much otherwiſe is their Judgment of your Love toward this deſolate State. Whereupon we undoubtedly hope you can never ſo raſhly envy your Country, your Wives, your Children, ſo many Vertues in one Man, and ſo many Benefits. If this Man of a moſt innocent Life, had committed anything that had deſerved perpetual Baniſhment, I ſhould then in Truth approve your Counſel, not to recal him. But if he were a Perſon that would not be brought to conſent to Falſhood, if he refuſed to cheriſh the Impiety of ſome, if he from his Heart lamented the Cauſe of Religion; if laſtly, even to the Danger of his Head, he reſiſted, as much as he could, thoſe who afterwards hanged your Parents, and defiled your Bodies with the Bloud of your Sons, ſpoiled Churches, and demoliſhed to the Ground the Sepulchres of your Aunceſtors; I do not ſay, what Praiſes do you hold him worthy of, but what Rewards? He went away, indeed, and avoided the inſatiable Pleſure of exerciſing Cruelty againſt the beſt of Men; wiſely preſaging that in a ſhort Time fair Weather would come, when the Showers were fallen; and Tranquility ſuccede, when the furious Storms were ceaſed, which aroſe, *Neptune* either not conſenting, or permitting it for a Time.

Wherefore he prudently choſe rather to reſerve himſelf for theſe Times, in which he might do Good by his Counſil, and allure by his Piety, than at that Time draw Death upon himſelf by a raſh and unſucceſsful Attempt. Which if it had happened, together with him al Hope of Nobility and Honour of Piety had periſhed: Which by departing he conveyed ſafe with him to foreign Countries; and in his Returning he wil reſtore them to his Country as ſo many Preſents.

If ye ſhal therfore, O ye Patriots, call home this Man, ye ſhal receive Nobility and Piety, together with Learning; which hitherto are Things wanting in this Kingdom. Moreover, ye ſhal not hereby cal in a Foreigner, who may introduce ſome barbarous and wild Maner of Living, but your own Countryman, but an *Engliſhman*, fitted as wel to your Cuſtomes, as Maner of Life; and who, according to the highly commendable Cuſtom of the *Engliſh*, ſhineth more in Liberality than Covetouſnes, and allureth rather by Humanity than Severity. Again, neither, as ye know, ſhal ye receive an ignoble Perſon, who ſhal labour to obtain the Favour of the Populacy by feigned Pretences of Bloud, and who being unmindful of his Condition, for a Dignity obtained ſhal grow proud; but ſuch an one who as he is ſprung from a noble Family, and eminent for its neerneſs to the Royal Dignity, ſo alſo a ſober Affecter of a more ſplendid Fortune, and a noble Deſpiſer of a more ſevere one. I omit his Conſtancy, wherby he rather choſe, as it is well known, to ſe the Carcaſe of his Parent ſlain with the Sword, than to be drawn away from the Confeſſion of Catholic Truth. There is no need to ſpeak either of his Erudition, or moſt ſweet Fountain of Eloquence; becauſe many Rivulets from thence, which like a golden Floud flow over the whole World, abundantly teſtify the Man to be of a moſt perſpicacious Wit, as well as of the moſt eloquent Tongue. Which two are of great Moment to perſuade a Thing very neceſſary in this Age, *viz.* the taking away bad Opinions concerning Religion.

No, what need is there to rake up thoſe more hidden Vertues of this pious Perſon, wherin he is better known to God than to Men, more frequent in Heaven than on Earth, and oftener among the

Poor than the Rich. I pas over alſo the Shape of his Body; the hanſome Compoſure of his Members I am ſilent of, which would not deſerve Praiſe, unleſs they had received a Gueſt [his Soul] moſt abſolute in all Reſpects of Integrity and Goodnes.

Wonder not then, ye Senators, that any ſhould exhort you to call for ſo illuſtrious an Ornament of this Realm. If ſome rich City by the Treachery or Strength of Enemies were taken from you, with what Endeavour, with what Gifts would you treat for the Surrender of it? But why are you not with the like Care concerned for his Return, by whom this Kingdom would be more famous and more abundant in true Riches, than the empty Oſtentation of a golden Mountain, or than the Pride or Greatneſs of any external Thing could make it? 'Tis neceſſary that that great *POLE* be called home, that by his Preſence ſhal bring to you and his Country immortal Glory. Not the People alone with profuſe Tears, but even Infants as yet in their Cradles, I know not how, ſhewing their Deſires, wiſh for his Coming. The wrinkled old Men, while they ſe him again, have prayed for Death. Nay, which is like to a Miracle, both the Cattle and Heifers joyfully as it were preſaging you ſomewhat of good News, dance in the Meddows, and the Fields grow green in an unwonted Maner, for the Cattles Paſture, *&c.* [it being now, I ſuppoſe, Spring Time.]

*And thus he ſtrains every String, and plays the Poet as well as the Orator, to induce the Parlament to be willing to let an Act pas to recal the Cardinal.*

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## NUM. XXI.

## *The Supplication of the Biſhops and Clergy of the Province of* Canterbury *to the King and Queen; To obtain a Diſpenſation from Cardinal* Pole, *the Popes Legate, concerning Church Lands.*

NOS, Epiſcopi & Clerus *Cantuarienſis* Provinciæ in hac Synodo more noſtro ſolito, dum Regni Parliamentum celebratur, Congregati, cum omni debita Humilitate & Reverentia, exponimus Majeſtatibus veſtris; Quod licet Eccleſiarum quibus in Epiſcopos, Decanos, Archidiaconos, Rectores & Vicarios præfecti ſumus, & Animarum, quæ nobis & Curæ noſtræ ſubjectæ ſunt, & earundem Bonorum, Juriſdictionum, & Jurium & ſacrorum Canonum diſpoſitione,

one, Defenſores & Curatores conſtituti ſumus; & propterea ipſorum Bona, Juriſdictiones & Jura in pernicioſo hujus Regni præterito Schiſmate deperdita & amiſſa, omni ſtudio, & totis noſtris viribus decuperare, & ad priſtinum Eccleſiarum jus revocare, juris remediis niti deberemus: Nichilominus tamen habito prius per Nos ſuper hac re maturo Conſilio & Deliberatione, ingenue fatemur, nos optime cognoſcere, quam hæc Bonorum Eccleſiaſticorum difficilis,& quaſi impoſſibilis eſſet Recuperatio, propter multiplices ac pœne inextricabiles ſuper hiis habitos Contractus & Diſpoſitiones: Et quod ſi ea tentaretur, Quies & Tranquillitas Regni facile perturbaretur, & Unitas Eccleſiæ Catholicæ, quæ jam Pietate & Auctoritate Majeſtatum veſtrarum hoc in Regno introducta eſt, cum maxima difficultate ſuum progreſſum & finem ſortiri poſſet. Ideo nos bonum & Quietem publicam privatis commoditatibus, & ſalutem tot Animarum pretioſo Chriſti ſanguine redemptarum terrenis bonis anteponentes, & non quæ noſtra, ſed quæ Jeſu Chriſti ſunt, quærentes, Majeſtates veſtras enixe rogamus, iiſque humiliter ſupplicamus, ut Reverendiſſimo in Chriſto Patri Domino *REGINALDO* Cardinali *POLO* ad ipſas & univerſum hoc *Angliæ* Regnum, ſanctiſſimi Domini noſtri Domini *JULII* Papæ Tertii, & Apoſtolicæ Sedis de Latere Legato, hæc nomine noſtro inſinuari, & apud eum intercedere dignentur, ut in hiis Bonis Eccleſiaſticis, in parte vel in toto, Arbitrio ſuo juxta Facultates ſibi ab eodem ſanctiſſimo Domino noſtro Papa conceſſas, eorundem bonorum detentoribus, elargientes & relaxantes, publicum Bonum privato, Pacem & Tranquillitatem Diſſidiis & Perturbationibus, atque Animarum Salutem Bonis terrenis præferre & anteponere velit. Nos enim in omnibus quæ ab ipſo Legato ſtatuta & ordinata circa hæc Bona fuerint, ex nunc prout extunc, & e contra, Conſenſum noſtrum præſtamus: Imo etiam, ut in præmiſſis ſe difficilem aut reſtrictum reddere non velit, Majeſtates veſtræ noſtro nomine eum hortari & rogare dignabuntur.

Inſuper Majeſtatibus veſtris ſupplicamus pro ſua pietate efficere dignentur, ut ea quæ ad juriſdictionem noſtram & Libertatem Eccleſiaſticam pertinent, ſine quibus debitum noſtri Paſtoralis Officii & Curæ Animarum nobis commiſſæ exercere non poſſumus, nobis Superiorum Temporum injuria ablata, reſtituantur, & ea nobis & Eccleſiæ perpetuo illæſa & ſalva permaneant; & ut omnes Leges, quæ hanc noſtram Juriſdictionem & Libertatem Eccleſiaſticam tollunt, ſeu quovis modo impediunt, abrogentur, ad Honorem Dei, & Majeſtatum veſtrarum, & univerſi hujus Regni Spirituale & Temporale Commodum & Salutem; certam ſpem etiam habentes, Majeſtates veſtras pro ſua ſingulari in ipſum Deum Pietate, proq; multis & inſignibus ab ipſius Dei Bonitate acceptis Beneficiis, Neceſſitatibus & Incommodis hujus ſui Regni Eccleſiarum, maximè curam Animarum habentium, nunquan defuturas eſſe, ſed prout opus fuerit, conſulturas atq; proviſuras.

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## NUM. XXII.

## *Cardinal* Pole, *the Pope's Legate, his Diſpenſation to thoſe thae poſſeſſed Church Lands: And contracted unlawful Mariages.*

REGINALDUS, Miſeratione divina Sanctæ *Mariæ* in *Coſmodin* S. *Romanæ* Eccleſiæ Diaconus, Cardinalis *POLUS* nuncupatus, ad Sereniſſimos *PHILIPPUM* & *MARIAM*, *Angliæ* Reges, Fidei Defenſores, & univerſum *Angliæ* Regnum, Sanctiſſimi Domini noſtri Papæ, & Sedis Apoſtolicæ de Latere Legatus, eiſdem Sereniſſimis *Philippo* & *Mariæ* Regibus, Salutem in Domino ſempiternam.

Cum ſupremum Concilium iſtius Regni, *Parliamentum* nuncupatum, Majeſtatibus veſtris per ſuos ſupplices Libellos expoſuiſſet, quod pernicioſiſſimo Schiſmate in hoc Regno alias vigente, quod nunc Dei miſericordia, & Majeſtatum veſtrarum Pietate extinctum eſt, Authoritate ipſius Parliamenti nonnulli Epiſcopatus diviſi, & ex his aliquæ inferiores Eccleſiæ in Cathedrales erectæ, & Scholæ, atque Hoſpitalia fundata, necnon plurimæ Diſpenſationes, & Beneficiorum Proviſiones factæ fuerunt, ac multæ Perſonæ, quibus perſuaſum fuerat, Juris Canonici Diſpoſitiones hoc in Regno amplius locum non habere, inter ſe in Gradibus Conſanguinitatis vel Affinitatis de jure prohibitis, & aliis impedimentis Canonicis ſibi obſtantibus, Matrimonia per Verba de præſenti contraxerunt, & multi Actus judiciarii & Proceſſus tam in primis, quam ulterioribus inſtantiis ſuper rebus Spiritualibus & Eccleſiaſticis, coram Judicibus tam ordinariis quam delegatis, qui Authoritate Laicali procedebant, habiti & ſervati; ac ſuper eis etiam ſententiæ latæ & promulgatæ fuerunt, & Bona Eccleſiaſtica per diverſas ejuſdem Regni perſonas occupata & apprehenſa fuerunt. Quæ quidem licet ex Sacrorum Canonum Inſtitutis irriti declarari poſſunt, tamen ſi ad alium ſtatum, quam in quo nunc ſunt, revocarentur, publica Pax & Quies univerſi Regni turbaretur, & maxima Confuſio oriretur, præſertim ſi dictorum Bonorum Poſſeſſores moleſtarentur: Et propterea Majeſtatibus veſtris humiliter ſupplicaverint, ut apud nos intercedere dignentur, ut præmiſſarum Rerum Firmitati & Stabilitati, & ſimul hujus Regni Quieti & Tranquillitati de Benignitate Apoſtolica providere velimus.

Cumq; Epiſcopi quoq; deinde, ac reliquum Provinciæ *Cantuarienſis* Clerus totum fere Corpus Eccleſiaſticorum Regni repræſentans, ad quos hæc Bonorum Eccleſiaſticorum Cauſa maximè pertinet, expoſuerint, quod hæc Bona ad Jus Eccleſiarum revocari non poſſunt, quin Pax univerſalis, & Quies hujus Regni turbetur, & Cauſa Fidei atq; Unitatis Eccleſiæ, jam toto omnium Conſenſu hoc in Regno introducta, in maximum periculum adducatur: & propterea ipſi quoque ſupplicaverint, ut apud nos intercedere velint, ut in his Bonis Eccleſiaſticis, Poſſeſſoribus relaxandis reſtricti & difficiles eſſe nolumus,

nolumus; Majeſtates autem veſtræ, ad quas maxime ſpectat providere ut Regnum ipſarum Poteſtati, Regimini, & Curæ commiſſum, in Pace & Tranquilitate conſervetur; His Supplicationibus & Poſtulatis cognitis & maturè conſideratis, judicaverint ea omnia, & maximè illa, quæ in Bonorum Eccleſiaſticorum Cauſa petuntur, pro cauſa Fides & pro Pace publica, per nos debere ſine ulla dilatione concedi; & quemadmodum rogatæ fuerunt, apud nos intercedere dignatæ fuerint; prout in Supplicationibus, per idem ſupremum Conſilium, & Epiſcopos ac Clerum præfatum, Majeſtatibus veſtris porrectis, atq; in Libello Interceſſionis per eaſdem Majeſtates veſtras nobis ſimul cum aliis Supplicationibus exhibito, latius apparet:

IDCIRCO nos, qui ad Majeſtates veſtras, & hoc Nobiliſſimum veſtrum Regnum a ſanctiſſimo Domino noſtro *Julio* Papa tertio, ipſius & Sedis Apoſtolicæ de Latere Legati miſſi ſumus, ut Regnum iſtud, quod jam diu ab Eccleſiæ Catholicæ Unitate ſeparatum fuerat, Deo & Eccleſiæ Chriſti, ejuſq; in terris Vicario reconciliaremus: Et ut ea omnia quæ ad Pacem & Tranquilitatem hujus Regni pertinerent, omni Studio procuraremus, poſtquam Dei Benignitate, & Majeſtatum veſtrarum Pietate, per auctoritatem ejuſdem Sanctiſſ. Domini noſtri Papæ, cujus Vices hic ſuſtinemus, Reconciliatio jam facta eſt, ut Paci & Tranquilitati Regni præfati conſulamus, atq; ut Unitas Eccleſiæ, ex qua Salus tot Animarum pretioſo Chriſti Sanguine redemptarum dependet, hoc in Regno jam introducta corroboretur, & ſalva permaneat, cum utriuſq; Rei ſtabilitatem in eo maxime conſiſtere, ſi horum Eccleſiaſticorum Bonorum Poſſeſſoribus Moleſtia nulla inferatur, quo minus ea teneant, tot & tam gravia Teſtimonia nobis fidem faciunt, & Majeſtatum veſtrarum Interceſſio, quæ pro Unitate Eccleſiæ, & Sedis Apoſtolicæ Auctoritate hoc in Regno inſtauranda, tam ſtudioſè & tam piè elaborarunt, eam quam par eſt auctoritatem apud nos habeat, & ut univerſum hoc Regnum Sedis Apoſtolicæ maternam verè Indulgentiam & Charitatem erga ſe agnoſcat, & reipſa experiatur; Quoſcunq; ad quos infra ſcripta pertinent, a quibuſvis Excommunicationis, Suſpenſionis, & Interdicti, aliiſq; Eccleſiaſticis Sententiis, Cenſuris & Pænis, a Jure vel ab Homine quavis occaſione vel Cauſa latis, ſiquibus quomodolibet innodati exiſtunt, ad effectum præſentium duntaxat conſequendum harum Serie abſolventes, & abſolutos fore Cenſentes, Auctoritate Apoſtolica, per Literas Sanctiſſimi Dom. noſtri, D. *Julii* Papæ tertii nobis conceſſa, & qua fungimur in hac Parte, tenore præſentium Diſpenſamus: Quod omnes & ſingulæ Cathedralium Eccleſiarum Erectiones, Hoſpitalium & Scholarum Fundationes tempore præteriti Schiſmatis, licet de facto & nulliter attentatæ, in eo ſtatu in quo nunc ſunt, perpetuo firmæ & ſtabiles permaneant, illiſq; Apoſtolicæ Firmitatis robur adjicimus; ita ut non ea Authoritate qua prius, ſed ea quam nunc eis tribuimus factæ ab omnibus cenſeantur: Et cum omnibus & ſingulis Perſonis Regni prædicti, quæ in aliquo Conſanguinitatis vel Affinitatis Gradu, etiam multiplici, vel Cognitionis Spiritualis, ſeu Publicæ Honeſtatis Juſtitiæ Impedimento de jure poſitivo introductis, & in quibus Sanctiſſ. Dominus noſter

Papa Diſpenſare conſuevit, Matrimonia ſcienter vel ignoranter de facto contraxerint, ut, aliquo Impedimentorum præmiſſorum non obſtante, in eorum Matrimoniis ſic contractis, libere & licite remanere, ſeu illa de novo contrahere poſſint, miſericorditer in Domino Diſpenſamus, Prolem ſuſceptum, aut ſuſcipiendam Legitimam Decernentes; Ita tamen ut qui ſcienter & malitioſè contraxerint, a Sententia Excommunicationis, & ab Inceſtus ſeu Sacrilegii reatu, Abſolutionem a ſuo Ordinario vel Curato, quibus id faciendi Facultatem concedimus, obtineant; ac omnes Eccleſiaſticas, Seculares, ſeu quorumvis Ordinum Regulares Perſonas, quæ aliquas Impetrationes, Diſpenſationes, Conceſſiones, Gratias, & Indulta, tam Ordines, quam Beneficia Eccleſiaſtica, ſeu alias Spirituales Materias, prætenſa Aucthoritate Supremitatis Eccleſiæ *Anglicanæ*, licet nulliter & de facto obtinuerint, & ad Cor reverſæ Eccleſiæ Unitati reſtitutæ fuerint, in ſuis Ordinibus & Beneficiis per nos ipſos, ſeu a nobis ad id deputatos, miſericorditer recipiemus, prout jam multæ receptæ fuerunt; atq; ſuper his opportunè in Domino diſpenſabimus: Ac omnes Proceſſus in quibuſvis Inſtantiis, coram quibuſvis Judicibus, tam ordinariis quam Delegatis, etiam Laicis, ſuper Materiis Spiritualibus habitos & formatos, & Sententias ſuper eis latas, licet nulliter & de facto, quoad nullitatem, ex defectu Juriſdictionis præfato tantum inſurgentem ſanamus, illoſq; & illas aucthoritate Apoſtolica confirmamus: Ac quibuſvis hujus Regni Perſonis, ad quarum manus Bona Eccleſiaſtica ex quocúnq; Contractu ſeu Titulo oneroſo vel lucrativo, jam devenerint, illaq; tenuerint, ſeu etiam teneant, omnes & quoſcúmq; Fructus ex eiſdem Bonis, licet indebitè preceptos, in totum remittimus & relaxamus: Volentes ac decernentes, quod iſtorum Bonorum Eccleſiaſticorum, tam Mobilium quam Immobilium, Poſſeſſores præfati non poſſint in præſenti, nec in poſterum, ſeu per Conciliorum Generalium, & Provincialium Diſpoſitiones, ſeu Decretales *Romanorum* Pontificum Epiſtolas, ſeu aliam quamcúnq; Cenſuram Eccleſiaſticam in dictis Bonis, ſeu eorundem Poſſeſſione, Moleſtari, Inquietari, vel Perturbari; nec eis aliquæ Cenſuræ vel Pœnæ Eccleſiaſticæ propter hujuſmodi Detentionem, ſeu non Reſtitutionem irrogari vel infligi; & ſi per quoſcúnq; Judices & Auditores ſublata eis, qua ſuis aliter Judicandi & Interpretandi Facultate & Aucthoritate judicare & definire debere, & quicquid ſecus attemptari contigerit, irritum & inane fore decernimus, non obſtantibus præmiſſis Defectibus, & quibuſvis Apoſtolicis, ac in Provincialibus & Synodalibus Conſiliis editis, Specialibus vel Generalibus Conſtitutionibus & Ordinationibus, cæteriſq; contrariis quibuſcunque.

Admonemus tamen, cum Diviſio Epiſcopatuum, & Erectio Cathedralium Eccleſiarum ſint de majoribus Cauſis, quæ ſummo Pontifici ſint reſervatæ, recurrendum eſſe ad ſuam Sanctitatem, & ab ea Suppliciter poſtulandum, ut hæc Confirmare, ſeu de novo facere dignetur. Et licet omnes res Mobiles Eccleſiarum indiſtinctè iis, qui eos tenent, relaxaverimus, eos tamen admonitos eſſe volumus, ut ante oculos habentes divini Judicii ſeveritatem contra *Baltheſarem* Regem *Babylonis*, qui Vaſa ſacra, non a ſe ſed a Patre e Templo ablata, in profanos uſus convertit, ea propriis Eccleſiis ſi extant, vel aliis reſtituant. Hortantes etiam & per Viſcera Miſericordiæ *Jeſu Chriſti* obteſtantes eos omnes, quos hæc res tangit, ut Salutis ſuæ non omnino immemores, hoc Saltem efficiant, ut ex Bonis Eccleſiaſticis, maximè iis quæ ratione Perſonatuum & Vicarriatuum Populi Miniſtrorum ſuſtentatio fuerint ſpecialiter deſtinata, ſeu aliis Cathedralibus, & aliis, quæ nunc extant, inferioribus Eccleſiis Curam Animarum laudabiliter exercere, & Onera incumbentia congruè ſupportare. Datum *Lambeth.* prope *Londinum Wintonien.* Dioceſios, Anno Nativitatis Domini Milleſimo Quingenteſimo Quinquageſimo Quarto, Nono Cal. *Januarii*, Pontif. Sanctiſſimi, in Chriſto Patris & Domini noſtri *Julii* divina Providentia Papæ Tertii, anno Quinto.

*Reginaldus Cardinalis Polus Legatus.*

## Num. XXIII.

## *The Friers Minors of* Ireland, *their Supplication to the Queen and Cardinal* Pole, *to be reſtored to their Monaſteries.*

*Sereniſſimæ ac invictiſſimæ noſtræ Reginæ* Mariæ, *ac Reverendiſſimo in Chriſto Patri ac Domino, Dno.* Reginaldo, *Miſeratione divina Cardinali* Polo, *de Latere Legato.*

Ex parte Gardiani Monaſterii novi de *Kylchullyn* Fratrum Minoris Ordini *Franciſci* de Obſervantia in regno *Hiberniæ*, Nuncii ac Oratoris pro hiis quæ ſequuntur Negotiis humiliter Supplicando, Exponitur & inſinuatur, quod quædam Loca Religioſa dicti Ordinis in dicto Regno *Hiberniæ*, finita eorum temporali Firma, jam ad veſtras revoluta ſint manus, *viz.* Monaſterium novum de *Kilchullyn*, quod *Rolandus Uſtas* tenebat †: Monaſterium de *Tnyſtorty*, quod ſine aliquo titulo tenet *Richardus Butler*; Monaſterium verò de *Traim*, (cujus Fundatores erant felicis recordationis *Henricus* Octavus & *Katharina*, Rex noſter & Regina) emptum per Epiſcopum ipſum *Mediem*, jam a ſua Dignitate depoſitum, ac per eundem Conceſſum ſive Donatum Officiariis ſeu Miniſtris Juris ejuſdem Oppidi pro expeditione communium Cauſarum in Domum ædificandum: Monaſterium *Montis Fernandi* emptum eſt per *Thomas Cuſack*. Qui nempe *Thomas* Religioſorum fautor & benefactor, ut ipſe aſſerit, promptus eſt ac paratus, (dummodo ad veſtrum fuerit

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† Ex firma. Sed quum finita eſt Firma in futura omnium Sanctorum Feſtivitate, jam Monaſterium ad Sereniſſimæ noſtræ Reginæ revolvitur manus.
(tametſi idem *Rolandus* tempore vicis ſuæ patiebatur Fratres Monaſterium prædictum inhabitare) nova Conceſſione & gratia ejuſdem Reginæ prædictum poſtulatur, cum omnibus ſuis pertinentibus Bonis, Monaſterium.

vocatus conſpectum) habita in *Hibernia* parva Recompenſatione, vel Reginæ benevolentia aliis in ſuis Negotiis, pauperibus Fratribus conferre ipſum Monaſterium.

Omnes quum predicti pauperes Fratres, hiis Monaſteriis olim tempore Schiſmatis Suppreſſis, inter montes nemoráq; fame frigoréq; innumeras penurias atq; affictiones ſuſtineant; in tantum quod neq; Verbum Dei ſeminare, neq; divinum exercere Officium valeant.

Idcircò ex parte eorundem Fratrum, Oratoris ſeu Nuncii humiliter ac obnixè ſupplicatur, quatenus veſtris Literis ad veſtros Officiarios & Miniſtros, & præcipuè ad Deputatum & Cancellarium veſtrum in Regno *Hiberniæ* directis, firmiter præcipiendo mandetis prædicta loca cum ſuis Bonis neceſſariis & cæteris pertinentibus prædictis pauperibus Fratribus ſine quacúnq; contradictione integrè concedi & dari.

Et quum Capitanei & Milites *Anglici*, & maximè qui noviſſimè venerint ad *Hiberniam*, ſuis parcentes crumenis, in contemptum Dei & ſcandalum Proximorum faciunt, Monaſteria a prædictis Fratribus jam poſſeſſa & erecta, Stabula; Equos ſuos collocantes, & in locis conſecratis, & quam maximè in Monaſterio de *Cragfaryſſy*, alias *De Petra Farguſii*; Igitur eadem Supplicatione in hiis remedium poſtulatur; Ut ſic prædicti pauperes Fratres quietíq; Deum laudare, & pro veſtro felici ſtatu, eundem perpetuo valeant exorare, & Verbum Dei inter fideles ſeminare.

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## NUM. XXIV.

### *A breaſe Treatiſe: Wherin is conteynede the Trewth, that Mr. Juſtice* Hales *never hurt hymſelfe, until ſuch Tyme as he condeſcended unto ther Papiſtical Religion, and wexed wery of the Truth. But now ther is Hope he wyll repent, and continue in the ſame as he did before. Yet be ther many that daylie labore hym to the contrarie.*

Foxii MSS. SAINT *Peter* the Apoſtle (good Chriſtian Reader) doth teach, that we that ar Chriſtians, are Chriſtians to this Ende, *to ſhew* 1. Peter 2. *furth the Vertews of him, that called us unto his unſpeakable Lyght*: Meanynge, that we ſhuld alwayes be Setters furth of as many Things, as we cold, to his Honour, and Prayſe. And that ys a very kynde of Ingratitude, and a certen Degree of Injuſtice, not

to propulſe, and defend any Man from Violence, and Oppreſſion. And a greater Ingratitude, and more Injuſtice, not to propulſe and defend the iuſt Cauſe of God, whan iniuſtly by Violence it is ſlandred, and oppreſſed. For in Tymes paſt, the Condition of the Ungodlie was alwayes to ſpeake ſlanderouſly, and falſly by God's Doings; inſomuch as whan Chriſte wrought the Salvation of the People, thay ſayde, he wrought all Things by the Power of *Belzebul*, the chiefeſt of the Devells. Saint *John* could faſt, but he was counted to have a Devel. Chriſt could eate and drinke, but he was counted a Frende to Synners and Publicans: So that Hatred unto the Trewth dyd alwayſe falſly reporte, and calumniate all godly Mens Doinges. Agayne, ther was never Evyll that happened to any Country or Commonwealth, although yt wear the iuſt Plague of God for the Synne of the People of the Countrye, but it was allwayes laide to the good Peoples Charge: As whan the Lord toke away Corne, Wyne, Oyle, Frutes, and other Thinges neceſſarie from the *Iſraelites*; The wycked People ſaid, that the Worde of God, and his trew Preachers were the Cauſes therof. Yf the Water in *Egypt*, called *Nilus*, dyd not accuſtomably flow over *Egypt*, the wycked *Egyptians* laid the Faulte to ſuch as profeſſed Chriſt. Yf that flowed too much alſo, the Faulte was imputed to the good Chriſtians. So the *Romains*, if *Tyber* the Flood waxed eyther to hygh in Flowinge, or to low by Drowth, none bare the Blame, but the pore Chriſtians. So at this Tyme, if any Myſchiefe happen, our ungodly Papiſtes put the Faulte ſtyll in the Goſtpell of Chriſt, or in the Profeſſoures of yt. Yea, and if a Man ſhuld kyll hymſelfe, ther is none burthened wyth the Cauſe thereof, but Godes Ghoſtpell, and Godes People. Which falſe Reportes all good Men from the Begynnynge hath written and ſpoken againſt, as yt appeareth by the Holy Scripture, and alſo by the olde auncíaunt Doctoures, and others.

*Matt.* 22.
*Luk.* 11.
*Mar.* 3.

*Oſe.* 2.

*Tertull.* in Apolo.

Foraſmuche therfore as upon the xiiith Day of *Aprill anno* 1554, the Buſſhope of *Wincheſtre*, Lord Chauncellor of *England*, and a very Ennymie, and Perſecutour of Godes moſt trew Religion, and a Murtherer of his Electe and choſen People; ſaid in the Reproch of Godes moſt trew and Catholique Religion, ſet furth by the bleſſed Kynge of noble Memorie *Edward* the vith, that yt was a Religion that brought Men to Diſpayre, and murtheringe of themſelfes, falſly accuſinge the trewth of Godes Word, that comforteth and moſt preſerveth weake Conſciencies from Heavines, and Deſperation; and alſo moſt untrewlie reportynge the Profeſſoures therof to be moſt deſperate and wicked Perſonnes; wheras indead it is moſt falſe: For from the Begynnynge of Chriſtes Church, both the Apoſtles, and many Thouſandes of Martyres have boldly, and wyllinglie contempned the Tyrannie of all Perſecutoures, and moſt patiently ſuffered moſt cruel Deaths. And yf the ungodly Man wear not cleane blynded, and geaven over (as I feare me he is) to a reprobate Mynde, he myght iudge this rather to be trew: That ſuch as he hymſelf hath moſt cruellie put to death, or ben the chiefeſt Cauſe of ther Deaths, as *John Fryth*,

*Fryth, D. Barnes, Jherom, Garret, A. Aſkew, Joſ. Laſcelles,* and a great Numbre mo, knowen for ther Lernynge and Vertues to have been Holy Men upon the Earth, and now bleſſed Saintes through Chriſt in Heaven, dyd likewiſe profeſſe the ſaid trew Doctrine, and ſuffred ther Bodies to be brent for the ſame, without any Deſperation. And yet the Wycked Men ſyttinge chiefe Judge in the Starre Chamber, to diſcomfort and to dryve backe all Men from their Salvation, (which cometh by the trew Worde of God) named it the *Doctrine of Deſperation*, and the Profeſſores thereof *deſperate People*.

And the Occaſion of this ungodly and untrew Talke was the Doynge of one Judge *Hales*, Syr *James Hales*, Knyght, that the ſame xiijth Day of *April*, being a Priſoner in the *Fleet*, wounded hymſelfe in diverſe Places of his Bodie: and ſavinge the Providence of God, that ſtopped the Devel's Malice, that yt came not to paſſe, and to ſo develiſh an End, as he entended) very like the Man wold have kylled hymſelfe. But God provided his owne Servant to be ſoner at Hand wyth hym, than his Mr. thought of, belike. But now, forſomuch as upon this Mann's Hurte, my Lord Chancellour hath not onely ſpoken uncharitably by the hurt Man, (whoſe Lernynge, Equitie, and Wyſdom, all *England* honoureth) but alſo upon this Man's Faulte, he maketh faultye Godes Worde, and all the Profeſſours therof: Therfore, to certifie the Truth unto the Worlde, how this Man Mr. Judge *Hales* came to this ungodly Mynde to deſtroy hymſelfe, for that I do know the Truth, I can do no leſſe of Duty than to open yt unto all the Worlde: That Men may beware how they wax werye of God in denyghinge hym in the Tyme of Trouble. And God I take to recorde I wyll wryte no more, than that I have perfytly lerned, and leyſurely ſearched the Truth and Priſonne wher Judge *Hales* dyd this Deed upon hymſelf. And beſydes this, I wyll not wryte the Truth of this Matter, for any Hatred I bear to my Lord Chauncellour, whoſe Body and Sowle I wyſh to do aſwell as myne owne Bodye and Sowle; nor for any Love that I bear in this Reſpecte to any, that is of a contrarie Religion to my Lord Chancelloure; but onely for the Love and Zeal I beare unto Godes Word, which is ſlandered by my Lord Chancellour, through this Mannes ungodly Fact, which he much repenteth at thys Tyme, and I truſt God wyll forgeave hym. The Matter is this.

Mr. *Hales*, as all Men know, is impriſoned for the Teſtimonie of *Jeſus* Chriſt, and perſecuted, becauſe he wyll not conform hymſelfe to the falſe and moſt untrew Religion, ſet furth at this Tyme by the Byſhoppes. And although the Papiſtical Sort ſeame not to care whether Mr. *Hales* return to ther Part, or no; yet all Men may ſee by ther craftie Doinges, that very gladly thay wold have Men recant, and conform themſelfes to ther falſe Feyth and doinges. And to compare this Matter, and to bringe yt to paſſe, Mr. *Hales* was diverſe Tymes exhorted by one Mr. *Forſter*, a Gentylman of *Humſher*, and alſo a Priſoner in the *Flete*, that he ſhuld geave over his Opinion, and conforme hymſelfe to the Proceedinges now adayes ſet furth. And as the ſame *Forſter* hath rea-ported to others, that are Priſoners wyth hym, Mr. *Hales* condeſcended unto his Adviſe, and reſolved hymſelf to leave his former Truth, and to cleave unto the Errour that was offered by this Mannes Perſuaſion unto hym, becauſe therrour was wythout Daunegeir, that he ſhuld depart unto, and the Trewth full of Perell, that he ſhuld departe from. Thus the good Man Mr. *Hales* waxinge fainte and feable in the Trewth, was encreaſed more and more with Anguiſhe and Anxietie of Mynde, his Conſcience rebukinge hym of his Timorouſneſs and Fear. But aſſone as yt was known, that Mr. *Hales* was mynded to relent from the Trewth, and to conſent to Falſhod, the xijth of *April* in the Mornynge, came the Byſhope of *Chycheſter* into the *Flete*, wher he had longe taulke with Mr. *Hales* in the Garden. The Contentes whereof I cannot lerne: But as many of the Priſoners have ſaid openly in the *Flete*, the Biſhope had made uppe all together, and cleane removed Mr. *Hales* from his fyrſt Feyth, and eſtabliſhed hym in the latter Opinions allowed now by the Biſhoppes. The ſame Day at Afternoune, came ther to the *Flete* Judge *Portman*, a *Somerſetſher* Man, and had great Talke and longe wyth Mr. *Hales*: After whoſe departure, Supper Tyme beinge at Hand, Mr. *Hales* came into the Parlare, and ſatte at the Table very hevylie, eatynge lytle or nothinge, but full of cogitations, and heavie wyth Penſifenes: And ſone after Supper gat hym to Bedde, wheras he had no reſte, but watch wyth Heavines and Sorrow tyll the next Morrow towardes Syx of the Clocke: At what Tyme he commanded his Servant to fetch hym a Cuppe of Beare, who ſaw the Butler, as he was comynge to the Stare Hede, and prayed hym to bringe up a Cuppe of Beare for his Maſter to his Chamber, and immediately he returned to his Maſter, who in that ſhort Tyme, (whilts his Man was callinge at the Stare Hedde for a Cuppe of Bear) wrought to hymſelfe this Diſpleaſure, in puttynge of hymſelfe in Daunger of hys Life, and gave Occaſion to my Lord Chancelloure, and to the reſt of the ungodlie Generation, to ſlander and deface the trew Word of God, and the Profeſſours thereof.

But now let all Men iudge indifferentlie, how this Man Mr. *Hales*, came to this Deſperation of Mynd, and than all Men ſhall perceave yt came into Hert, whan he had ſurrendered hymſelfe to accompliſh the Commandment of Man. For as long as he was conſtaunt in the trewth, he endured, and ſtronglie paſſed ever more cruel Impriſonment. For he was fyrſt impriſoned in the *Kinges Bench*, and very Chriſtenlie endured yt. Than was he for all the Tyme of *Lent* in the Cownter of *Bredſtreate*, and ſtronglie endured yt. At length he came to the *Flete*, and bare it almoſt for the Space of thre Weeks ſtronglie, tyll at length by Perſuation he wexed wery of the Trewth, and than denyinge Chriſt, that was made Man of the Subſtance of the bleſſed Virgine *Marie*, and credityng a falſe Chriſt, that was, and is made (after the Papiſtical Opinion) of Bread; was it any Mervell, though the Devel entred into this Man? No, doubtleſſe. For his new made Chriſt is not hable to keape the Devel away. For he can not come out of the Box, although he ſhould rotte ther, and be brenned, as it many Tymes happeneth. Therfore it is no Mervel, tho ſuch as truſt in that faulſe Chriſt faul into Deſperation. For *Judas*, although he choſe not a new made Chriſt, whan he betrayed the olde, yet the Devel entred into hym, and he hanged himſelf for betrayenge his old Mayſter. Yt is no Marvel therefore to ſee Men that forſake the Truth of God to be vexed with evyll Spretes, and many Tymes to kyll themſelfes. But this we may ſee moſt evidently by Mr. *Hales*, that untyll ſuch Tymes as he conſented to forſake Godes Truth, which of long Tyme he had moſt godly profeſſed, he never fell into this Daunger, and into this Peryll, to kyll hymſelfe. So that the Papiſticall Doctrine by this Mannes Example is a very Worme, that byteth the Conſcience, and never leaveth tyll yt have kylled the Man that forſaketh the Truth, and turneth unto Lyes.

Wherfor my Lord Chanceller myght rather of this horrible Fault don by Mr. *Hales*, have lerned to have deteſted and abhorred his own falſe and Popiſh Religion, that aſſoon as any of Chriſtes Members faule from the Truth into yt, thay eyther diſpayre, or kyll themſelves moſt commonlie, as evidentlie yt was, as is proved by Mr. *Hales* : for whoſe Salvation all Chriſtians moſt earneſtly pray unto God. Further, my Lord Chanceller myght lern by this Mannes Deed, what horrible and develiſh Wayes be uſed towards Chriſtes Membres by hymſelfe and others, that the like was never uſed amonge the *Turkes*, by Villanie and Compulſion to drive Men, and compell Men to ſuch a Religion as the Word of God never knew of. In caſe it were trew, as it is moſt falſe, whan dyd ever the Byſhope of *Wincheſtre* read in Godes Worde, that any outward Law made by Man cold enforſe Feyth, which is thonly Gift of God, and ſhuld be truly and charitably taught to all Men by Godes Worde. But all Men may ſee, that like as ther Doctrine they preach is none of Godes, ſo may they perceave, that thay have non other Arguments to defende yt wythall, but the tyrannicall Sweard and Fyre. For fear wherof many diſſemble wyth God in outwarde Obedience to Idolatrie, wyth ſo much Strivinge and Anguiſh of Conſcience, as many, after that they had condeſcended for Fear unto this wycked and condemned Religion by Godes Worde, the old Doctoures, and the Lawes of this Realme, thay never be mery in Spirite afterward : And many Tymes, for very Deſperation of Godes Mercy kyll themſelfes. Yf the Byſhoppe, and his Generation, dyd not delyght in Bludde, and paſſe for nothinge but for ther own Kingdom of Antichriſt, thay wold lerne by this Mannes hurtynge of hymſelfe, to beware how thay perſuade Men to do againſt ther Conſciences.

But let all Men pray to God for Strength, and that he wyll of his Mercy mitigate this Bondage and Servitude, more cruel than ever was the Servitude in *Egypt*, or *Babylon*. For than wear the Chyldren of God in Captivitie in ſtraunge Landes, and under ſtraunge Kinges ; but we pore *Engliſh* Men be in Captivitie in our own Lande, and under our owne Country Men, that make us committe more vile Idolatrie than ever dyd the *Iſraelites* in *Egypt*.

From the which, the Lord Almyghtie in the Bludde of Chriſt delyver us, and amend our Perſecutoures, if it be his Wyll. Let all good Men ſay, *Amen.*

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## Num. XXV.

## Ridley *Biſhop of* London *to Sir* John Cheke; *That he would uſe his Intereſt, to prevent* William Thomas, *Clark of the Council, from getting a Prebend in his Church.*

Martyr's Letters.

MAſter *Cheke*, I wiſh you Grace and Peace. Sir, in God's Cauſe, for God's Sake, and in his Name, I beſeech you of help and furtherance towards God's Word. I did talk with you of late, what Caſe I was in concerning my Chaplains. I have gotten the good Wil, and Grant to be with me, of three Preachers, Men of good Learning, and as I am perſuaded of excellent Vertue, which are able both with Life and Learning to ſet forth God's Word in *London*, and in the whole Dioces of the ſame; where is moſt need of al Parts in *England*. For from thence goeth Example, as you know, into all the reſt of the King's Majeſty's whole Realm. The Mens Names be theſe, Mr. *Grindal*, whom you know to be a Man of Vertue and Learning: Mr. *Bradford*, a Man by whom (as I am aſſuredly informed) God hath and doth work Wonders, in ſetting forth of his Word. The third is a Preacher, the which for detecting and confuting of the Anabaptiſts and Papiſts, both by his Preaching and by his Writing, is enforced now to bear Chriſt's Cros. The two firſt be Scholars in the Univerſity; the Third is as poor as either of the other twain.

Now there is fallen a Prebend in *Paul's*, called *Cantrelles*, by the Death of one *Layton*. This Prebend is an honeſt Man's Living of xxxiiii *l.* and better, in the King's Books. But alas! Sir, I am letted by the means, I fear me, of ſuch as do not fear God. One Mr. *William Thomas*, one of the Clarks of the Council, hath in Times paſt ſet the Council upon me, to have me grant, that *Layton* might have alienated the ſaid Prebend unto him and his Heirs for ever. God was mine Aid and Defender, that I did not conſent unto his ungodly Enterprize. Yet I was then ſo handled afore the Council, that I graunted, that whenſoever it ſhould fal, I ſhould not give it, before I ſhould make the King's Majeſty privy to it, and of acknowledge, before the Collation of it. Now *Layton*

*ton* is departed, and the Prebend is fallen, and certain of the Council, no doubt by this ungodly Man's means, have written unto me to ſtay the Collation. And wheras he deſpaireth that ever I would aſſent, that a Teacher's Living ſhould be beſtowed on him, he hath procured Letters unto me, ſubſcribed with certain of the Counſellors Hands, that now the King's Majeſty hath determined it unto the Furniture of his Highnes Stables.

Alas! Sir, this is a heavy Hearing. When Papiſtry was taught, there was nothing too little for the Teachers. When the Biſhop gave his Benefices unto Ideots, unlearned, ungodly, for Kindred, for Pleaſure, for Service, and other worldly Reſpects, al was then wel allowed. Now where a poor Living is to be given unto an excellent Clark, a Man known and tryed to have both Diſcretion and alſo Vertue, and ſuch an one, as before God I do not know a Man, yet unplaced and unprovided for, more meet to ſet forth God's Word in all *England*; When a poor Living, I ſay, which is founded for a Preacher, is to be given unto ſuch a Man, that then an ungodly Perſon ſhal procure in this Sort Letters to ſtop and let the ſame. Alas! Mr. *Cheke*, this ſeemeth unto me to be a right heavy Hearing. Is this the Fruit of the Goſpel? Speak, Mr. *Cheke*, ſpeak for God's Sake, in God's Cauſe, unto whomſoever you think you may do good withal. And if you will not ſpeak, then I beſeech you let theſe my Letters ſpeak unto Mr. *Gates*, to Mr. *Wrothe*, to Mr. *Cecil*, whom all I do take for Men that do fear God.

It was ſaid here conſtantly, my Lord Chamberlain to have been departed. Sir, though the Day be delayed, yet he hath no Pardon of long Life. And therefore I do beſeech his good Lordſhip, and ſo many as ſhall read theſe Letters, if they fear God, to help, that neither Horſe, neither yet Dog, be ſuffered to devour the poor Livings, appointed and founded by godly Ordinance to the Miniſters of God's Word. The Cauſes of Conſcience, which do move me to ſpeak and write thus, are not only thoſe which I declared once in the Caſe of this Prebend before the King's Majeſty's Council, which now I let pas; but alſo now the Man Mr. *Grindal*, unto whom I would give this Prebend, doth move me very much. For he is a Man known to be both of Vertue, Honeſty, Diſcretion, Wiſdom, and Learning. And beſides al this, I have a better Opinion of the King's Majeſtyes Council, than (although ſome of them have ſubſcribed at this their Clark's crafty and ungodly Suit to ſuch a Letter) than I ſay they wil let and not ſuffer, after Requeſt made unto them, the Living appointed and founded for a Preacher, to be beſtowed upon ſo honeſt and wel learned a Man.

Wherfore, for God's Sake, I beſeech you al, help, that with the Favour of the Council, I may have Knowledg of the King's Majeſty's good Pleaſure, to give this Preacher's Lyving unto Mr. *Grindal*. Of late there have been Letters directed from the King's Majeſty and his Honourable Council unto all the Biſhops, wherby we be charged and commanded, both in our own Perſons, and alſo to cauſe our Preachers and Miniſters, eſpecially to cry out againſt the inſatiable Serpent of Covetouſnes; whereby is ſaid to be ſuch a greedines among the People, that each one goeth about to devour other, and to threaten them with God's grievous Plagues, both now preſently thrown upon them, and that ſhal be likewiſe in the World to come. Sir, what Preachers ſhal I get to open and ſet forth ſuch Matters, and ſo as the King's Majeſty and the Council do command them to be ſet forth, if either ungodly Men, or unreaſonable Beaſts be ſuffered to pul away and devour the good and godly learned Preachers Livings? Thus I wiſh you in God ever wel to fare, and to help Chriſt's Cauſe, as you would have Help of him at your moſt Need. From *Fulham* this preſent the 23 *July* 1551.

Yours in Chriſt,

*Nicolas London.*

## NUM. XXVI.

## Joannis Hoperi Angli, *nuper Epiſcopi* Wigornienſis & Glouceſtrenſis, *de vera ratione inveniendæ & fugiendæ falſæ Doctrinæ, breve Syntagma.*

Deſiderantur quædam in Initio.

. . . . . . . . ignarus, vel idiota diligit. Sed dilectio noſtra vera, eſt amor in vera fide erga omnia precepta divina, quibus humiliter obedimus cum quadam læticia, & animi exultatione: ut tum ad Deum propter ſe, tum proximum meum propter Deum honore afficiamur. Et hanc dilectionem verbum Dei tantum docet: ut fidem, ſpem, charitatem, timorem, tolerantiam, ac cæteras virtutes omnes, quæ ab hoc Chriſtiano neceſſario exiguntur. Qui ergo populum Dei ad carbonarios, vel ad quoſcunque alios quibuſcunque titulis & nomine inſcriptos, & non ad verbum Dei relegant, impoſtores ſunt, Deique & hominum hoſtes: de quibus etiam Deus graviſſime per *Hieremiam* conqueritur, inquiens, *Duo mala* (inquit) *fecit populus meus: me direliquerunt fontem aquæ vivæ, & foderunt ſibi ciſternas, quæ aquas continere non valent.* Hierem. 5. Idem & apud vos facere, qui veſtræ ſaluti præficiuntur, conantur. Primum defectionem à verbo Dei docent, à quo uno omnis petenda eſt veritas in religione Chriſti: & per quod omnes ſpiritus qui in Eccleſiis docent, à populo probandi ſunt, num ſint ex Deo. Deinde certitudinem fidei noſtræ ab *ignaro*, indocto, atque imperito carbonario petendam eſſe

Matt. 15.
Luc. 6.

docent; quicquid ſit fides plane ignorat. Quid hoc aliud eſt, quam juxta verbum Chriſti; *cæcum cæco præficere, ut ambo in foveam cadant?* Certé Chriſtus longè alia tam á Miniſtris Eccleſiæ, quam a populo exigit. Nimirum ut Miniſter verbum Dei duntaxat doceat, & populus id ſolum audiat, diſcat, & obſervat: Et omnino Deus vetat, ne qui ſapientiſſimi & ſanctiſſimi inter homines habentur, faciunt ea quæ recta videantur in oculis ipſorum: multo magis non eſt credendum nec faciendum in cauſa Fidei, quod rectum videatur in oculis illiteratiſſimi & ſtupidiſſimi Carbonarii.

Cur vulgari idiomate non ſcripſit.

Quare pro meo erga vos officio, munere, & amore, quo tenacius veritati verbi Dei adhæreatis; breve Syntagma de falſa religione dignoſcenda & fugienda, veſtræ Charitati dedicavi. Unde facile intelligetis, quam horribiliter & impie quæ hodie in Eccleſiis *Anglicanis* fiunt, a veritate Verbi Dei diſſonent, & ex diametro pugnent. Quod vulgari ac noſtro idiomate ſcripſiſſem, ſi Typographum aliquem idoneum qui *Anglicè* Librum emitteret, inveniſſem. Sed ut pii omnes probe norunt, hodie in *Anglia* vel prela in imprimendis fabulis ſudant, aut penitus ſilent. Præterea nolui veſtra cauſa hoc opus noſtra lingua ædere, ne Epiſcopi (Dei ac hominum implacabiles hoſtes) ſeverius & acrius in vos (quos in Chriſto Jeſu unice diligo) animadverterent. Quam atrociter enim & inhumaniter pii hodie ubique in hoc regno tractentur; illorum lachrymæ & gemitus (quos Deus tandem dubio procul clementer in Chriſto aſpiciet) teſtantur. Præterea *Latinè* ſcribere volui (quanquam Latinæ Orationis pompam, fucum & calamiſtra aſſequi nec valeo nec affecto) ut quæ a me de rebus divinis inter vos olim dicta, & a vobis accepta, piis fratribus ſparſim univerſum orbem incolentibus, palam facerem: ut fidem meam atque veſtram agnoſcerent, judicarent, & approbarent Verbi Dei calculo & autoritate; & eandem apud Deum patrem noſtrum cœleſtem ſuis precibus adjuvarent, ut conſtanter & intrepide in eadem ad finem uſque (invitis etiam inferorum portis) perſeveremus. Piis & religioſis viris, ac ſacrarum Literarum amatoribus ſcribo, quibus Dei gloria & illius verbi veritas ſummopere eſt cordi; quamvis orationis fuco & pigmentis non illiniatur. Et quemadmodum perantiquus ille *Lucilius* Poeta dicere ſolebat, ſe ſua non *Perſio* ſcribere, ſed *Siculis* & *Tarentinis*; ſic ego non ſolum quæcunque de vera religione ſcribo, verum quæcunque etiam cogito aut loquor; ea omnia piis tantum ſcripta, cogitata, aut dicta eſſe volo: Quid livor virulentus carpat non moror: nec plus Papiſtarum flammas aut ferrum curo, quam Leæna latrantis catuli vocem. Corpus tantum occidere poſſunt: ſed anima ſtatim in Chriſto præſenti & ſempiterno gaudio fruetur. Tantum igitur dum hic vivitur Deum ſupplici animo precemur, ut ipſi cor ac mentem noſtram dedicemus: cujus tutela & gratia omnia pericula evitabimus. Interim hoſtes Evangelii fortiter propter Chriſtum contemnamus, omneſque in Chriſto comiter juvare ſtudeamus.

Lucilius Poeta

Hæc aſſidue cum animis veſtris cogitate, et meditatione ac ſtudio Legum divinarum vos ipſos oblectate: ut Deo & ſanctæ ſuæ Eccleſiæ chari habeamini. Cavete etiam ab iis, qui vobis fodiunt (ut inquit *David)* foveas: quæ non ſunt ſecundum legem Dei. Et non per quem, ſed quid dicatur, animadvertite. Nam quemadmodum inter Bajulum & *Alcibiadem* ſupremo loco natum, ſi veram nobilitatem ſpectemus, nulla eſt differentia, modo abſit virtus: ita nec inter idiotam & ſummum Pontificem, ſicut cathedram *Petri* occupantem, ſi veram Religionem ſpectemur, nulla eſt differentia, modo abſit Verbi Dei Authoritas.

Nota.
Galath.

Imo qui aliud Evangelium quam Chriſti docet, Anathemate (licet ſanctiſſimus) eſt feriendus. Quare cum ſanctiſſimo vate *Davide* dicite, *In æternum, Domine, Verbum tuum permanet in cœlo & in terra.* Illud non poteſt mutari, non poteſt antiquari, non poteſt augeri, nec poteſt diminui. Nam quicquid Deus ipſe conſtituit, ratum ac fixum eſſe oportet; hoc indicat & teſtatur cœlorum & terræ perennitas. Quicquid ergo Reges, Principes, Epiſcopi, Sacrificuli, vel is, qui impie ſeipſum pro ſummo capite Eccleſiæ Chriſti militantis in terris jactitat, in cauſa Religionis dixerint; vos ipſos ad ſcientiam Legum divinarum recipite, & earum preſidio adverſus omnis impietatis inſidias & impoſturas communite. In cauſa Fidei nullam authoritatem Principum aut Epiſcoporum agnoſcite citra verbum Dei. Nam ipſa univerſalis Eccleſiæ autoritas nulla eſt, niſi quatenus a Verbo Dei pendeat; Ementitam ac fictam *Romani* Pontificis autoritatem contemnite, & ex animis veſtris omnino profligate. Deus enim omnes Apoſtolos, quo ad autoritatem & dignitatem pares fecit, omnibus dixit, *Accipite Spiritum Sanctum, quorum remiſeritis peccata ſunt remiſſa, quorum retinueritis ſunt retenta.* Omnes pares in docendo Evangelio conſtituit; omnes pariter *Lucem hujus mundi,* & *ſalem terræ* appellavit; & omnes teſtes æternæ ſalutis pares aſſignavit. Quamobrem ex verbo Dei nullam prerogativam, præ ceteris Apoſtolis, Chriſtus *Petro* conceſſit; quod ſi conceſſiſſet, tamen nec cathedræ ſuæ, nec ſuis ſucceſſoribus eandem concedere, *Petrus* a Chriſto poteſtatem habuit. Et ſi illi & aliis totius Eccleſiæ curam Chriſtus principaliter conceſſiſſet, nihil *Romani* Antichriſti partes adjuvaret. Nam an *Petrus* unquam fuerit *Romæ,* adhuc ſub judice lis eſt. Præterea an unquam *Petrus* ſupremam dignitatem & imperium Eccleſiæ ſuis ſucceſſoribus commendaverit, Papa oſtendere non valet. Et ſi etiam hæc omnia vera eſſent, quod Chriſtus *Petro,* & *Petrus* ſuis ſucceſſoribus, ut Papicolæ fingunt, contuliſſent; tamen *Romanis* Pontificibus nihil patrocinaretur. Hi enim qui *Petri* doctrinam promovent, veri ſunt *Petri* ſucceſſores; & non qui illius ſedem ac cathedram occupant. Et quod ſuam autoritatem conciliis & autoritatibus patrum aſſerere conatur, figmentum eſt. Nam cum in Concilio *Carthaginenſi* 3°. nomen & dignitatem univerſalis Epiſcopi patres obtuliſſent R. Pontifici, *Pelagius Romanus* Epiſcopus omnibus modis, eodem tempore, illud nomen a ſe rejecit. Et *Gregorius* Magnus quinque Epiſtolis graviſſime & maximo impetu orationis adverſus *Joan. Conſtantinopolitanum,* quod tam inſulſum nomen a *Mauricio* Imperatore tentaverat, invehitur, illum vocans *Predeceſſorem Antichriſti.* Affirmat præterea *Gregorius* Magnus omnes qui in hoc ſcelesto vocabulo (generalis Epiſcopi) conſeniſerint, fidem ſuam perdere. Et quod autoritatem ſuam ratam eſſe voluerit, quaſi a regibus & principibus conceſſam: certo ſcimus reges & principes, & ſi vellent non poſſe aliquam ſuæ dignitatis partem cuiquam conferre, nec a ſuo officio & honore deponere. Nam

Pſalm 119.
Joan. 20.
Matt. 5.
Luc. 14.
An Petrus fuit Romæ lis eſt.
Gregorius Ep. 39.

quod Deus neceſſario alicui ſtatui conjungit, nemo in alium Reges. ſtatum transferre valet. Reges autem ſub ſe miniſtros, qui Eccleſiæ & Reipub. munia miniſtrent, habere poſſunt, ſed pares vel ſuperiores in Eccleſiæ vel Reipub. miniſterio habere, Regibus non licet. Et ſi forte quiſpiam vel Regis permiſſione, vel aliqua temporis preſcriptione, vel tyrannide, in Eccleſiis autoritatem ſibi vindicat: nemo tamen illius autoritati obtemperare debet nec Epiſcopo, nec Papæ, quatenus ſunt Epiſcopi; quandoquidem a Deo talem poteſtatem non habent: nec quia a Regibus miſſi, propterea quod talem poteſtatem reges Epiſcopo Papali facere non poſſunt. Sed hanc poteſtatem Apoc. 17. Papæ clare indicat *Joan.* originem ſuam habuiſſe nec a Deo nec ab homine, ſed ex abyſſo: & in interitum procul dubio brevi ibit.

Sed hanc violentiam & ſatanicam autoritatem Papæ, non eſt præſentis inſtituti ulterius proſequi. Tantum admonere volui, quamvis contra omnia jura divina & humana (nunc iterum propter noſtra peccata) inter *Anglos* caput Eccleſiæ obtinuerit: non plus hic habere juriſdictionis, quam infimus Epiſcopus *Angliæ* habet *Romæ.* Et tandem denuo Dominus interficiet illum ſpiritu oris ſui, ut antehac fecit. Nihil tam perfectum tamq; abſolutum oculis noſtris videmus inter ipſa opera Dei, cujus interitus videri non poſſit. At ipſa lex Dei nulla vi, nullave tyrannide, dolo aut vetuſtate conſumi aut obliterari poteſt, ut Chriſtus teſtatur; *Cœlum & terra tranſibunt; verba autem mea non tranſibunt.* Illud igitur amplectamini, ac omni ſtudio & diligentia colite. In hoc omnes vires nervoſque intendite, ut vita noſtra ſic inſtituatur, & gubernetur à ſancto Dei numine, ut nunquam ab illius Legis obſervatione aberret. Tunc futurum erit, ut omnia vobis proſpere ſuccedant, ac fœliciſſime cadant, ſi Legem Dei ante oculos habueritis. Præterea, ſi ad Verbi Dei regulam, quæ hodie a Papiſtis in Eccleſiis fiunt, exigantur, tunc omnia impia & prophana eſſe, nullo negocio judicabitis. Quapropter ego hoc breve Syntagma ſcripſi, ut pii & impii, veri & falſi cultus diſcrimen collatione quadam demonſtrarem: quanta ſupplicia impiis cultoribus, quantaq; piis prœmia ſint conſtituta. Deus apud *Hieremiam* judicio contendit cum *Iſraelitis,* & cum illorum filiis acerrime diſceptat. *Tranſite* (inquit) *ad inſulas* Cethim *& videte, & in* Cedar *mittite, & conſiderate vehementer, & diligentiſſime videte, ſi factum eſt hujuſmodi. Si mutavit gens Deos ſuos, & certe ipſi non ſunt Dii: populus vero meus mutavit gloriam ſuam in Idolum.* An non de nobis etiam idem juſtiſſime ac merito conqueri poteſt Deus? Quæ enim gens uſquam in toto terrarum orbe tam impia, fraudulenta, immanis & truculenta eſt; quæ Deos ſuos tantum ad preſcriptum ſuæ Legis non colit, & veneratur? Nulla certe tam barbara natio reperitur ſub ſole. Nam ſi cultus Chriſtianorum hodie in Eccleſiis ſub Papæ tyrannide, ad preſcriptum Verbi Dei conferatur; omnia ex diametro cum Verbo Dei pugnare videbimus. Imo nec uſus, nec lectio Evangelii in Miſſa incognita Lingua publicis ac ſacris conventibus ad regulam verbi quadrat. Nam Evangelium etiam iis a quibus non intelligitur, nihil prodeſt. Chriſtus igitur ſæpe Matth: 15. jubet: *Audite & intelligite.* Et pulchre docet *Chryſoſtomus* Chryſoſt. in 1 *Cor.* 14. *Qui ignota* (inquit) *Lingua loquitur, quam non intelligit, nec ſeipſum nec alium ædificat.* Quænam poteſt eſſe utilitas ex voce non intellecta? Nulla penitus. Ideo Deus ad vocem Verbi ſui non tantum hominum preſentiam, auditum, geniculationem, corporis erectionem, capitis denudationem, manuum expanſionem, verum hoc exigit a ſingulis ſuis auditoribus, προσέχετε λαός μου τῷ νόμῳ μου; quod ſonat; *intendite & adhibete mentem, popule mi*, vel Pſalm 78. adverte *animum ad legem meam*. κλίνατε οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου. i. *ita aures veſtras ad verba oris mei applicate & accommodate*, quaſi nihil aliud cogitetis, aut audiatis, quam quod de ore meo egreditur. Hanc attentionem & intelligentiam efficacius adhuc multo exprimit *Ebræa* veritas. האזינה עמי תורתי הטו אזנכם לאמרי־פי :

Non ſolum iſtorum vocabulorum & thematum proprietas; verum etiam grammatica conſtructio indicat mentis attentionem, & aurium diligentiſſimam auſcultationem lectioni Verbi Dei adeſſe debere. *Chalidæus* explanator pulcherrime hæc verba explanat per duo verba, quaſi deus ad hunc modum fuiſſet loquutus, *Popule mi, conſervate & conſecrate mentem veſtram ad vocem meam:* & aures veſtras verbis oris mei relinquite, me concionantem ſolum audiant & obſervent. Hoc mandatum generale eſt ac univerſale, ut cum docti tum indocti non ſolum legem, verum etiam ænigmata & propoſitiones, nec non & ſingula verba oris Dei audiant, intelligant, diſcant, & obſervent exigit. Et qui id fieri poteſt, cum quid legatur, agatur, aut dicatur in Eccleſiis populus non intelligit? Quare ex ſtudio & obſervatione legum divinarum, impia & falſa fugite, ſanctaque & vera exoſculamini; niſi a via veritatis aberrare volueritis, & tandem meritas ignorantiæ & ingratitudinis veſtræ pœnas luere. Hæc pro meo erga vos amore ad vos ſcripſi: amanter igitur ſuſcipite quæſo.

E Carcere, 1. *Decembris*, 1554.

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## Num. XXVII.

## *Biſhop* Hoper's *Letter Conſolatory; To certain Profeſſors ſuffering Impriſonment, being taken at a Meeting together for religious Worſhip.*

*John Hoper*, to the Chriſtian Congregation.

THE Grace, Favour, Conſolation, and Ayd of the Holy Ghoſt be with you now and for ever, *Amen*. Dearly beloved in the Lord, ever ſythe I harde of your Impriſonment, I have bene marvelouſly moved with great affections and paſſions, as wel of mirth and gladnes, as of heavines and ſorow. Of Gladnes in this, that I perceave, how ye be bent and geven to Prayer and Invocation Foxii MSS.

of God's Help in theis dark and wicked procedings of Men againſt God's glory: I have bene ſory to perceave the Malice and Wickednes of Men to be ſo cruel, deviliſh and tyrannical, to perſecute the People of God, for ſerving [him] for ſaying or hearing the holy Pſalmes, and the Word of eternal life. Theis cruel doings do declare, that the Papiſt-Church is more bloudy and tyrannical than ever was the Sword of the Heathnicks and Gentils. Whan I harde of your taking, what you were doing, wherfore and by whom you were taken, I remembred how the Chriſtians in the Primitive Church were uſed by the Cruelty of unchriſten'd Heathens in the Time of *Trajan* the Emperor. About LXXVII Years after Chriſtys Aſcenſion into Heaven the Chriſtians were perſecuted very ſore, as though they had bene Traitors and Movers of Sedition. The Gentile Emperor *Trajane*, required to know the trew Cauſe of the Chriſtian Mens troubles; a great learned Man, named *Plinius*, wrot unto him and ſayd, yt was becauſe the Chriſtians ſang certain Pſalmes before Day to one called *Chriſt*, whom they worſhipped as God. Whan *Trajan* the Emperor underſtood that yt was for nothing but for Conſcience and Religion, he cauſed forthwith by his Commandment every where, that no Man ſhold be perſecuted. Lo! a Gentile wold not have ſuch as were of a contrary Religion puniſhed for ſerving of God. But the Pope and his Chaplains hath cauſed you to be caſt into Priſon, being taken doing the Work of God, and one of the excellenteſt Works that is required of Chriſtian Men, that ys to wyt, whyle you were in perfect Prayer; and not in ſuch wicked and ſuperſtitious Prayers, as the Papiſts uſe, but in the ſame Prayer that Chriſt taught you to pray, and in his Name you gave God thanks for that you have received, and for ſuch things as you want in hys Name did you aſk yt.

Oh! glad may you be, that ever you were born, to be apprehended and taken, while you were ſo vertuouſly occupyed. Bleſſed be they that ſuffer for righteouſneſs ſake. If God had ſuffer'd them that take your Bodies, to have taken your Lyves alſo, then had you now bene following the Lamb in perpetual Joys, away from the Company and Aſſemble of wicked Men. But the Lord will not ſo ſuddenly you to depart, but reſerveth you gloriouſly to ſpeak, and to maintain the Truth to the World. Be not careful what you ſhal ſay: God wil go in and out with you, and wil be preſent in your Hearts and in your Mouths, to ſpeak his Wiſdom, yea although it appear foliſhnes to the World. He that hath begun that Work in you wil ſurely ſtengthen you in the ſame. And pray you continually unto him, that you may fear him only that hath Power to kil both Body and Soul, and to caſt them into Helfire. Be of good Comfort; al the haires of the Head are numbred, and there is not one of them ſhal periſh, except your heavenly Father ſuffer it. Now you be even in the Field, and placed in the Forefront of Chriſt's Battail; it is doutles a ſingular Grace of God, and a ſpecial Love of hym towards you, to geve you this foreward and preeminence, and a Sign, that he truſteth you above many other of his People.

Wherfore, Dear Brethren and Siſters, continually fight the Fight of the Lord, your Cauſe is moſt juſt and godle: Ye ſtand for the trew Chriſt, who is after the Fleſh in Heaven; and for his trew Religion and Honor which is fully, amplie, ſufficiently, and abondantly contained in the H. Teſtament, ſealed with Chriſtes own bloud. How much are you bound to God, that doth put you in Truſt in ſo holy and juſt a Cauſe? Remember, Dear Bretherne and Siſters, what Lookers upon you have to ſe and behold you in this Fight, God and al his holy Angels, who be ready always to take you up, if you be ſlain in this Fight. Conſider alſo who you have ſtanding at your Backs, al the faithful Bretherh, who ſhal take Courage, Strength, and Deſire to follow ſuch noble and valiant Chriſtians as you be. Be not afraid therefore of your Adverſaries. For he that is in you is ſtronger than he that is in them. Shrink not, although it ſemeth to the Fleſh painful. Your Pains ſhal not be now ſo grievous, as hereafter your Joy ſhal be comfortable. Read the VIIIth and IXth Chapters to the *Romans*; to the *Hebrews* the XIth and XIIth; and upon your knees thank God that ever you were counted worthy to ſuffer anything for his Treuths ſake. Read the ſecond Chapter of St. *Luke*'s Goſpel, and there ſhal you ſe, how the Shepherds that watched al night upon their Shepe, as ſoon as they heard that Chriſt was born in *Bethlehem*, by and by they went to ſe him. They did not reaſon and diſpute within themſelves, who ſhold kepe the Wolfe from the Shepe in the meanwhile, but did forthwith as they were commaunded, and committed their Shepe unto his keping, whoſe pleaſure they obeyed. So let us now we are called, commit al things to him that calleth us. He wil take hede that al things ſhal be wel. He wil ſurely comfort the Husband; he wil doutles help the Wife; he wil guide the Servants; he wil kepe the Houſe; yea, rather than any thing ſhold be left undone, he wil waſh the Diſhes, and rock the Cradle. Caſt therefore your Care upon God, for he doubtles careth for you.

Beſides this, you may perceave by your Impriſonment, that the Adverſaries Wepons againſt you be nothing but Fleſh, Bloud, and Tyranny. For yf they were able, they would maintayn their wicked Religion by the Word of God; but for lack of that, they wil by Violence compel ſuch as they cannot by the holy Scripture overcome, to deny that known Truth they have before profeſſed. Good Chriſtian Brethern, let not their Cruelty force you to do any thing againſt your Conſcience, but boldly withſtand them, though it coſt you the Price of your Life.

I pray you al, pray to God for me, and I wil do the ſame for you. And although we be aſonder in the Fleſh, yet in Chriſt, I truſt, for ever joyning in the Spirit together: And ſo ſhal meet together in the Palace of Heavenly Joys after this Life ys ended, which is ſhort and miſerable. God's holy Spirit be with you now and evermore. So be yt. *Jan.* 4, 1554.

## NUM. XXVIII.

## *Sentential contra* Johannem Hooper, *lata a* Stephano, Winton. *Epiſcopo*, 29 *Die* Januarii, 1554.

Foxii MSS.

IN DEI NOMINE, AMEN. Nos *Stephanus* permiſſione divina *Winton.* Epiſcopus, judicialiter & pro Tribunali ſedentes. In quodam Heretice pravitatis negocio, contra te *Johannem Hoper* Preſbyterum, olim Monachum Domus ſive Monaſterii de *Cliva*, Ordinis *Ciſtercien.* coram nobis in Judicio perſonaliter comparentem, & nobis ſuper Heretica pravitate, detectum, denunciatum, & delatum, ac in ea parte apud bonos & graves notorie & publice defamatum, rite & legitime procedentes, auditis, viſis, & intellectis ac æſtimatis, & matura deliberatione diſcuſſis & ponderatis dicti negocii meritis & circumſtantiis, ſervatiſq; in omnibus & per omnia in eodem negocio de jure ſervandis, ac quomodolibet requiſitis, Chriſti nomine invocato, ac ipſum ſolum Deum pre oculis noſtris habentes. Quia per Acta inactitata, deducta, probata, confeſſata, & per te ſepius coram nobis in eodem negocio recognita, aſſerta, & affirmata comperimus & invenimus, te tum per Confeſſiones tuas varias, & per Recognitiones tuas judiciales coram nobis judicialiter factas, Errores, Hereſes, & falſas Opiniones ſubſcriptas, Jure divino ac Catholicæ Univerſalis & Apoſtolicæ Eccleſiæ Determinationi obviantes, contrarias & repugnantes, tenuiſſe, credidiſſe, affirmaſſe, publicaſſe, predicaſſe, & dogmatizaſſe.

*Viz.* Quod licet, tam de Jure Divino quam humano, cuicunque Religioſo etiam expreſſe profeſſo, & Preſbytero cuicunque poſt ſuſceptam profeſſionem, & poſt ſuſceptum Preſbyteratus ordinem, ducere uxorem, & cum eadem tanquam cum uxore legitima cohabitare.

*Item*, Quod propter culpam Fornicationis ſive Adulterii commiſſam perſone legitime conjugate poſſunt ex Verbo Dei ejuſq; auctoritate ac miniſterio magiſtratuum ab invicem pro adulterio a vinculo matrimonii ſeparari & divorciari. Sic quod licebit viro aliam accipere in uxorem, ut mulieri ſimiliter alium accipere in maritum, pro eo quod mulier non eſt amplius uxor prioris viri, nec prior vir amplius maritus prioris uxoris.

*Item*, Quod in Euchariſtia ſine Sacramento altaris verum & natu- e corpus Chriſti, & verus ac naturalis Chriſti ſanguis ſub ſpecie- s Panis & Vini, vere non eſt. Et quod ibi eſt materialis panis & iteriale vinum tantum, abſque veritate & præſentia corporis & guinis Chriſti.

Quas quidem Hereſes, Errores, & falſas Opiniones, Juri Divino ac univerſalis catholice Eccleſie determinationi obviantes, contrarias & repugnantes. Coram nobis tam in judicio quam extra, animo obſtinato, pertinaci & indurato, arroganter, pertinaciter, ſcienter & obſtinate aſſeruiſti, tenuiſti, affirmaſti, dixiſti, pariter ac defendiſti, atque te ſic credere, aſſerere, & dicere velle, paribus obſtinacia, pertinacia, malicia, & cordis cecitate, etiam prudens & ſciens affirmaſti: Idcirco Nos *Stephanus Winton.* Epiſcopus, Ordinarius, & Dioceſanus antedictus, de venerabilium Confratrum noſtrorum Dominorum Epiſcoporum hic preſentium & nobis aſſidentium conſenſu & aſſenſu expreſſis, quam etiam de & cum conſilio & judicio Juriſperitorum & ſacrarum literarum Profeſſorum, cum quibus communicavimus in hac parte; Te *Johannem Hooper* memoratum demeritis, culpis, obſtinaciis & contumaciis, per improbas & ſceleratas tuas obſtinacias & pertinacias multipliciter contractis, incurſis, & aggravatis, in deteſtabili, horrendo, & impio Heretice pravitatis reatu, & execrabili Dogmate comprehenſum fuiſſe & eſſe, atque hujuſmodi ſcelerata & impia Dogmata coram nobis ſepè dixiſſe, aſſeruiſſe, atque ſcienter, voluntarie, & pertinaciter defendiſſe & manutenuiſſe, per varias tuas Confeſſiones, Aſſertiones, & Recognitiones tuas judiciales ſepe coram nobis repetitas, ita aſſeruiſſe, affirmaſſe, & credidiſſe, declaramus & pronunciamus, teque in hac parte rite & legitime confeſſum fuiſſe & eſſe decernimus. Ideoque te *Johannem Hooper* antedictum hominem tuos Errores, Hereſes, & impias ac damnatas Opiniones refutare, retractare, recantare, & abjurare, in forma Eccleſie approbata nolentem, ſed obſtinate & pertinaciter dictis tuis ſceleratis Hereſibus, & execratis Opinionibus inherentem, & ad unitatem ſacroſancte Eccleſie redire nolentem, Premiſſorum occaſione, cauſa & pretextu, hereticum, obſtinatum, & pertinacem fuiſſe & eſſe, cum animi dolore & cordis amaritudine, etiam declaramus, pronunciamus, & decernimus. Teque tanquam Hereticum obſtinatum & pertinacem, ex nunc judicio ſive Curie ſeculari, ut membrum putridum a corpore ſacroſancte Eccleſie reſecatum, ad omnem juris effectum exinde ſequi valentem, relinquendum & tradendum fore decernimus & declaramus, atque de facto relinquimus & tradimus. Teque *Johannem Hooper* Hereticum pertinacem & obſtinatum hujuſmodi majoris excommunicationis Sententia premiſſorum occaſione innodatum & involutum eaq; ligatum fuiſſe & eſſe, & propterea merito degradandum, & ab omni ordine ſacerdotali deponendum & exuendum fore debere, juxta ſacros Canones in hac parte editos & ordinatos, ſententialiter & diffinitive declaramus per hanc noſtram Sententiam definitivam, quam in & contra te dolenter ferimus & promulgamus in hiis ſcriptis.

*Lecta, lata, & promulgata fuit hec Sententia in Eccleſia Paroch. Ste* Marie Overey, *alias voc. Sancti* Salvatoris *in Burgo de* Southwark Winton. *Dioc. Die Martis viceſimo nono Die Menſis Januarii Anno Domini juxta computationem Eccleſiæ* Anglicanæ 1554, *preſentibus teſtibus de quibus in actis illius Diei habetur ſpecifica mentio.*

## NUM. XXIX.

## John Bradford's *Meditation of God's Providence and Preſence.*

Foxii MSS.

THIS ought to be unto us moſt certain, that nothing is come without thy Providence, O Lord: that is, that nothing is don, good or bad, ſweet or ſower, but by thy Knowledge: that is, by thy Will, Wiſdome and Ordinance: For al theſe Knowledg doth comprehend in it: As by thy Word we are taught in many Places, that even the Loſs of a Sparrow is not without thy Wil; nor any Liberty or Power upon a poor Porket have al the Devils in Hel, but by thine own Appointment and Will. And we muſt always believe it moſt aſſuredly to be al juſt and good, howſoever it ſeem otherwiſe unto us. For thou art mervaillous (and not comprehenſible) in thy Ways, and holy in al thy Works. But hereunto it is neceſſary for us to know no leſs certainly, that although al things be don by thy Providence, yet the ſame thy Providence to have many and divers means to work by. Which being contemned, thy Providence is contemned. As for an Example, Meat is a mean to ſerve thy Providence for the Preſervation of Health and Life here. So that he that contemneth to eat, becauſe thy Providence is certain and unfallible, that ſame contemneth thy Providence indeed. If it were ſo that Meat could not be had, then ſhould we not ty thy Providence unto this Mean, but make free as thou art free: that is, that without Meat thou muſt help to Health and Life. For it is not of any Need that thou uſeſt any Mean to ſerve thy Providence. Thy Wiſdom and Power is infinite, and therfore ſhould we hang on thy Providence, even when al is clean contrary againſt us. But for our Erudition and Infirmities ſake, it hath pleaſed thee to work by Means, and deal with us here, to exerciſe us in Obedience.

And becauſe we cannot (ſo great is our Corruption) ſuſtain thy naked Providence and Preſence, grant me therfore, Dear Father, I humbly beſeech thee, for Chriſt's Sake, that as I ſomething now know theſe things, ſo I may uſe this Knowledge to my Comfort and Commoditie. That is, Grant that in what State ſoever I be, I doubt not but the ſame to come to me by thy moſt juſt Ordinance, yea, by thy merciful Ordinance alſo. For as thou art juſt, ſo art thou merciful. Yea, thy Mercy is above al thy Works. And by this Knowledge grant that I may humble my ſelf to obey thee, and expect for thy Help in Time convenient, not only when I have Means by which thou mayeſt work, and art ſo accuſtomed to do, but alſo when I have no Means, but am deſtitute: Yea, when al things and means are clean contrary againſt me; Grant, I ſay, that I may ſtill hang upon thee, and thy Providence; not doubting of a Fatherly End in good Time.

Again, Leſt I ſhould contemn thy Providence, or preſuming on it by uncoupling thoſe Things which thou haſt coupled together, preſerve me from neglecting thine Ordinance, and lawful Means in al my need, (if ſo be I may have them, and with good Conſcience uſe them) although I know thy Providence be not tyed to them further than it pleaſeth thee; but grant that I may with Diligence, Reverence, and Thankfulneſs uſe them; and thereto add my Wiſdome and Induſtry in al Things lawful for me, to ſerve therby thy Providence, if ſo pleaſe thee. That I hang in no Part on the Means, or in my Diligence, Wiſdom, or Induſtry, but only on thy Providence: Which more and more perſwade me to be altogether fatherly and good, how far ſoever it appear, or ſeem, yea, is felt of me. By this I being preſerved from Negligence on my Behalf, and diſpairing or murmuring towards thee, ſhal become diligent through thy mean, and alone Grace. Which give me and increaſe in me, to praiſe thy holy Name for ever thro Chriſt our Lord and Saviour. *Amen.*

There is nothing that maketh more to the true Godlineſs of Life than this, the Perſuaſion of thy Preſence, Dear Father, and that nothing is hid from thee, but al to thee is open and naked, even the very Thoughts, which one Day thou wilt reveal and open, either to our Praiſe or Puniſhment in this life; as thou didſt *David's* Faults, which he did ſecretly, 2 *Reg.* 12. or in Life to come, *Mat.* 25. For nothing is ſo hid that ſhall not be revealed. Therefore doth the Prophet ſay, *Wo to them that kepe ſecret their thoughts, to hide their counſil from the Lord, and do their works in darkneſs, ſaying, Who ſeeth us?*

Grant to me therfore, that I may find Mercy and Pardon for al my Sins, eſpecially my hid and cloſe Sins. Enter not into Judgment with me, I humbly beſeech thee. Give me to believe truly in thy Chriſt, ſo that I never come into Judgment for them; that with *David* I might ſo reveal them, and confeſs them unto thee, that thou wouldeſt cover them, And grant further, that I always think myſelf continually converſant before thee: So that if I do wel I pas not of the publiſhing of it, as Hypocrites do: if I do or think any evil, I may forthwith know that the ſame ſhal not always be hid from Men. Grant that always I may have in Mind that Day, wherin the hid Works of Darknes ſhal be illumined, and the Sentence of thy Son, *Nothing is ſo ſecret, that ſhall not be revealed.* So in Trouble and Wrong I ſhall find Comfort, and otherwiſe be kept through thy Grace from doing evil. Which do thou work, I humbly beſeech thee for Chriſt's ſake. *Amen. Soli Deo Honor & Gloria.* 1554.

*Jhon Bradforthe.*

## NUM. XXX.

## Bradford's *Prayer, that God would ſhorten the Perſecution, and reſtore the true Religion.*

Foxii MSS.

AS *David*, ſeeing the Angel with the Sword ready drawn to plague *Jeruſalem*, cryed unto the Lord, and ſaid, *It is I, Lord, that have ſinned, and even I that have done wickedly; thy Hand be upon me, and not upon thy poor Sheep:* Wherethrough thou waſt moved to Mercy, and baddeſt thy Angel put up his Sword into the Sheath, for thou haddeſt taken Puniſhment enough: Even ſo we, O moſt gracious God, ſeing thy fearful Sword of Vengeance ready drawn, and preſently ſtriking againſt this Commonweal, and thy Church in the ſame, We, I ſay, are occaſioned every one of us to caſt off our Eyes from the beholding, and narrowly eſpying of other Mens Faults, and do ſet our own only in Sight, that with the ſame *David* thy Servant, and with *Jonas* in the Ship, we may cry, and ſay unto thee, that it is we, O Lord, that have ſinned, and procured thy grievous Wrath upon us. And thus we preſently gathered, do acknowledge ourſelves guilty of moſt horrible Ingratitude for our good King, for thy Goſpel and pure Religion, and for the Peace of the Church, and Quietnes of the Commonwealth; beſides our Negligences, and many other grievous Sins; wherethrough we deſerved not only theſe, but much more grievous Plagues and Puniſhments, if that thou didſt not preſently, as thou art wont, extend thy Mercy upon us; that thou in thine Anger doſt remember thy Mercy, before we ſeek or ſue for it. We take Boldneſs, O Gracious Lord, and, as thou haſt commanded us to do in our Trouble, we come and cal upon thee to be merciful unto us; and of thy Goodnes in Chriſt we moſt humbly pray thee to hold thy Hand, and to ceaſe thy Wrath; or at the leaſt ſo mitigate it, that this Realm may be quietly governed, and the ſame eftſones to be an Harborough for thy Church and true Religion: And which it may pleaſe thee to reſtore again to us, for thy great Mercies Sake; and we ſhall praiſe thy Name everlaſtingly, through Jeſus Chriſt our only Saviour, Mediator, and Advocate, *Amen.*

# NUM XXXI.

## *Mr.* John Bradford *to Mr.* Traves. *Begging his Prayers, and lamenting his own ſinful Condition.*

Foxii MSS.

GRace and Mercy from God the Father, through our Lord Chriſt, govern our Minds, *ne dominetur in nobis Peccatum, Amen.*

Yeſternight a litle tofore Supper, I was deſyred by a Neighbour, my Mother's Frend, ayenſt this Day to Dyner: Unto whom, for that a Refuſal wold have bene imputed diſdaynful Statelyneſs, I unwillingly (God to wytnes) but not unadvyſedly, yet folyſhly, graunted to the ſame. Which I advertiſe you, as myne Excuſe of not comyng this Day. And for myne Abſence Yeſterday, my vayne lokyng for you to have come with your nereſt Neighbour, (the rather for that I hard hym commyt to you the Surveye of his Will) hath with ſome Repentance deceyved me, though to my Hurt and Loſs, yet to your Profyt, which elſe, by my comyng and troublyng you, ſhuld have bene contrary. If you come not to morrow hither, ſend me Word by this Bringer, and if there be no Sermon, I wil come to you to have your Counſail in ſuch Thyngs as by Letters I wil not now write.

In the mean Seaſon, in your Communication with God, I pray you have me, of al Synners, a moſt negligent, unthankful, and wretched, (oh! that from the Bottom of my Hert I confeſſed the ſame unfaynedly) in Remembraunce: That at length I might truly convert and retourne from thies greaſy Fleſh-pots of *Egypt*, to feed with his Manna, patiently and aſſuredly expecting his Mercy, joyfully ſighing for, and bearyng the Badge of his Diſciples and Servants, the Croſs: I mean to crucify this Luciferous and Glotonous Hart, more than moſt worthy of the rych *Epulo*, his inquenchable Thirſt, and gnawing Wormes of *Herod*. This Paper, Pen, and Ink, yea, the Marble Stone, weepeth, to ſe my ſlothful Security, and unthankful Hardneſs, to ſo merciful and long-ſuffering a Lord. I confeſs it, I confeſs it, though not tremblyngly, humbly, or penytently; yet I confeſs it, oh! hypocritically I confeſs it.

Therefore pray, pray for me, *ut Reſipiſcam, & ut Deum convertar, non contemnens iram ejus, & mortem filii ſui Jeſu Chriſti*; *ſed ut Spiritu incedam, & Spiritu vivam:* Evermore to bewayl my carnal Security, and this *Philautiam:* That I may be made a new Creature through Grace, made mete to receyve the new Wyne of the Goſpel into a new Veſſel, purifyed by Faith, wrought by the Spirit of Conſolation. Which may vouchſave to lead us in al Truth and godly Lyving; *ut in ipſo cognoſcamus Deum patrem,* *ſolum verum Deum, & quem miſit* Jeſum *Chriſtum.* To which moſt Bleſſed Trinity be all Honor and Glory for ever, *Amen.* From *Mancheſtre* in haſte, this Thuryſday in the Mornyng.

*To my veray loving Friend,*
John Traves *in* Blakeley.

*Yours as his awne*
John Bradford.

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## NUM. XXXII.

### *Mr.* Bradford *to ſome Perſon of Quality unknown; excuſing his not coming, being deſired. And debaſing himſelf.*

Foxii MSS.

GRace and Virtue from God the Father, through our Lord *Jeſus* Chriſt, govern our Mynds, that Synne have not the upper Hand of Virtue in our Souls, *Amen.*

Wheras your Maſterſhyp hath deſyred me to have bene with you this preſent Day, which was never in your Company, I being alſo a Refuſe, an Abject, a Wyrling of this noughty and wretched World; yea, a worſe than ſo, one of the moſt wretched Sinners lyving: Theſe Thyngs conſydered on the one Syde, and your humane Gentilnes on the other, ſeyng, I ſay, that I have dyſobeyed your moſt gentyl Requeſt and Deſyre, I am wurthy, if ye ſhould intreat with me accordyng to my Deſervyng, not alonely to go without, or want al ſych ghoſtly Edifying and Profyt, which I myght have had of your Maſterſhyp, but alſo to have you from now furth ever to be heyvy Maſter to me. But al this notwithſtonding, I wil comfort myſelf with your Gentilnes, truſting ye wil not take me at the wurſt. And thus comforting myſelf with your gentyl Humanity, I humbly beſeche your Maſterſhyp, that ye wil be content thys next Week, or the *Eſter* Weke, or any other Tyme at your Pleaſure. And ſurely, if ye wyl appoynt no Tyme, I wyl come afore I be called. I thank you for your Boke.

NUM.

# Num. XXXIII.

## *A Letter of Father* Traves *(as it ſeems) to* John Bradford; *Concerning a Debt of his and making Reſtitution; which he was not yet able to do.*

*Foxii* MSS.

Grace, Mercy, and Peace from God the Father, and our Lord *Jeſus* Chriſt. Ye ſhal underſtond, that after the Receipt of your Letters, I declared to Mr. *Latymer* the Sum that ye writ to me concerning your Matter with your Maiſter. When I came to that Place, that you offered yourſelf to be a Bondman, he miſliked it, and ſaid, Though by Goddis Word appearith, that to make Reſtitution, we ought to ſel ourſelves; yet wold I not, ſayed he, that he ſhuld go ſo far with his Maiſter. I aſked him, what Counſil he wold gyve you; he ſaid, Better Counſil, or more, than I have gyven him, I cannot. Let him tary, and commytting the whole to God, work by leyſure. More cowld I not get of hym: Nor I durſt not troble hym, for bycauſe he was ſtudiouſly occupyed in preparing a Sermon to be preached, if God wil, before the Kyng this next Sonday. He knowith not certaynly whether he ſhal thereto be called, but as yet judgith. What his Counſel is ye have herd.

Ye procede and aſk my Counſel. Alas! you know that I am but a very Block, yea, more dumb than a dumb Idol; as lytel Help in me as in the Block of *Walſingham*. Erneſtly I proteſt that I know not what, nor how, to counſil you: But pray, pray, and commyt yourſelf wholly to God. Wiſh an Encreas of that Deſire that ye have to make Reſtitution. And whether that God wil ſo enrich you, that ye ſhal be able to pay it, or that he wil move your Maiſter, ſo that he wil and ſhal pay it, commit it to God with erneſt Deſire and faithful Prayer, that at length, yet when his mercyful Ey ſhal ſe moſt meet, he wil unburden you of your Check; and look for his Help in Peace. I mean no ſuch beaſtly Security as is in me; but with pacyent ſuffering, without wrythyng, wraſtyng, or doubtyng of his Promis, without deſperate Voices, Thoughts, Gronyngs, or Woes. For the Lord knowith whan and how to delyver them that truſt in him, for their beſt avayle; yea, mawgre the Berdis of al hard Harts, God wil at length, Man, delyver thee. In the mean Tyme, be neyther Stock nor Stone, but labour for your Part towardis the Ending of it, as Opportunyty ſhal ſerve; whether in moving him agayn, (as I would ſurely wiſh to do) or labouring to gather of your own for the Payment thereof. Do it freely, but do all in the Name of the Lord, in al Thyngs gyving Thanks to God the Father, thorow *Jeſus* Chriſt. And the moſt mighty God move the Hart of your Maiſter to enrich you to your unburdenyng, even whan his Wil ſhal be.

Deſpair not, thowgh al in haſt it be not repayed, as thowgh ye were a Man forlore, for that the Payment is not made; but rather gyve thanks to God even hartily, for that he hath opened the Fault unto you, and hath gyven you a Conſcience in it. For he might have gyven you up into a lewd Mynd, which ſhuld, nothyng regardyng it, have cryed Peace, Peace, untyl ſudden Deſtruction had cummen. But God of his Mercy hath opened it to you; not that ye ſhuld delight in it, (as oh! God forgyve me, that I do in Commemoration of my Iniquity much more delight, than ſorrow) but that it ſhuld be a Schole, a Croſs, a Vexation, and Perturbation of Mynd unto you. *Ita tamen*, that ye muſt be void from that deſperate Solicitude, and with this, that God hath gyven you an erneſt Deſire to Recompence: Which is a great Comfort, a Signifying, that thowgh ye be a Wretch and a Synner, yet God is with you and in you. Who can then harm you?

But how ſhal I do, if I dy, ſay you, this being unpayd? I ſay, God hath gyven you a Deſyre to pay it, but not a Power. Is God ſo cruel, trow ye, that he wil exact of you to do that that is impoſſible for you to do? Are ye able to pay it? Then pay it. Are ye not able? Have a contynual Deſire, which is to be begged of God, to pay, and, in the Name of God, work ſo long as ye lyve, as God ſhal lead you towards the Payment of it. And yf ye dy before the Satisfaction, yet I thynk ye ſhal go without Peryl. For I beleve the Synn is forgyven alredy, for Chriſtis Sake.

There remayneth then by the Doctor's Mynd but Reſtitution: And I beleve that you have *Animum reſtituendi*, and erneſtly labourith and followith, upon Goddis Preparation, toward the Reſtitution; the ſame hath made a good Reſtitution, if ye dy before a ful Reſtitution.

But indede that Subſtance that ye have at that Tyme gathered together, muſt go fully towards it. But what talk ye of Death? God is able to make you to make Reſtitution, even tomorrow. Pray contynually for his Help, and Eaſe to unburden that Way, which he knowith to be beſt for you. And I dare ſay, that for *Jeſus* Sake, he wil both hear and Help you. But pray not, appointing God ony Tyme: *Sed expecta Dominum, donec miſereatur tui*, with ful Submiſſion even in a Pacient, faithful Mynd to his Wil. O! how arrogantly take I upon me to babble. But as I ſcribble, ſo do I but partly: Follow not me, *Bradford*, follow not me. For I am a very impenitent Beaſt. I tell you of Reſtitution? Oh! Lord ſpare me; gyve me not up altogether to a lewd impenitent Hart, in which I procure Heaps of Wrath. Lord, help, for Chriſtis Sake, help me. Al that I do, I do it in Syn and Vainglory. Yet ſhal not the Devil let me to wryte. For out of the wyld Figtree ſome Profit may cum. But no Thank to the Tree, but the Creator.

Now fooliſhly further wil I go. I wold not offer myſelf into Bondage to that erthly Maiſter. Ye know not what Bondage meanith. Be it that I ſpeak but carnally, I ſpeak as I am. I wold not but thynk aſſuredly, that as God hath gyven me that Grace to knowledg my Debt, being free, that the ſame Lord of his Mercy wil, and is able at Eaſe to work in my Freedom the Diſcharge of my Debt.

Something is wanting.

## NUM. XXXIV.

## *The Proteſtation of Mr.* Hughe Latymer, *rendred in Writinge to Doctor* Weſton, *and other of the Quenes Commiſſioners with hym, in an Aſſembly at* Oxforde, *concernyng certeyne Queſtions to hym proponed; Faithfully tranſlated out of* Latyn *into* Engliſſhe; *holden the xxth of* Aprill, Anno Dom. 1554.

Foxii MSS.

The Concluſions wherunto I muſte anſwer are thieſe.

THE firſt, That in the Sacrament of the Altar, by the Vertue of Goddes Worde pronounced by the Preſt, there is really and naturally the very Body of Chriſt preſent, as it was conceyved of the Virgyn *Mary*, under the Kyndes of Bred and Wyne. And in like Manner his Blood in the Cupp.

2. The ſecond is, That after the Conſecration, there remayneth no Subſtance of Bread and Wyne, nor none other Subſtance but the Subſtance of God and Man.

3. The threde is, That in the Maſſe there is the lively Sacrifice of the Churche, which is propitiatory, aſwell for the Quick as the Deade.

To theſe I anſwer.

Concernynge the firſt Concluſion, me thinketh it is ſet furthe with certeyne newe Termes lately founde, that be obſcure, and do not ſounde according to the Scripture. Nevertheleſſe, however I underſtand it, thus do I aunſwer, allthoughe not without Perell of my Life. I ſay, that there is none other Preſence of Chriſt required, than a ſpiritual Preſence: And this Preſence is ſufficient for a Chriſten Man; as a Preſence by the which we both abide in Chriſt, and Chriſt in us, to the obteignynge of eternal Life, if we perſevere in his true Goſpel. And this ſame Preſence may be called a *real* Preſence, becauſe to the faithefull belever ther is the real or ſpiritual Body of Chriſt. Which Thinge I here reherſe, leſte ſome Sicophant or Scorner ſhould ſuppoſe me, with the *Anabaptiſt*, to make nothing els of the Sacrament, but a bare and naked Sign. As for that which is fayned of many, I for my Parte, take it but for a *Papiſtical* Invention. And therfore I thynke it utterly to be rejected from amonge Goddes Children, that ſeke their Saviour in Faithe, and to be taught among the fleſhely Papiſtes, that wilbe ageyn under the Yoke of Antichriſt.

2. Concernynge the ſeconde Concluſion, I dare be bolde to ſay, that it hath no Stay nor Grounde of Goddes holy Woorde, but is a Thinge invented and found out by Man, and therfore to be reputed and had as falſe, and I had almoſte ſaide, as the Mother and Nourſe of all other Errors. It were good for my Maſters and Lords, the *Tranſſubſtantiators*, to take better Hede to their Doctryne, leſte they conſpire with the *Neſtorians*. For the *Neſtorians* deny that Chriſte had a true natural Body. And I cannot ſee how the Papiſtes can avoyde it: For they wolde conteyne the natural Body which Chriſte had (Synne excepted) ageynſt all Truthe, into a Wafer Cake.

3. The thirde Concluſion, as I underſtande it, ſemethe ſubtilly to ſowe Sedition ageynſt the Offering which Chriſte hymſelf offered for us, in his own Perſon, and for all, and never ageyne to be don; according to the Scriptures written in Goddes Boke. In which Boke reade the pithy Place of St. *Paule* to the *Hebrues*, the
*Heb.* 9. 10. 9. & 10. where he ſaithe, that Chriſte his owne ſelf hath made a perfect Sacrifice for our Synnes, and never ageyne to be done; and then aſcended into Heaven, and there ſittethe a mercifull Interceſſor between Goddes Juſtice and our Synnes; and there ſhall tary till theſe lienge Tranſubſtantiators, and all other his Foes be made his Footſtole: And this Offering did he frely of hymſelf,
*John* 10. as it is written in the 10th of *John*, and neded not that any Man ſhulde do it for him. I will ſpeak nothing of the wonderful Preſumptions of Man, that dare attempte this Thinge, without any manyfeſt Calling; ſpecially that which entrudeth to the overthrowing and fruteleſſe-making (if not wholly, yet partlye) of the Croſſe of Chriſte. And therfore worthely a Man may ſay to my Lordes and Maſters, Officers, *By what Aucthoritie do you this? And who gave you this Aucthoritie?* When and where? A Man
*John* 4. cannot, ſaith St. *John*, take anything, except it be geven hym from above; moche leſſe then may any Man preſume to uſurpe
*Ebr.* 5. any Honour before he be called therunto.

Ageyne: *If any Man ſinne*, (ſaithe St. *John*) *we have*, ſaith he, not a Maſſer, nor an Offerer upon Earthe, which can ſacrifice for
1. *John cap.* 2. us at Maſſe: But *we have*, ſaithe he, *an Advocate with God the*
*Hebr.* 7. *d.* *Father, Jeſus Chriſte the righteous one*; which once offered hymſelf for us long agoe. Of which Offering, the Efficacie and Effecte is perdurable

perdurable for ever. So that it is nedeleſſe to have ſuch Offerers: But if they had a Nayle dryven throughe one of their Eares, every Tyme they offer, as Chriſte had iiij dryven thorough his Handes and Feet, they would ſoon leave Offering. Yeit, if their Offering did not bringe Gaynes withal, it ſhulde not be ſo often done. For they ſay, *no Peny no pr. nr.* What meaneth S. *Paule*, when he ſaith, *They that preache the Goſpell, ſhall live of the Goſpell?* 1 Cor. 9. Wheras he ſhuld rather have ſaid, The Lorde hathe ordeyned, that they that ſacrifice at Maſſe, ſhuld live of the Sacrificynge. But allthoughe the Holy Ghoſt appoynted them no lyving for their Maſſe-ſayenge in Goddes Boke, yet have they appoynted themſelves a Living in Antichriſtes Decrees. For I am ſure, if God wolde have had a newe Kynde of Sacrificynge Preſte at Maſſe, then he, or ſome of his Apoſtles, wolde have made ſome Mention therof in their Maſter Chriſt's Will. But belike the Secretaryes were not the Maſſers Frends, or elles they ſawe it was a Charge without Profitt, it muſt nedes elles have ben remembered and provided for. As ther was a Living provided for the ſacrificyng Prieſtes before Chriſtes coming, in the *Jewes* Times. For now they have nothing to allege for themſelves, that is to ſay, for their Sacrifyſinge, nor for their Lyving, as thoſe that preche the Goſpell have. For Chriſte hymſelf, after he had ſuffered, and made a perfect Sacrifice for our Synnes, and alſo when he roſe ageyne to juſtifie us, commanded his Diſciples to go preche all the World over, ſayeng, *whoſoever belevethe, and is baptized, ſhalbe ſaved.* Mat. 28. But he ſpake never a Worde of Sacrificynge, or ſayenge of Maſſe; nor promiſed the Herers any Rewarde, but amonge the Idolaters, with the Devell and his Angelles, except ſpedy Repentance with Teares.

Therfor, ſacrificynge Preſtes ſhulde nowe ceaſe for ever: For nowe all Men ought to offer their owne Bodyes a quicke Sacrifice, holy and acceptable before God. Rom. 12. The Supper of the Lorde was inſtituted to provoke us to Thankeſgeving, and to ſturre us Apo. 1. upp by prechynge of the Goſpell, to remember his Deathe till he cometh ageyne, according to his Commaundyment. For Chriſte bad *Peter*, fede the Flocke, and not ſacrifice for the Flocke. I can never wonder ynoughe, that *Peter*, and all the Apoſtles, wolde forget thus necligently the Office of Sacrificynge, if they had thought it neceſſary, ſeinge that at theſe Dayes it is had in ſuche Price and Eſtymation. To fede the Flocke is almoſt nothing with many; for if you ceaſſe of fedinge, you ſhalbe taken for a good Catholike: But if you ceaſſe from Sacrificyng and Maſſing, you wilbe taken, I trowe, for an Heretique, and come to ſuche Place as I and many of my Bretheren be in, ſhortly.

Thus, lo! I have written an Anſwer to your Concluſions, even as I will anſwer before the Majeſtie of our Lorde and Saviour *Jeſus* Chriſte, by whoſe only Sacrifice I hope to poſſeſſe Heaven. Therfor I beſeche your good Maſterſhippes to take it in good Parte. As I have done it with gret Paynes, having no Man to helpe me, as I never was before denyed to have. O Sir, ye may chaunce to come to this age and Weaknes, that I am of, and then you wolde be lothe to be uſed as I am at your Handes; that no Man may come to me, to help me for any Nede, no not ſo moche as to mende my Hoſen or my Cote. And you know that he that hathe but one Payre of Hoſen, had nede ſometyme to have them mended. I have ſpoken in my Tyme before ij Kynges, more than one, twoo, or three Howers to either, without Interruption: But nowe when I ſhuld have ſpoken the Truthe out of Goddes Boke, (for that I ever toke for my Warrante) I coulde (by your Leave) not be ſuffered to declare my Faithe before you (for the which, God willing, I entende to geve my Life) not by the Space of a Quarter of an Hower, without Snakkes, Reiagges, Revilinges, Chekkes, Rebukes, and Tauntes, ſuch as I never herd the like in ſuch an Audience, all my Life longe. Sure it cannot be, but I have made ſome haynous Offence: Forſothe I thinke it be this; I have ſpoken ageynſt the Maſſe, and did aſke, if their God of the Aulter had any Marybones. For I ſaid I had redd the Teſtament over vij Tymes ſynce I was in the Priſon, with gret Deliberation, and yet I coulde never fynde, as I ſaid before, in the Sacrament of the Body and Blood of Chriſte, (which the Papiſtes call the Sacrament of the Aulter) neither Fleſhe, Bloode, nor Bones, nor this Worde *Tranſubſtantiation.* And becauſe peradventure, my Maſters (that can ſo ſoon make Chriſtes Body of Bread, which was not *made* but *conceyved* by the Holy Ghoſt in the Virgyn's Wombe, as Goddes invaluable Worde dothe teſtifie, and alſo all the auncient Fathers) myght ſay, that I doted for age, and my Wittes were gone, ſo that my Wordes were not to be credited. Yet beholde! the Providence of God, which will have his Truthe knowen (yea, if all Men heilde their Tongues, the Stones ſhuld ſpeake) did bring this to paſſe, that where theſe famous Men, *viz.* Mr. *Cranmere*, Archebyſſhopp of *Canterbury*, Mr. *Ridley*, Biſſhopp of *London*, that holy Man Mr. *Bradforde*, and I, olde *Hugh Latymer*, were impriſoned in the Tower of *London* for Chriſtes Goſpel preaching, and for bicauſe we wolde not go a Maſſyng, every one in cloſe Priſon from other, the ſame Tower beinge ſo full of other Priſoners, that we fower were thruſt into one Chamber, as Men not to be accounted of, (but God be thanked to our great Joy and Compforte) there did we together reade over the Newe Teſtament with gret Deliberation, and paynefull Study: And I aſſure you, as I will anſwer before the Trybunall Throne of Goddes Majeſtie, we coulde fynde, in the Teſtament of Chriſtes Body and Blood, non other preſence but a ſpirituall Preſence, nor that the Maſſe was any Sacrifice for Synnes: But in that heavenly Boke it appered, that the Sacrifice, which Chriſte *Jeſus* our Redeemer did upon the Croſſe, was perfect, holy, and good; that God the hevenly Father did require non other, nor that never ageyne to be done, but was pacified with that only omniſufficient and moſt paynefull Sacrifice of that ſwete ſlayne Lambe Chriſte our Lord, for our Synnes.

Wherfor ſtande from the Aulter you ſacrileginge (I ſhulde have ſaid you *Sacrificinge*) Preiſtes; for you have no Auctoritie in Goddus Boke to offer up our Redemer, neither will he any more come in the Hands of ſacrificing Preſts, for the good chere you made hym when he was amonge youre ſworne Generation. And I ſay, you Lay People, as you are called, come awey from forged Sacrifices, which the Papiſts do fayne only, to be Lords over you, and to get Money; leaſte your Bodies, which are or ſhuld be Chriſtes Temples, be falſe Witnes-berers ageynſt the Blood of our Redemption. For the Holigoſt had promyſed to St. *John* in the xviijth of the *Revelation*, that if you come from them, you get none of their Plagues; but if you tarry with them, you have ſponne a fayre Threde; for you ſhall drynke of the ſame Cupp of Godds Wrathe that they ſhall. And ther by your playenge at main Chaunce, you bring all the ryghteous Blood that wicked *Cayne* hath ſhedd, even upon your own Hedds. Chewſe you nowe whether you will ride to the Devell with Idolaters, or go to Heaven with Chriſte and his Members, by bering the Croſſe. Apoc. 18.

Nowe I am ſure this Speche hathe offended my Lords and Maſters; and I have marvell at it, for I aſke none other queſtion, in requiring to knowe, if their *Bread-God* had Fleſshe, Marrow, and Bones, or not, as our dere Redemer had, and as they affirme and ſet furthe with Fire and Faggott, good Doctors I warrant you, that their white Idoll, I ſhulde haue ſaid their *Alter God*, hathe. Therfor, me thynketh, they are angry with me without a Cauſe. But one thing this Troble hathe brought me unto; that is, to be acqueynted with Mr. Doctor *Weſton*, whome I never ſawe before. And I had not thought he had ben ſo gret a Clerke. For in all Kynge *Edward*'s Time he was a Curat beſids *Biſhopps gate*, and held hym well content to fede his Pariſſioners with the Doctryne that he nowe calleth *Hereſie*, and is ſent from the Quene to judge us for the ſame. But I pray God ſende hym a more mercifull Judgement at the Hande of Chriſte, then we receyve of hym. And I wolde ever have hym, and all thoſe that be in Romes, to remember, that he that dwelleth on highe lokythe on the things upon earthe: and alſo that ther is no Counſell ageynſt the Lorde, as St. *Paule* ſaithe; 1 Corin. c. 1. and that the World has and ever hathe ben a totering Worlde: And yet ageyne, that though we muſt obey the Prynces, yet are we lymyted, howe farre; that ys, ſo longe as they do not commaunde things ageynſt the manifeſt Truthe. But nowe they do; therfor we muſt ſay with *Peter* and *John*, *We muſt obey God before Man.* Act. 5. I meane none other Reſiſtaunce, but to offer our Lives to the Deathe, rather than to comytt any evell ageynſt the Majeſtie of God, and his moſt holy and true Worde. But this I ſay unto you, if the Quene have any pernicious Enemy within her Realme, thoſe they be that do cauſe her to maynteyn Idolatry, and to wete her Sword of Juſtice in the Blood of her People, that are ſet to defende the Goſpell: For this hathe ben alweys the Diſtructions both of Kyngs, Quenes, and whole Comon Welthes: as I am afrayed it will make this Comon Wealthe of *Englonde* to quake ſhortly, if ſpedy Repentunce be not had among the Inhabitaunts therof. But you cannot ſay but that you have had Warnynge, and therfore take hede betymes, and be warned by a number of other Countries, that have forſaken Godds knowen Truthe, and followed the Lyes of Men.

If not, other Lands ſhalbe warned by you. You that be here ſent to judge our Faith be not lerned *in dede*, I meane not *a right*; becauſe you know not Chriſte and his pure Worde. For it is nothing but playne Ignoraunce to know many things without Chriſte and his Goſpell. Saynt *Paule* ſaithe, that he did knowe *nothinge but Jeſu Chriſte crucified.* Many Men bable moche of Chriſte, whiche yet knowe not Chriſte, but pretending Chriſte, do craftely cover and darken his Glory. And indede theſe are meteſte Men to diſhonor a Man, that ſeme to be his Frende. Departe from ſuche Men, ſaithe the Apoſtell to *Timothe.* It is not out of the Wey to remember what St. *Auguſtyne* ſaith ageinſt the Epiſtell of *Petilianus*, *Whoſoever*, ſaith he, *techethe any thing neceſſary to be beleved, which is not conteyned in the olde and newe Teſtament, the ſame is accurſed.* O! Beware of that Curſſe, you that ſo ſtoutly ſet furthe Mennes Doctrynes, yea, wicked Blaſphemy ageynſte the Truthe. I am moche deceyved, if *Baſilius* have not ſuche like Words, *Whatſoever*, ſaith he, *is beſides the Holy Scripture, if the ſame be taught as neceſſary to be beleved, the ſame is Synne.* Oh! therfor take good Hede of thys Synne. Ther be ſome that ſpeke falſe Things, more profitable to the Purſe, and more like the Truthe then the Truthe it ſelf. Therfor St. *Paule* geveth a Watche Worde, *Let no Man deceyve you*, ſaith he, *with Probabilitie and Perſuaſions of Words.* O good Lorde! what a dampnable Act have you don? You have chaunged the moſt holy Communion into a wicked and horrible Sacrifice of Idolatry; and you deny to the Lay People the Cupp, which is directly ageynſt Goddes Inſtitution, which ſaith, *Drink ye all of this.* And where you ſhuld preache the Benefite of Chriſtes Deathe to the People, you ſpeake to the Wall in a forreyn Tongue. God open the Dore of your Herte, that you may once have a more Care to enlarge the Kingdome of God than your owne, if it be his Will.

1 Cor. 1.

Libro 3. cap. 6. contra Craſ. Petiliani.

Thus have I anſwered your Concluſions, as I will ſtande unto with Goddes Helpe to the Fier. And after this I am able to declare to the Majeſtie of God, by his invaluable Worde, that I dye for the Truthe; for I aſſure you, if I could graunt to the Quenes Procedings, and endure by the Worde of God, I welde rather live then dye; but ſeynge they be directly ageynſt Godds Worde, I will obey God more than Man, and ſo embrace the Stake.

By *H L.*

NUM-

## NUM. XXXV.

## *Old Father* Latimer *to one in Priſon for the Profeſſion of the Goſpel: Giving his Judgment, whether it be lawful to buy off the Croſs.*

THE eternal Conſolation of the Spirit of God comfort and ſtabliſh your faithful Heart in this your glorious Croſs of the Goſpel, until the Day of Reward in our Lord *Jeſu* Chriſt, *Amen.* *Foxii* MSS.

Bleſſed be God, dear Brother after our common Faith, that hath given you hitherto a Will with Patience to ſuffer for his Goſpel Sake. I truſt that he, which hath begun this good Work in you, ſhal perform the ſame to the End. But I underſtand by your Letters, that he which tempteth and envieth you this Glory, ceaſeth not to lay ſtumbling Blocks before you, to bereave you of that Crown of Immortality, which now is ready to be put on your Head: Perſuading you that you may for Money be redeemed out of a glorious Captivity into a ſervile Liberty; which you by your godly Wiſdom and Spirit do perceive wel enough, and that he which hath put his Hand to the Plow and looketh back, is not meet for the Kingdom of God: And that none, which is a good Soldier to Chriſt, entangleth himſelf with worldly Markets. Chriſt ſaith, that *Foxes have their Holes, and Birds of the Air have their Neſts, but the Son of Man hath not where to hide his Head.* The wiſe Men of the World can find Shifts to avoyd the Cros; and the unſtable in Faith can ſet themſelves to reſt with the World: But the ſimple Servant of Chriſt doth look for no other but Oppreſſion in the World. And then is it their moſt Glory, when they be under the Croſs of their Maſter Chriſt: Which he did bear, not only for our Redemption, but alſo for an Example to us, that we ſhould follow his Steps in Suffering, that we might be Partakers of his glorious Reſurrection. *Luk.* 9. *Mat.* 8.

I do therefore allow highly your Judgment in this Behalf, who think it not lawful for Money to redeem yourſelf out of the Cros: Unles you would go about to exchange Glory for Shame, and to ſell your Inheritance for a Meſs of Pottage, as *Eſau* did, who afterwards found it no more: And to think the good Gifts of God to be procured with Mony, as *Simon Magus*, or els to ſel Chriſt for xxx Pence, as *Judas* did. Good Auctority you may have out of the Scriptures, to confirm your Judgment againſt al Gainſayers. *Gen.* 25. *Act.* 8.

The firſt is, that our Saviour Chriſt ſaith, *There is none worthy of him, except he dayly take up his Cros, and follow him.* If we muſt dayly take up our Cros, how may we then ſhift that Cros, which Chriſt hath put upon us, by our own Procurement, and give Mony to be diſcharged of that we are called unto? If that in taking up the Cros we muſt alſo follow Chriſt, then we may not caſt the ſame off, until we have carried it with him unto Death.

Phil. 1. S. *Paul* to the *Philippians* ſaith, That *it is not only given to us to believe, but alſo to ſuffer for his Name.* If it be the Gift of God to ſuffer for Chriſt's Sake; if it be the Gift of God, with what Conſcience may a Man ſel the Gift of God, and give Mony to be rid thereof? God giveth this Grace but to a few, as we ſee at this Day. Therfore we ought to ſhew ourſelves both faithful and thankful for the ſame.

Cor. 7. Moreover S. *Paul* ſaith, That *every Man muſt abide in that Vocation, as he is called.* But we are called to Suffer.

1 Pet. 2. S. *Peter* doth manifeſtly declare, ſaying, *If when you do wel, and yet be evil handled, ye do abide it, this is a Grace of God.* For ye are called to this; becauſe Chriſt was afflicted, leaving us an Example, that we ſhould follow his Steps.

Since then this is our Calling, how may we, without the Diſpleaſure of God, go about to redeem us with Mony out of the Rom. 8. ſame? S. *Paul* affirmeth the ſame to the *Romans*, ſaying, *For we are al Day long delivered unto Death, and accounted as Sheep appointed to the Slaughter.* Alſo he ſaith in the ſame Chapter, That *we are predeſtinate to be like and conformable to the Image of his Son*; that as they perſecuted him, ſo ſhall they perſecute us; and as they ſlew him, ſo ſhal they ſlay us.

John 16. And Chriſt ſaith in S. *John*, That *they ſhal excommunicate you, and kil you, and think to do God worſhip thereby. And this they ſhal do unto you: and this have I ſpoken unto you, that when the Time cometh, you ſhould not be offended in me.*

I cannot ſe how we might go about to deliver ourſelves from the Death we are called unto, for Mony. S. *Peter* ſheweth what 1 Pet. 4. we muſt do that be under the Croſs, ſaying, *Let them that ſuffer according to the Will of God, commit their Souls to him as unto a faithful Creator.* And, *Let him not be aſhamed, that ſuffereth as a Chriſtian Man, but rather glorify God in this Condition.* S. *Paul* alſo Heb. 12. to the *Hebrews* ſheweth, that we may not faint under the Cros, neither by any Means flie aſide, ſaying, *Let us lay away al that preſſeth down, and the Sin that hangeth ſo faſt on, and let us run with Patience unto the Battail, that is ſet before us: Looking unto Jeſus, the Aucthor and Finiſher of our Faith; which for the Joy ſet before him, abode the Cros, and deſpiſed the Shame, and is ſet down on the right Hand of the Throne of God. Conſider therfore that he endured ſuch ſpeaking againſt him of Sinners, leſt we ſhould be weary and faint in our Mind. For we have not yet reſiſted unto Bloudſheding, ſtriving againſt Sin: and have forgotten the Conſolation, which ſpeaketh unto us as unto Children, My Son, deſpiſe not the chaſtening of the Lord, neither faint, when thou art rebuked of him. For whom the Lord loveth, him he chaſteneth, yea, he ſcourgeth every Son whom he receiveth. If we endure Chaſtening, God offereth himſelf unto us, as unto Sons.* And bleſſed be they that continue unto the End.

In the *Apocalypſe* the Church of God is commanded not to fear thoſe Things which ſhe ſhal ſuffer. *For behold! the Devil ſhal caſt ſome of you into Priſon, that ye may be tempted, and ye ſhal have ten Days Affliction. Be faithful unto the Death, and I will give thee the Crown of Life. He that hath Ears to hear, let him hear what the Spirit ſpeaketh to the Congregations. He that hath overcome, ſhal not be hurt by the ſecond Death.*

*Apo.* 2.

Be theſe undoubted Scriptures? We may be ſufficiently taught, that here is no Means for us to fly, that are caught under the Cros, to any ſuch worldly Means as the Fleſh can deviſe. Again, we were created to ſet forth God's Glory al the Days of our Life: Which we, as unthankful Sinners, have forgotten to do, as we ought, al our Days hitherto. And now God, by Affliction, doth offer us good Occaſion to perform, one Day of our Life, our Duty. And ſhal we go about to chop away this good Occaſion, which God offereth us for our Honour and eternal Reſt? And in ſo doing we ſhal declare, that we no Zele to God's Glory, neither to the Truth, which is ſo ſhamefully oppreſſed, neither to our weak Brethren, and Siſters, who have need of ſtrong Witneſſes to confirm them. Therfore we ſhould now be glad with St. *Paul* in our Afflictions for our weak Brethrens Sake, and *go about to ſupply that which wanteth of the Afflictions of Chriſt in our Fleſh, in his Body, which is the Church.* Not that the Afflictions of Chriſt were not ſufficient for our Salvation; but that we which be Profeſſors of Chriſt muſt be contented to be afflicted, and to drink of the Cup of his Paſſion, which he hath drank: And ſo ſhal we be aſſured to ſit at his right Hand, or at his left, in the Kingdom of his Father.

*Col.* 1.

Chriſt ſaith, in *John*, *Except ye eat the Fleſh of the Son of Man, and drink his Bloud, ye ſhal have no Life in you.* Which, in the Interpretation of moſt auncient and godly Doctors, is to be Partakers, both in Faith and Deed, of the Paſſion of Chriſt. The which, if we refuſe, what do we but, as the *Capernaites* did, go from everlaſting Life? And here we are with Chriſt, who hath the Words of eternal Life. Whither ſhal we go, or what may we give, to be ſeparated from him?

*Joh.* 6.

But perchance the worldly wiſe Man, or carnal Goſpeller, wil confes, and object this to be true, and that he intendeth not to deny the Truth, although he buy himſelf out of the Yoke of the Cros; minding hereafter, if he be driven therto, to dy therin. But to him I anſwer, with *Solomon*, *Defer not to do wel to-morrow, but do it out of Hand, if thou have Liberty.* So I ſay, that little we know, whether God wil give us ſuch Grace, as he doth now offer us, at another Time, to ſuffer for his Sake: And it is not in us to chooſe it when we wil. Therfore let us offer the Counſil of St. *Paul*; *Serve the Time*, which we are in, of Affliction, and be glad to be afflicted with the People of God, which is the Recognizance of the Children of God; and rather *to redeem the Time* with our Death for the Teſtimony of the Truth, to the which we are born, than to purchaſe a miſerable Life for the Concupiſcence of the World, and to the great Danger of falling

*Eph.* 5.

from God. For as long as we are in the Body, we are Strangers to God, and far from our native Country, which is in Heaven, where our everlaſting Day is. We are now more near to God than ever we were, yea, we are at the Gates of Heaven; and we are a joyful Spectacle become, in this our Captivity, to God, to the Angels, and to all his Saints, who look that we ſhould end our Mat. 13. Courſe with Glory. We have found the precious Stone of the Goſpel; for the which we ought to ſel al that we have in the World. And ſhal we exchange, or lay to gage the precious Treaſure, which we have in our Hands, for a few Days to lament in the World, contrary to our Vocation? God forbid it. But let us, as Chriſt willeth us in S. *Luke*, *Look up, and lift up our Heads, for our Redemption is at Hand.*

A Man that hath long travailed, and hath his Journey's End before him, what Madnes were it for him to fet farther Compas about, and put himſelf in more Trouble and Labour than needeth. If we live by Hope, let us deſire the End and Fruition of 2. Tim. 2. our Hope. *No Man is crowned, but he that lawfully ſtriveth:* 1. Cor. 9. *None obtaineth the Goal, but he that runneth out.* Run therfore, ſo as ye may be ſure to obtain. You have run hitherto right wel, good Chriſten Brethren. God be praiſed therfore. But now Gal. 5. what letteth you but a Perſuaſion, that is *not ſprung of him that calleth you*, as it is written.

Example hereof, we have firſt our Saviour *Jeſus* Chriſt; who being adviſed by *Peter* to provide better for himſelf, than to go to *Jeruſalem* to be crucified, received the Reproch, *Go behind me Satan, Thou knoweſt not the Things of God. Shal I not drink of the Cup which my Father giveth me?* If Chriſt would not, at his Friend's Counſil, provide to ſhun the Cros, no more ought we, whoſe Diſciples we are, being called therto, at our Friends flattering John 15. Motions. *For the Diſciple is not greater than his Maſter. For if* Acts 24. *they have perſecuted me*, ſaith he, *they wil perſecute you.* S. *Paul* being in Priſon for the Goſpel, was ofttimes brought before *Felix* the Judge, who looked for ſome Piece of Money for his Deliverance: But I cannot read that *Paul* went about at al to offer him any. *John* and *Peter* being priſoned for the Teſtimony of the Word, did with al Boldnes confes the ſame; and ſought no other Means of Redemption, than by faithful Confeſſion. *Paul* and *Sylas* being of God miraculouſly delivered from their Chains, and Bands of Death, having al the Doors open of their Priſon, to depart if they would; yet departed they not out of Priſon, but abode ſtil the good Pleaſure of God, and his lawful Deliverance. God in Time paſt was angry with his People of *Iſrael*, for ſending into *Egypt* for Help in their Neceſſity; Saying, by the Prophet Eſ. 30. *Eſay*, *Wo be unto you Runagate Children, who go about to take Advice, and not of me, and begin a Work, and not of my Spirit. Curſed is he*, by the Prophet *Jeremy*, *that maketh Fleſh to be his Strength.* *Moſes* choſe rather to be afflicted with the People of God, than to be counted the Son of King *Pharaoh*'s Daughter. The Martyrs in the old Time were wracked, as S. *Paul* teſtifieth, and would not be delivered, that they might have a better Reſurrection.

Let us follow them, and leave the Popes Market, who buyeth and ſelleth the Bodies and Souls of Men, to *Baalam*, and his falſe Prophets; who love the Reward of Iniquity.

If any Man perceive his Faith [not] to abide the Fire, let ſuch an one with Weeping buy his Liberty, until he hath obtained more Strength; leſt the Goſpel by him ſuſtain an Offence of ſome ſhameful Recantation. Let the Dead bury the Dead. Let us that be of the lively Faith follow the Lamb, whereſoever he goeth, and ſay to them that be thus curious and wiſe, diſpute us in this Matter with S. *Paul*, *Stretch forth the hands that were let down, and the weak knees, and ſe that you have ſtreit ſteps to your feet, leſt any halting turn you out of the way. Yea, rather, let it be healed.*

Embrace Chriſts Cros, and Chriſt ſhal embrace you. The Peace of God be with you for ever, and with al them that live in Captivity with you in Chriſt, *Amen*.

*Written by Mr.* Latymer, *being in Captivity.*

## NUM. XXXVI.

## *An Epiſtle ſent by Mr.* Latimer *to all the unfayned Lovers of Godds Trewthe; owte of a Priſon in* Oxenford, *called* Bocardo. *Where the ſaid* Latimer *was empriſonned for the Teſtimony of Criſte: The* xvth *of* May, 1555.

Foxii MSS.

THE ſame Peace that our Saviour Criſte left with his People, which is not withowt Warr with the World, Almightye God make plentifull in your Herts now and ever, *Amen*. Bretherne, the Time is come whan the Lords Grounde willbe knowen: I meane it will now appeare, who hath recevid Gods Word in their Herts in dede, to the taking of good Roote therein. For ſuche will not ſhrinke for a little Heate or Sun-burning Wether; but ſtowtlye ſtand and grow even mawgre the Malice of all burning Showers and Tempeſts. For he that hath played the wiſe Buildre, and layed his Foundation on a Rock, will not be afrayed that every driſling Raine or Myſte ſhall hurte his Buildings, but will ſtand, althoughe a great Tempeſt do come, and Dropps of Raine as bigg as fyrye Fagotts. But they that have buylded upon a Sande, wilbe affraied, thoughe they ſe but a Clowde aryſe alitle black and no Raine nor Winde dothe once touche them; no, not ſo moche as

Luc. 8.

to lie one Week in Priſon, to truſte God with their Lyves, which Rom. 14. gave them. For they have forgot what S. *Pawle* ſayth, *If we dye we ar the Lords, and yf we lyve we ar the Lords: ſo that whether we lyve or dye, we ar the Lords.* Yet we will not put him in Truſt with his owne.

And foraſmoche, my dearly beloved Bretherne and Siſters in the Lorde, as I am perſuaded of you, that you be in the Nomber of the wiſe Buildres, which have made their Foundation ſure by Faythe, uppon the unfallible Woord of Godes Trewth; and wille nowe bring forthe fruyttes to Godds Glory after your Vocation, as Occaſion ſhall be offerid; althoughe the Sun burn never ſo hot, nor the Wether be never ſo fowle: Wherfore I cannot but ſignefye unto every of you, to go forwards accordingly, after your Mr. Criſte; not ſtycking at the fowle Waye and ſtormy Wether, whiche you ar come unto, or ar lyke to come. Of this being moſt certyne, that the Ende of your Sorrow ſhalbe pleaſant and joyfull in ſuch a perpetual Reſt and Blyſsfulnes as cannot but ſwallowe upp the Stormes, whyche bothe you and they now feale, and ar lyke to feele at the Hands of thoſe Sacrefycing Prelats. But ſet often 2 Corinth. 4. byfore your Eyes St. *Pawles* Counſell to the *Corinthians*, and remember it as a Reſtorative to refreſh you withal, leſt you faint in the Way, wheare he ſaythe, *Thoughe our outward Man peryſhe, yet is our inward Man renewed, Day by Day; for our exceading Tribulation (which is momentary and light) he hath prepared for us an exceding Weight of Glorye. Whileſt we loke not on Things that ar ſeen, but on Things that are not ſeene. For things that ar ſene ar temporal, but the things that ar not ſeene ar eternall.* And ageyne he ſaythe, *Yf this Bodye were deſtroyed, we ſhall have another,* whych ſhall not be ſubject to Corruption nor to Perſecution. Beſydes this, ſet byfore you alſo, though the Wether be ſtormie and fowle, yet ſtrive to go apace, for you go not alone, many other of your Bretherne and 1 Pet. 4. Syſters paſſe by the ſame Pathe, as S. *Petre* ſaithe and tellythe us, that Company myght cawſe you to be the more couragious and chearfull; but yf you had no Company at all to go preſently with you, ſtick not to go ſtill forward. I pray you tell me, if any from the Beginning, yea, the beſt of Gods Frends, have found any fayrer Waye or Wether to the Place whyther we ar going, I meane to Heaven, than we now fynde and ar like to finde. Except ye will with the Worldlings, which have their Parte and Portion in this Life, tarry ſtill by the Waye, till the Stormes be overpaſte, and then either Night will approche, that he cannot travaile, or ells John 12. the Doores will be ſhut upp, that he cannot go in; and ſo without Matth. 15. he ſhall have wonderful evil Lodging: I mean in a Bed of Fire and Brimſton, where the Woorme dyeth not, and the Fyer goeth not owt.

Rede from the firſt of *Geneſis* to the *Appocalypſe*, begynne at *Abell* and ſo to *Noye*, *Abraham*, *Iſack*, *Jacobb*, the Patriarchs, *Moyſes*, *David*, and the Saintts in the Old Teſtament, and tell me whither any of them find any fairer Ways than we now fynde. Yf the Old will not ſerve, I pray you come to the New, and begynne with *Mary* and *Joſephe*, and come from thence to *Zacarye*, *Elyzabethe*,

*bethe*, *John the Baptyſte*, *Stevyn*, *James*, *Peter*, and *Powle*, and every one of the Appoſtells and Evangeliſts: and ſe whyther any of them all founde any other Way unto the Citye whereunto we travayle, then by manny Tribulations. Beſydes this, yf you ſhuld cauſe to Act. 14. Remembraunce the primitive Churche, Lord God, we ſhuld ſe many that have given cherfully their Bodies to moſt grevous Torments, rather than they would be ſtopped in their Jorney. There was no Day ſcarce in the Yere, but I dare ſay a thouſand was the feweſt that with Joye left their Homes and Lyves here, but in the Citie that they went unto, they founde another manner of Dwellings then manny Mynds be able to conceyve. But if none of theſe Ebr. 13. were, if ye had no Company now to go with you, yet have you me, your pooreſt Brother and Bondman in the Lord, with many other I truſt in God. But yf ye had none of the Fathers, Patriarks, good Kings, Prophets, Apoſtles, Evangeliſts, Martyrs, holy Saints and Children of God, whych in their Jorney to Heaven found that you are like to fynd, (yf you go on forwards, as I truſt you will) yet you have your generall Captayne and Maſter, Chriſte Jeſus, the deare Derling and only Begotten and Beloved Sonne of God, in whome was all the Fathers Joye and Delectation; ye have him to go byfore you; no fayrer was his Waye then ours, but moche worſe and fowler towards his Citie of the heavenly *Jheruſalem*. Let us remember what manner of Waye Criſte founde, begynne at his Birthe, and go forthe untill ye come at his Buryal, and you ſhall finde that every Step of his Jorney was a thouſand times worſe than yours is. For he had layd uppon him at one time the Deavill, Death, and Synne; and with one Sacrifyce, never againe to be done, he overcame them all.

Wherfore, my Dere Beloved, be not ſo daintie, to look to have Ebr. 9. 10. at the Lords Hands, your Dere Father, that which the Patriarks, Prophets, Appoſtells, and Evangeliſts, Martyrs and Saynts, yea, and his owne Sonne Jeſus Criſte, did not finde.

Hitherto we have found fayre Wether and fayre Waye too, I trowe; but bycauſe we have loytered by the Way, and not made the Spede that we ſhould have done, our loving Father and heavenly Lord hath overcaſt the Wether, and hath ſtirred upp Stormes and Tempeſts, that we mought the more ſpedily ronne out the Race byfore Nyght come, and byfore the Dores be barred upp. Now the Devill, and his Oſtelers and Tapſters ſtand in every Inn-Doore, in Citie and Countrey of this World, crieng unto us, Come in and lodge here, for here is Criſte and there is Criſte: therfore Math. 24. tarry with us till the Storme be overpaſt; not that they would not have us wet to the Skinne, but that the Time myght be overpaſt to our utter Deſtruction. Therfore beware of his Inticements, and caſt not your Eyes uppon Things that be preſent, how this Man dothe, or that Man dothe, (for you may not follow a multitude to do Evill) but caſt your Eyes on the Wager or Merk that you ronne at, or elſe you will loſe the Game. Ye knowe, he that runnythe at the Merk, doth not loke on other that ſtands by, or of them that offer to go this Waye or that Waye, but lokyth altogether on the Glove or Merk, and on them that ronne with him, that thoſe that ar behynde overtake him not, and that he may overtake them that ar byfore. Even ſo ſhuld we do, and leve lokinge at thoſe that will not ronne the Waye or Race to Heavens Blyſſe by ſuffering Perſecution. And we ſhold caſt our Eyes on thend of the Race, and on them that go byfore us, that we may overtake them, and that we may provoke others to come the faſter after us. He that ſhooteth, wil not caſt his Eyes in his Shooting on them that ſtand or ride by the Way, I trow not: but rather on the Mark that he ſhooteth at, or els he were like to win the wrong Way. Evin ſo, Ebr. 12. 1. my dere Beloved, let our Eyes be ſet on the Merk that we ſhote at, evyn Jeſus Criſte, *Who, for the Joye was ſet byfore him, abode the Croſſe, and deſpiſed the ſhame*; therfore he now ſittethe on the right Rom. 7. Hand of God, all Power and Rewle ſubdewed unto him. Let us 2 Timoth. 2. therfore followe him; for thus dyd he, that we ſhuld not be feint Mark 8. herted; for we may be moſt ſewer, that *yf we ſuffre with him, we ſhall allſo reigne with him. But yf we denye him, he will ſewrly denye us.* For *he that is aſhamed of me*, ſayth Criſte, *and of my Goſpell byfore thys faythleſſe Generacyon, I wilbe aſhamed of him byfore my Father and his Angells in Heavens.* Oh! how hevy a Sentence is this to all thoſe that know the Maſſe to be an abhomynable Idoll, full of Idolatrie, Blaſphemy, Sacrilege againſt God, and the deare Sacrifyce of his Criſte: as undoubtedly it is; and that you have well ſeene bothe by diſputing of noble Clerks, and allſo by willing ſheding of their Blodes againſt that heynous Sacrelyge. And yet for Feare or Favoure of Men, for the Loſſe of Lyfe and Goods, (whyche is none of theyrs, but lent theime of God; as *David* ſaythe, *It is the Lord that maketh ryche and poore*; and as *Paule* Rom. 14. ſaythe, *yf we lyve we ar the Lords, and yf we die we ar the Lords:* therfore let us gyve him his owne.) Yea, ſome for Advauntage and Gaine, will honour with their Preſcence this pernycious Blaſphemye againſte the Deathe of our Redemer; and ſo diſſemble both with God and Man, as there owne Harts and Conſciences do accuſe theime. Oh! vayne Men, do you not remember that God is greater than your Conſcience? Yt had bene good that ſuche Men had never knowen the Trewthe, nor that the Ghoſpell had never bene taught amongs theime, that thus wittingly and for feare of Men, (who ar but Duſte, and their Breathe is in their Noſtrells) do diſſemble, or rather in Dede utterlye denye Criſte and his Sacrefice, the Price of their Redemption; and ſo bring on theime the Bloode Luke 11. of us, and all other that have ſincerly taught the Ghoſpell, with the adorning and honouring of that falſe Idol with their Bodies, being the Temples of God. The End of ſuche Men is like to be woorſe then the Begynnyngs. Suche Men had nede to take hede of their Deſemblings and Clokings; for it will once be eſpied: I meane, when our Criſte ſhall come in his Glorye, which I truſte wilbe ſhortely. But if he tarries, the Time of all Fleſhe is but ſhorte, and fadythe away like a Flower. I woold wiſhe ſoche Men Ebr. 6. to reade the terrible Place of St. *Paule* to the *Hebrews*, in the vjth Chapter, where he ſaythe, *Yt cannot be, that they whyche were once lighted, and have taſted of the heavenly gyfte, and were bycome Partakers of the Holy Ghoſte, and have taſted if the good Word of God, and the Power of the World to come; Yf they faule awaye, and as concerning*

*ing themſelves crucefye the Sonne of God afreſhe, making a mock of him.* And rede the xth Chapter, leſt ye fawle into the Daunger of theim.

And let Men beware that they play not *wylye begile themſelves*, as I feare me they do that go to Maſſe. And bycauſſe they worſhipp not, nor knele not downe, as other do, but ſyt ſtill in their Pewes, therfore they thinke rather to do Good to other than Hurte. But alas! yff ſuche Men woold looke on their own Conſciences, there they ſhall ſee yf they be very Diſſymulers, and ſeking to deceave other, they deceave them ſelves. For by this meanes the Magiſtrates thinke them to be of their Sorte. They think that at the Elevation-Time all Mens Eys ar ſett on theime, to marke how they do; they think that other hering of ſuche Mennes going to Maſſe, do ſe or enquyre of their Byhaviour ther, and thus they play *wyly, beguylyng them ſelves.* But yf there were in theſe Men eyther Love to God, or to their Bretherne, then wold they, for one or for bothe, take Gods parte, admonyſhing the People of their Idolatrye. But they feare Men more than God, that hathe aucthoritye to caſte bothe Body and Sowle into Hell Fyer. Matth. 10. Matth. 6. They halte on both Sydes, they ſerve twoo Maſters. God have Mercye on ſuche Men, and anoynte their Eyes with Salve, that they may ſe, that they which take not Parte with God, ar againſte him; and they that gather not with Criſte ſcatter abrode. Luke 11. The Counſell given to the Churche of *Laodicea* is good Councell for ſoche Men. But now, Derly Beloved, to come againe, *Be not aſhamed of the Ghoſpell of God: for it is the Power of God unto Salvation to them that beleve it.* Rom. 1. Be therfore Partakers of the Afflictions of Criſte, as God ſhall make you able to beare: And thinke that no ſmall Grace of God, to ſuffre Perſecution for Godds Trewths ſake, *for the Spirite of Glory, and the Spirite of God doth reſte uppon you.* 1 Pet. 4. *Therfore yf any Man ſuffre, as a Chriſten Man, let him not be aſhamed, but glorifye God on that byhalf: For whoſoever*, ſayth Criſte, *ſhall loſe his Life for my ſake, and for the Ghoſpell, the ſame ſhall ſave yt.* Mark. 8. Yea, happie ar you, yf that come ſo to paſſe, as ye ſhall finde one Daye, *When the Fyer ſhall trye every Mans Woorke, what it is.* 1 Cor. 3. And as the Fyer hurtyth not the Gold, but makyth yt finer; ſo ſhall ye be more pure in ſuffring with Criſte. The Flayle, or the Winde, hurtithe not the Wheat, but clenſyth yt from the Chaffe. And ye, dearly Beloved, ar Gods Wheat; feare not the fanning Wind, feare not the Mylſtone; for all theis Things make you the meter for Gods tothe. Sope, though yt be black, ſoyleth not the Clothe, but maketh yt cleane; ſo dothe the blacke Croſſe of Criſte help us to more Whytnes, yf God ſtryke with the Batteldore. Bycawſe you be Gods Shepe, prepare your ſelves to the Slaughter, allways knowing that in the Sight of God our Deaths is precious. John 10. Pſal. 115. The Sowles under the Aulter looke for us to fulfill their Nomber, happie ar we, yf God have ſo appointed yt. Apocap. 6.

Dearly Beloved, caſte your ſelves wholly uppon the Lord, wyth whome all the Haires of your Head be nombred; ſo that not one of them ſhall peryſhe without his Knowlege. Matth. 10. *It is appointed unto all Men, that they ſhall once dye.* Heb. 9. Therfore, wyll we, nyll we, we

muſt drinke of the Lords Cupp, whych he hath appointed for us.
Drinke willingly therfore, and at the firſt, whyleſt it is full, leſt
peradventure if we linger, we ſhall drinke at the laſt of the Dreggs
with the Ungodlye, yf we at the begynning drink not with the
1 Pet. 4. Childrene: for with them his Judgment begynnethe. And when
he hathe wrought his Will uppon Mount *Syon*, then will he viſyt
the Nations rounde abowt. Submit your ſelves therfore under the
mighty Hand of God. No Man ſhall once touche you without his
Knowledge; and when they touche you, yt is for your Profyt:
1 Cor. 13. God will woork therby to make you lyke unto Criſte here, or elſe-
1 John 3. where. That ye may be therfore like unto him, acknowledg your
Unthankfulneſs and Synne, and bleſſe God which correcteth us in
the World, bycawſe he wold not have us condemnyd with the
World. Otherwiſe might he correct us, then to make us ſuffre for
1 Cor. 11. Righteouſnes ſake: but this he dothe, bycawſe he lovith us. Call
Hebr. 12. uppon God throughe Criſte for the Joye and Gladnes of his Salva-
tion. Beleve that he is our mercyful Father, and will here us and
help us, as the Pſalmyſt ſaythe, *I am with him in troble, and will
deliver him.* Know, that the Lord hath appointed Bounds, over the
whiche the Divell and all the World ſhall not paſſe. Yff all things
ſeme to be agaynſt you, yet ſay with *Job, Though he kill me, yet will
I hope in him.*

Reade the xth Pſalme; and pray for me your poor Brother and
Fellow Sufferer for Gods ſake; his Name therfore be praiſed. And
let us praye to God, that he of his Mercye will vowcheſafe to make
both you and me mete to ſuffre with good Conſciences, for his
Names ſake. Dye once we muſt, how and whear we know not.
Happie ar they whome God gyvyth to paye Natures Debt (I mean
to die) for his ſake. Here is not our Home; let us therfore accor-
dingly conſydre things, having allwayes before our Eys that hea-
venly *Jheruſalem*, and the Way thytherto, is Perſecution. And let
Heb. 13. us conſydre all the deare Frends of God, how they have gonne
after the Example of our Saviour *Jeſus Criſte*, whoſe Foteſteppes
let us allſo followe, even to the Gallows, (yf Godds Will be ſo)
not doubting but as he roſe again the thirde Day, even ſo ſhall we
1 Theſſ. 4. do at the Time appointed of God, that is, when the Trompe ſhal
blowe, and the Angel ſhall ſhowte, and the Sonne of Man ſhall
appere in the Clowds, with innumerable Saints and Angels, in his
Majeſtie and great Glorie; and the Dead ſhall ariſe, and we ſhal
be cawght upp into the Clouds, to mete the Lord, and to be al-
ways with him. Comforte yourſelves with theis Words, and praye
for me for the Lordes ſake, and God be mercyful unto us all. So
be yt.

*Hugh L.*

## NUM. XXXVII.

## John Fox *to* Peter Martyr, *concerning the Troubles among the* Engliſh *at* Frankford.

Foxii MSS.

SALUTEM in Chriſto, Vir doctiſſime. ——— Ulterius forſan progreſſus eſſem, ſed in adventu totum fere ſemeſtre Eccleſiaſten egi. Quanquam nec ea res tantopere me remorata eſt, quantum infelix illa Θεολογομαχία κ̀ Διχοϛασία, nuper hic enata: Quæ totam ferè hyemem nobis ſterilem ac infrugiferam reddidit. Ego etſi in eo negotio me ſcepticum fere geſſerim, non potui tamen in totum Spectator eſſe otioſus. Nec mirum, quum & adoleſcentes impuberes, imo & pueri ſeptennes aliquot ſe adjunxerunt Partium Studiis. Neq; adeo in illis id miror, quos ætatis fervor utcúnq; excuſare poterat; in ſenibus magis canis ac Theologis illud miror, quorum Authoritas quum potiſſimum intercedere debebat ad Concordiam, hi omnium maximè faces incendio ſubminiſtrant. Perlongam hic texerem *Iliada*, ſi Tabulam per ſingulos actus diducerem, ſi odia, convitia, ſycophantias, ac maledicentiſſimæ linguæ virulentias, ſuſpiciones, captiones, commemorarem. Sed mihi nec otium, nec animus eſt Camarinam, jam utcúnque ſubſidentem, exagitare: Utinam potius cicatricem queam vulneri inducere. Hoc unum dicam, quod in re ipſa compertum haberem, nunquam eſſem crediturus tantum amari ſtomachi latere in his, quos aſſidua Sacrorum Librorum Tractatio ad omnem Clementiam manſuefacere debuerat.

Quod in me ſitum eſt, ubiq; ſuaſor ero Concordiæ. Nec deſunt etiam rationes, quibus id efficiam, ſi mihi auſcultari poſſet; idque facilius, primum, ſi nullos aculeos reliquiſſent fugientes iſtorum quidam, ac paulò moderatius egiſſent in Concionibus. Deinde, ſi nunc pacificatis affectibus, ad id ſaltem redirent, ut privatim inter ſe Literis, aut Colloquiis mutuis, amicè ac leniter rem agerent, potius quam maledicis linguis; ii potiſſimum quorum animi offenduntur. Ita fiet, ut Incendium hoc, ſublata paulatim materia, vel ſua ſponte ſubſidat tandem. Nunc vero dum meris viribus funiculus utrinque tenditur, & quiſq; experitur quàm fortiter poſſit alterum contemnere, quid aliud iſti quàm faces majori prebent incendio. Poſtremum verò remedium fuerit, ſi aliis legibus nequeamus Φρατριάζειν ſaltem ut Delectiſſimorum quorundam judicio res dedatur, qui æqua moderatione utrinque intercedant, atque Liturgiam præſcribant aliquam, cui utraque Pars ſit aſſenſura. Quanquam multo mallem noſtrâ συνκαταϛάσει pacem inter nos coaleſcere, quam aliena diremptione. Extrema autem anchora in Chriſto ipſo ſita eſt, qui pro miſericordia ſua dignetur animos noſtros flectere ad ea quæ Pacis ſunt, & veræ tranquilitatis.

Sed nimis ego abundans otio, qui negotia tua graviſſima obturbem tam prolixis næniis. Rem oppidò gratum feceris, ſi apud Dominum *Sleidanum* Cubiculum aut receptum aliquem mihi impetres, ad menſem unum aut alterum, donec negotia mea Literaria in ea Urbe expediero. Domino *Ætono* multam opto ſalutem cum cæteris Commilitonibus, inter quos D. *Nowellum*, & *Fauknerum* tuum ſalutari cupio. Singulari tuæ præſtantiæ cum univerſa Familia omnia læta exopto, in Chiſto, frater ac Pater ſuſpiciende.

## NUM. XXXVIII.

## John Fox *to* Peter Martyr; *Urging him to accept the Invitation of the* English *at* Frankford, *to read Divinity to them.*

Foxii MSS.

SUSPICIENDE Domine, Salutem & gratiam in Chriſto. *Elmeri* nomine, & ſubſcriptione noſtra, ad te veniunt Literæ, in quibus graves & neceſſariæ Cauſæ ad perſuadendum continentur. Cæterùm ne omnino occultis tuis Cogitationibus ſatisfaciant, vereor. Scio enim quam difficilis ſit τρόπος ἢ μετάθεσις lociq; mutatio, præſertim in ea urbe, ubi & diu aſſueveris, & plauſibiliter victitas. Quin nec ſcio an occultiora adhuc avocamenta in hac re ſubſunt, abs te perſpecta, quæ nos non advertimus. Verum quæcúnq; incerta ſunt Deo permittentes, interim ut ſimpliciter tecum agamus, ϗ κατηγορικῶς Primum, Cogitet modò eximia Prudentia tua, ſic te productum eſſe, ut multò maximas utilitates vitæ & Reip. Chriſtianæ pro ſingulari Excellentia tua afferre queas; Nec minus certe parem Virtutibus induſtriam in te defuturam arbitror. Jam etſi nullus locus te vendicare poterit, attamen ſi indigentiam ſpectet Excellentia tua, nulla certe *Germaniæ* Pars impenſius eget opera tua: ſi voluntatem ac vota hominum, nulla impotentius deſiderat, quam *Anglia* noſtra *Francfördiana*. Cui Genti quoniam te peculiariter eſſe Apoſtolum ſuſpicamur, (ſuſpicamur enim omnes) idcirco audacius in Literis ſolicitare, atq; ambire auſi ſumus.

Quod ſi verò ita res pateretur, ut per Conjuges noſtras, & Conſcientiam, aliquo pacto abeſſe ab Eccleſia liceret, facile iſthuc momento traheremur. Nunc quum nobis non perinde licet Eccleſiam deſerere, ut cæteris ad vos accedere: Deinde quum in te uno ſitum ſit, ut *Anglos* omnes ubicunq; diſperſos intra unas caules eandemq; ſepta compellere; magnopere obteſtamur, ne quibuſdam e noſtris ita gratificeris, ut reliqua *Anglorum* multitudo inopia tui deſtituatur. Ut hic de *Argintinenſium* ſtudiis ac favoribus nihil dicam, ut quotidianos temporum ac vitæ humanæ caſus prætercam, certe ſi Senectam hanc, etſi ſatis adhuc florentem, ac vividam, conſideres, quid tam conſultius, quam ut illic quod ſupereſt ætatis exigas, ubi quam plurimis eſſe queas utilis.

Poſtremò, vel illud reputa ad fovendam interim Senectam tuam, quàm non mediocri ſolatio fuerit, poſtquam tot tam diverſis locis diſpalantes *Anglos*, tua unius cauſa coire in unum cœtum te amplecti, ex te, imo ex Chriſto potius per te pendere, tuis conſiliis regi, te in illo obſervare, videas.

De Salario, de propenſione Magiſtratus, quid cum illis, quid inter Mercatores noſtros conventum ſit, fidelis hic *Tychicus* noſter, frater in Dno. chariſſimus, abundè ſignificabit: qui communem hanc Cauſam multo felicius dicendo, quam ego Scribendo, perorare poterit. Attamen hæc apud te ſeorſim pro audacia mea commentare libuit.

In verſione libri Dni. *Cantuarienſis* maturabimus, quantum Dominus dederit. Audio *Crawlæum* quendam eſſe, qui priores libros illius habeat ex verſione † D. *Chyclæi*, quos, ſi per *Whittinghamum* noſtrum ad te mittendum cures, gratum feceris. Dns. *Jeſus* te quam diutiſſimè incolumem Eccleſiæ ſuæ ſervet, ac tueatur in omnibus. *Francfordiæ* 12 *Octob.* † Forte *Chokæi.*

Tuus *Jo. Foxus.*

*Incomparabili ac ſummo viro*
*Dno. Doctori* Petro Martyri.

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## NUM. XXXIX.

## John Bale *from* Baſil, *to Mr.* Aſhley *in* Frankford. *Wherein is declared the Troubles and Controverſies among the* Engliſh *Exiles at* Baſil.

MY ſpecial Friend, Maſter *Aſhley*, After my accuſtomed Salutations in the Lord: This ſhalbe to aſſure you I have received your gentle Letters, and am very joyful for that you are willing now to reſort unto us. And whereas you deſire before your coming, to know the State of our Church; to be plain in few Words, it is troublous at this preſent. I find the Admoniſhment of S. *Paul* to *Timothy*, and of S. *Peter*, to the diſperſed Brethren, moſt true, and in full Force in this miſerable Age. They ſaid, That *in the latter Times ſhould come Mockers, Liars, Blaſphemers, and fierce Diſpiſers.* We have them, we have them, Maſter MSS. D. G. *Petyt*, Armig.

*Aſhley*; we have them even from among ourſelves. Yea, they be at this preſent our Elders, and their factious Affinity.

When we require to have *Common Prayers*, according to our *Engliſh* Order, they tel us, that the Magiſtrate wil in no Caſe ſuffer it: which is a moſt manifeſt Ly. They mock the Rehearſal of God's Commandments, and of the Epiſtles and Goſpels in our Communion, and ſay, they are miſplaced; they blaſpheme our *Communion*, calling it *A Popiſh Mas*, and ſay, that it hath a Popiſh Face, with other fierce Diſpiſings, and curſed Speakings. Theſe Mocks, and theſe Blaſphemies, with ſuch like, they take for invincible Theology: With theſe they build, with theſe they boaſt, with theſe they triumph, in erecting their Church of the *Purity*.

But wheras they report our *Communion* to have a *Popiſh Face*; I deſire you to mark that which followeth here, and to judge their Impudency. The Face of a Popiſh Mas is the ſhew of the whole Action, with the Inſtruments and Ceremonies thereunto appertaining. To that Face chiefly belongeth a monſtrous Brothel, or Ape of Antichriſt with ſhaven Crowns, Side-gowns, Oyl in Thumbs, Tippet, Portas, and Mas-Book. Our Communion hath none ſuch. To the Face appertaineth an Autre; which we have not. To that Face belongeth a Superaltare, a Chalice, a Cover, a Cake, a Corporas, Cruats, Candleſticks, Cenſers, and Lights: Which we have none. To that Face belongeth Veſtments, Criſable, Amyſs, Albe, Girdle, Stole, Altar-cloth, Torch, and Towel: Beſide the holy Suffrages for Pope, for Peſtilence, and for old meſeled Swine: which our Communion hath not. What then may be thought of our unnatural and baſtardly Brethren, that ſo falſely report it, ſo maliciouſly mock, ſo unlearnedly ly upon, ſo ſeditiouſly ſlander it, ſo wickedly blaſpheme it, and ſo villainouſly contemn it.

Our *Communion*, on the other Side, beginneth with Prayer unto God in the Mother Tongue; ſo doth not the Mas. It ſheweth us the Commandments of God, it teacheth us the neceſſary Articles of our Chriſtian Faith; ſo doth not the Mas. It bringeth both the Law and the Goſpel, to ſhew us both Damnation and Redemption; ſo doth not the Mas. It moveth us to acknowledg our Sins, it ſtirreth us up to Repentance for them; it exhorteth us to Mortification of our ſinful Fleſh; ſo doth not the Mas. It preacheth the Lord's Death til he come: It calleth for a worthy Preparation for ſo heavenly a Supper: It promiſeth ful Remiſſion of our Sins through Chriſt's gainful Sufferings: So doth not the Popiſh Mas. It giveth high Thanks to God for our Redemption: It praiſeth the Eternal Majeſty for the ſame, and wiſheth the true Receivers to depart from thence in his moſt holy Peace, and perpetual Bleſſing, and continue always: So doth not the abominable Mas: *Ergo*, our holy Communion hath not the Face of a Popiſh Mas, as our new *Catharites* have moſt wickedly, maliciouſly, mockingly, falſely, frantickly, unlearnedly, loudly ſeditiouſly, blaſphemouſly, and beaſtly reported, and written to their Affinity or Proſelytes: Raging and railing, more like *Athenians* than Chriſtians;

ſtians; yea, more like Devils than Men. And they boaſt of the Glory of God, of Sincerity, of the Word, and of the higheſt *Purity* in Religion.

But the Truth of it is, they ſeek to ſet up in their Idleneſs, (as they are all idle, ſaving in this Point) a ſeditious Faction, in contempt of the *Engliſh* Order, for their own *Phariſaical* Advancement, Planting the foreſaid Lyes, Mocking, and Blaſphemies, as the firſt Principles of their Building.

This write I unto you, that they ſhould not in this Behalf pervert you, as they have done other Men. I would not in the mean time, that this ſhould diſcourage you from coming towards us, but that you might come the ſooner, with other good Men, to help to repreſs their malicious and idle Enterprizes. Thus, though we be not in *England* among the wicked Papiſts now, yet are we moleſted of idle Brethren, as wickedly occupied as they, though in another Kind. The Times are perillous. Thus farewel in the Lord, and commend us to al our good Brethren.

## NUM. XL.

## *A Prayer uſed in the Time of Perſecution.*

O Moſt Omnipotent, Magnificent, and Glorious GOD, and Father of al Conſolation, We here aſſembled, do not preſume to preſent and proſtrate ourſelves before thy Mercy Seat, in reſpect of our owne Worthines and Righteouſnes, which is altogether polluted and defiled, but in the Merits, Righteouſnes, and Worthines of thine onely Sonne *JESUS* CHRIST, whom thou haſte given unto us a moſt pure and precious Garment, to cover our Pollution and Filthines withal; to the End we might appear holy and juſtified in thy Sight through him. Wherfore, in the Obedience of thy Commandment, and in the Confidence of thy Promiſes, conceived in thy holy Word, that thou ſhalt accept and grant our Prayers preſented unto thee in Favour of thy onely Sonne our Saviour *JESUS* CHRIST, either for ourſelves, or for the Neceſſity of thy Saints and Congregation; we here congregated together, doe with one Mouth and Minde moſt humbly beſeech thee, not onely to pardon and forgive us all our Sins, Negligences, Ignorances, and Iniquities, which we from Time to Time inceſſantly do commit againſt thy Divine Majeſtie, in Word, Deede, and Thought, (ſuch is the Infirmity of our corrupted Nature) But alſo, that it would pleaſe thee, O benigne Father, to be favourable and merciful unto thy poore afflicted Church and Congregation, diſperſed throughout the whole World;

which, in theſe Dayes of Iniquity, are oppreſſed, injured, diſperſed, perſecuted, and afflicted, for the Teſtimonie of thy Word, and for the Obedience of thy Lawes. And namely (O Lord and Father) we humbly beſeech thee, to extend thy Mercie, and favourable Countinance upon all that are impriſoned or condemned for the Cauſe of the Goſpell, whome thou haſt choſen forth and made worthy to glorifie thy Name; that either it may pleaſe thee to give them ſuch Conſtancy, as thou haſt given to thy Saints and Martyrs in time paſt, willingly to ſhed their Blood for the Teſtimony of thy Word; or elſe mightily deliver them from the Tyrannie of their Enemies, as thou deliveredſt the condemned *Daniel* from the Lyons, and the perſecuted *Peter* out of Priſon, to the Exaltation of thy Glory, and the Rejoicing of the Church.

Furthermore, (moſt beneficial Father) we humbly beſeech thee to ſtretch forth thy mighty Arm, into the Protection and Defence of all thoſe that are exiled for the Teſtimony of thy Verity: and that becauſe they wold not bend their Backs, and incline their Necks under the Yoke of Antichriſt, and be polluted with the execrable Idolatries, and blaſphemous Superſtitions of the Ungodly: That it would pleaſe thee not only to feed them in ſtrange Countries, but alſo to prepare a reſting Place for them, (as thou haſt done from time to time, for thine Elect in all Ages) whereas they may unite themſelves together in the ſincere Miniſtration of thy holy Word and Sacraments, to their ſingular Edification; and in due Time reſtore them home again into their Land, to celebrate thy Praiſes, promote thy Goſpel, and edifie thy deſolate Congregation.

Conſequently (O Lord) thou that haſt ſaid that thou wilt not break the bruiſed Reed, nor quench the ſmoaking Fire; be merciful, we beſeech thee, unto all thoſe that through Fear and Weakneſſe, have denied thee, by Diſſimulation and Hyprocriſie.

That it may pleaſe thee to ſtrengthen their Weakneſs, (thou art the Strength of them that ſtand) and lift up their feeble Hands, that their little Smoak may encreaſe into a great Flame, and their bruiſed Reed into a mighty Oake, able to abide the bluſtring Blaſts and ſtormy Tempeſts of Adverſity: To the End, that the Ungodly do no longer triumph over their Faith, which (as they think) they have utterly quenched and ſubdued. Stir up thy Strength in them, (O Lord) and behold them with that merciful Eye wherewith thou beheldeſt *Peter*, that they riſing by Repentance, may become the conſtant Confeſſors of thy Word, and the ſanctified Members of thy Church. To the End, that whenas by thy Providence thou purpoſeſt to lay thy Croſſe upon them, they do no more ſeek unlawful Means to avoid the ſame, but moſt willingly to be contented with Patience to take it up and follow thee, in what ſort ſoever it ſhall pleaſe thee to lay the ſame upon their Shoulders, either by Death, Impriſonment, or Exile. And that it will pleaſe thee not to tempt them above their Powers, but give them Grace utterly to deſpair of their owne Strength, and wholly to depend upon thy Mercy.

On the other Side (O Lord God) thou righteous Judge, let not the Ungodly (the Enemies of thy Truth) continually triumph over us. Let not thine Heritage become a Reproach and common Laughing-ſtock unto the impudent and wicked Papiſts: Who, by all poſſible Means, ſeek the utter Deſtruction of thy little Flock, in ſhedding the Blood of thy Saints, for the Teſtimonie of thy Word, ſeeking by moſt deviliſh and damnable Practices, to ſubvert thy Truth. Confound them (O God) and all their wicked Counſels, and in the Pit they have digged for others, let them be taken; that it may be univerſally known, that there is no Counſel nor Force, that can prevail againſt the Lord our God. Break (O Lord) the Horns of thoſe bloody Bulls of *Baſan*. Pull down thoſe high Mountains that elevate themſelves againſt thee.

And root up the rotten Race of the Ungodly; to the End, that they being conſumed in the Fire of thine Indignation, thine exiled Church may, in their own Land, find Place of Habitation.

O Lord, deliver our Land, which thou haſt given us for a Portion to poſſeſs in this Life, from the Invaſion and Subduing of Strangers. Truth it is, we cannot deny but that our Sins have juſtly deſerved great Plagues to come upon us; even that we ſhould be given over into the Hands and Subjections of proud and beaſtly Nations, that neither know thee, nor fear thee, and to ſerve them in a bodily Captivity, that have refuſed to ſerve thee in a ſpiritual Liberty: Yet, Lord, foraſmuch as we are aſſuredly perſuaded by thy holy Word, that thine Anger doth not laſt forever towards thoſe that earneſtly repent, but inſted of Vengeance doſt ſhew Mercy; We moſt penitently beſeech thee to remove this thy great Indignation bent towards us, and give not over our Land, our Cities, Towns, and Caſtles, our Goods, Poſſeſſions, and Riches, our Wives, Children, and our Lives, into the Subjection of Strangers. But rather, O Lord, keep them from us and our Country. Subvert their Counſils, diſſipate their Devices, and deliver us from their Tyranny, as thou deliveredſt *Samaria* from that cruel *Benhadad*, *Jeruſalem* from that blaſphemous *Senacherib*, and *Bethulia* from that proud *Holofernes*.

Keep and preſerve, O Lord, our Prince and Rulers, our Magiſtrates and Governors, as do and wil advance thy Glory.

Erect up thy Goſpel, ſuppres Idolatry, baniſh all Papiſtry, and execute Juſtice and Equity. Water throughly, O Lord, thy Vine of *England*, with the Moiſture of thy holy Word, leſt it utterly periſh, and wither away. Build up again the decayed Walls of thy ruinated *Jeruſalem*, thy Congregation in this Land: Leſt the Ungodly do attribute our Confuſion not unto our Sins, as the Truth is, but unto our Profeſſion in Religion.

Remember, O Lord, that we are a Parcel of thy Portion, thy Flock, the Inheritors of thy Kingdom, the Sheep of thy Paſture, and the Members of thy Son our Saviour *Jeſus* Chriſt. Deal with us, therefore, according to the Multitude of thy Mercies; that all Nations, Kinreds, and Tongues, may celebrate thy Praiſes, in the enlarging of thy reſtored Church to Perfection again. For it is thy Work, O Lord, and not Man's; and from thee do we with Patience attend the ſame, and not from the fleſhly Arm of Man. And therefore to thee only is due al Dominion, Power, and Thankſgiving, now in our Days, and evermore, *Amen.*

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## NUM. XLI.

### *Another private Prayer, for the Uſe of the Perſecuted under Queen* Mary.

*Foxii* MSS. O Eternal God, the dear Father of Chriſt *Jeſu*, our only Saviour, I beſeech thee to look down with thy Fatherly Eye of Pity and Mercy upon me moſt unworthy, thorough my manifold Sins and Wickedneſs, the which I have committed ayenſt thy Divine Majeſty; and upon every one of my Chriſten Brethern and Siſtern, the which are perſecuted, or appointed to dy for the Teſtimony of thy moſt pure Goſpel: Deſiring thee, of thy tender Mercy, for the Merits of our good Chriſt, to ſend thy holy Spirit among us, to aid and comfort us withal: That thorough the Strength of the ſame, we may ſo ſtedfaſtly cleave to thy Word, that we may never deny thee before Men, for fear of any Thing that they can do unto us.

Alſo, good Lord, I beſeech thee to be merciful to our weak Brethren and Siſtern, the which as yet dare not openly confeſs thy holy Name, for fear of this Sharp Storm of Perſecution. Good Lord, I beſeech thee to ſend them Grace and Strength.

Alſo, good Lord, I beſeech thee to be merciful to the poor Wives and Children of al thoſe our godly Brethren, the which have been put to death for thy Names Sake, or are impriſoned here or elſewhere for thy Goſpel: And alſo the poor Wives and Children of every one of us, that at this Tyme be exiled for the ſame holy Cauſe.

Be merciful alſo, good Lord, according to thy Promiſe, unto al thoſe, the which any maner of Wayes do aid and comfort us in this Time of our Impriſonment and Perſecution. And as they comfort our vile earthly Bodies, which be but Earth and Aſhes, even ſo we beſeech thee, moſt merciful Father, to comfort them both in Souls and Bodies, both in this World, and in the World to come, with everlaſting Life.

Alſo, I beſeech thee to pardon our Enemies, Perſecutors, and Slaunderers. And if it be thy good Wil, I pray thee that thou wilt turn their Hearts.

Alſo, I beſeech thee, to be merciful to all thoſe that have a troubled Conſcience for this Plague, the which is now come again among us for our Unthankfulneſs Sake, whoſe Hearts, Lord, thou knoweſt: And ſend both them and us thy Grace, moſt earneſtly to repent us of our Sin and Wickednes, the which we have committed againſt thy Divine Majeſty, and thereby drawn thy grievous Wrath ayenſt us. And I beſeech thee, give us Grace to be moſt contrite for the ſame: And that we may henceforth live in newnes of Life, according to thy bleſſed Commandments. And alſo, that we may have a faithful Truſt, and Belief, to have free Remiſſion and Forgivenes of all our Sins, only for the Death and Paſſion of thy dear Son *Jeſu* Chriſt, our Lord and Saviour; Who, with the Eternal Father, and the Holy Ghoſt, three Perſons, and one God, be all Honor and Glory, Praiſe and Dominion, World without End, *Amen.*

*Written by me* Thomas Spurge, *in* Newgate, *condempned to dy for Chriſt's Verity: And ſo is* Richard Spurge, George Ambroſe, John Cavel, William Tyms, *and* Robert Drake.

## NUM. XLII.

## *A pious Letter againſt complying with Idolatrous Worſhip in Q.* Maries *Days, Written by a Freewil-man.*

RYGHT derely beloved in our Saviour *Jeſu* Chriſt, and eſpecial good Frind, I do hertely recommend me unto you, and to my eſpeciall good Frind *John Smyth* the Porter, and alſo to his Wife, and alſo to my Mother and yours, and to all my good Fellowes, and to my Brother *Thomas Dodmer*, yf he be in *London*, wiſhing Grace, Mercye, and Increaſe of Knowlege, in our Saviour *Jeſu* Chriſt; beſeching him always that ye myght be fulfylled with the Knowlege of his Will, in all Wiſdom, and ſpiritual Underſtanding; that ye myght walke woorthye of the Lord, to pleſe him in all Things, and to be fruteful in all good Workes, and to growe in the Knowlege of God. Walke as the Children of Lyght; for the Frute of the Spyret is in all manner of Goodnes, and Rightwiſnes, and trewth; and prove what is pleſing unto the Lord, and have no Fellowſhip with the unfruteful Workers of Darkenes, but rather rebuke them. Bere not a Straunger's Yoke with the Unbelevers. For what Fellowſhip hath Rightwiſnes with Unrightwiſnes, what Company hath Lyght with Darknes, how agreeth

Foxii MSS.

2 Cor. 6.

agreeth Chriſte with *Belyall*, or Dronkenſhippe; or what Part hath the Belevers with the Infydell; how accordeth the Temple of God with Images, or Idolatrie? Ye are the Temple of the lyving God: as God ſayeth, I will dwell in them, and will be theyr God, and they ſhalbe my People: Wherfore, come owte from among them, and ſeparate yourſelves, ſeyth the Lord: and touch none uncleane Thing: So will I receyve you, and be your Father and ye ſhalbe my Sonnes and Dowghters, ſeyth the Allmyghtye Lorde: This I ſay therfore, and exorte you in the Name of the Lorde, that ye walke no more as the other Heathen walke, Eph. 4. in the Vanitie of the Mynd, blynded in the Underſtanding, being Straungers from the Lyfe which is in God, throw the Ingnorancye that is in them, becauſe of the Blyndnes of theyre Hartes; which being paſt Repentaunce, have geven themſelves over unto Wantonnes, to worke all maner of Unclennes with Gredynes. Take hede, therefore, howe ye walke, cyrcumſpectly, not as the Unwiſe, but as the Wiſe: And uſe well the Tyme, for it is a myſerable Tyme, yea, and ſuch a Tyme, that yf yt were poſſible, the very Choſen and Elect ſhold be browght into Errours. Therfore watch, and ſerch diligently the Scriptures, and walke while ye have the Lyght of God's Worde, that the Darknes fall not Math. 14. upon you. Be ſure of this, that yf the good Man of the Howſe knew what Hower the Thefe would come, he would ſurely watch, and not ſuffer his Howſe to be broken up. Therfore be ye redy alſo, for in the Hower that ye thinke not of, ſhall the Sonne of Man come. Therfore, let us take his Yoke upon us, and lerne of hym, for to be meke and lowly of Harte, and we ſhall find reſt for our Sowles. For his Yoke is eaſye, and his Burden is lyght.

And ſay no more, we be not able to kepe his Commaundments, as many hath ſayd, and doth ſay. But Chriſte ſayeth, He that loveth me, kepeth my Commaundments: And Chriſte came not to breake the Lawe, but to fulfyl yt: And wyll we ſay, we are not able to kepe yt? Wold we not thinke, yf ye had a Servant, and ſhold commaunde him to do our Buſines which were reaſonable, and he ſhold make us Anſwere before he went abowght yt, and ſay, he is not able to do yt, or yt lyeth not in his Power to do yt, wold we not thinke that he were an evill Servant, and a ſlowthfull? yea, and I thinke he were worthye to be tourned owte of Service. Even ſo in like Maner, God commaundeth us to love him with all ower Herte, with all ower Sowle, with all ower Mynd, and with all ower Strength. Here is nothing required of us, but that that is reſonable, and that lyeth in ower Power: For yf he had ſayd, thou ſhalt love me more than with all thy Hert, Sowle, and Mynd, and above thy Strength, then had yt bin no Mervayle thowghe we had ſayed, yt lyeth not in ower Power, nor we be not able to kepe the Commaundments. But God is not ſo unreſonable, althowgh we have counted hym to be unreſonable: For he knoweth what we are able to do, and doth nother not commaunde more than we are able to fulfylle, althowgh we be ſlowthful in fulfilling yt. Chriſte ſayeth, who Math. 5. ſoever breketh one of theſe leſt Commaundmenes, and tech Men ſo, he ſhalbe called the leſte in the Kingdom of Heven. And Sainte *James* ſayeth, who ſoever ſhall kepe the whole Lawe, and Jacob. 2. yet fayle in one Poynte, he is gylty in all: For he that ſayde, Thow ſhalt not commit Adultery, ſayde alſo, Thow ſhalt not kill: Thowgh thow duſt no Adulterye, yet yf thow kill, that is to ſay, *yf thow be angrye*, or ſpeake evill of thy Neyghborh, thow arte a Tranſgreſſour of the Lawe. So ſpeake ye, and ſo do, as they that ſhalbe judged by the Law of Libertye, *&c.* Now ſeing that we ſhalbe judged by the Law, let us be willing Servants, and ſay no more, we be not able to kepe the Lawe; but let us ſaye with *David* the Prophet, I will ronne the Way of thy Commaundments, Pſal. 118. when thow haſt comforted my Hart. God will have a free wylling Harte, and not an unwilling Harte come unto him: as Chriſt ſayeth, Come unto me all ye that labour, and are laden, Math. 11. and I will refreſh you: Take my Yoke upon you, and lerne of me, for I am meke and lowly of Hart, and ye ſhall find Reſt in your Sowles.

Marke well, he biddeth us to *come to* him, yea, and take his Yoke, and ye ſhall find Reſt. Yea, and moreover he biddeth us, aſk, and yt ſhalbe geven us: knocke and yt ſhalbe opened unto us: And yet we will ſay, we have no *Freewill*: we can do nothing of ourſelves. Trewth it is, yf God had lefte us uncreated, and had geven us nether Underſtonding nor Reaſon, Then myght we ſay, that we cold do nothing of ourſelves: But God hath made us better than unreaſonable Beaſtes, and yet they have Power to uſe themſelves according to theyre Nature, and yet they are Creatures without Reaſon: Are we not better than they? No, I thinke we are much worſe, except we uſe Reaſon reaſonably, and according to the Lawe of God, better than we do. God hath geven unto Man a more principal Gyfte than he hath don to the unreaſonable Creature, which doth all Things by Nature, as the Sonne, the Mone, and unreaſonable Beſtes, which do all Things to theyre Nature: But Man to do all Things owt of his Free-Will. And therfore for Man is the Day of Judgment ſette, and not for the unreaſonable Creatures. Thus *Syrac* ſayeth, God Eccl. 15. made Man from the Beginnyng, and left him in the Hand of his Cownſell; he gave him his Commaundments and Precepts; yf thow wilt obſerve the Commaundments, and kepe acceptably Faythfullnes for ever, they ſhall preſerve thee. He hath ſet Fyer and Water before thee, reach owt thy Hand unto which thow Deut. 30. wilt: Before Man is Lyfe and Death, Good and Evell: Loke what he leketh ſhalbe geven hym. O ſeke not your owne Death Sapiens 1. in the Errour of Lyfe; deſtroy not your-ſelves throw the Works of your owne Hands: For God hath not made Death, nether hath he Pleſure in the Deſtruction of the Lyving, but rather they ſhold lyve. Sey not thow, yt is the Lord's Fawte that I am gon bye, for thow ſhalt not do the Thing that God hatyth: Sey not thow, he hath cawſed me to go wrong; for he hath no nede of the Ungodly: For it was not God's Will that Man ſhold come to nowght; but they which be created hath defyled the 4. Eſdr. 8. Name of him that made them; and are unthankful unto him,

which prepared Lyfe for them; and therefore is my Judgment
Sapiens 2. now at hand. God created Man to be undeſtroyed; but Man,
Sapiens 16. throw his Wickednes, ſlayeth his owne Sowle. O! turne ye,
Ezek. 33. turne ye from your ungodly Weyes: O! wherefore will ye dye?
For they will not turne, and why? They fere not the Lord:
Pſal. 54. They ſay, they know God; but with theyre Dedes they deny
him. For ſo mich they are abominable, and diſobedyent, and
unmete to all good Works.

Tit. 1. Theſe Words are playne enowgh, except we will not hear them,
nor reade theym. But the Multitude of ungodly Childerne is unprofitable,
and the Things that are planted with Whordom ſhall
not take no depe Rote, nor eny faſt Foundation. Thowgh they
Sapiens 4. be grene in the Braunches for a Tyme, yet ſhall they be ſhaken
with the Wynd; for they ſtand not faſt: And through the Vehemence
of the Wynd they ſhalbe roted owt: For like as the
Fyeld is, ſo is the Sede alſo; and as the Flowers are, ſo are the
Colours alſo; and ſoch as the Workman is, ſo is the Work
alſo.

Wherfore, derely beloved, let us loke erneſtly to the Commaundments of the Lord; and let us fyrſt go abowght to kepe them, before we ſay that we be not able to kepe them. Let us not play the ſlowthful Servants, but let us be willing, and go about to do them; and then, no dowght, God ſhall aſſiſte us, and ſtrengthen us, that we ſhall bring them to Concluſion: and alwaye, derely beloved, have the Fere of the Lorde before your Eyes; for whoſo feareth the Lorde, walketh in the right Path; and regard not him that abhorreth the Weyes of the Lorde; and at the laſt, God ſhall reward every Man according to his Dedes: Namely, Prayſe, and Honour, and uncorruption unto all them that, with Patience in doing good, ſeke everlaſting Lyfe: where we ſhall rayne, with the Father, and with the Sonne, and with the Holy Ghoſte, in a World without end, *Amen.*

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## NUM. XLIII.

## *A Letter to the Congregation of Freewillers, by one that had been of that Perſuaſion, but come off, and now a Priſoner for Religion.*

Foxii MSS. IN our Lord I moſt hartily ſalute you, and ſo do al my Brethren: And after my loving Salutation, and bounden Duty conſidered, this ſhalbe to let you all underſtand, that if my Learning, or Knowledg were anſwerable to my good Will, you ſhould ſurely find me, through God's Grace, ready therwith at all Times to do you the Good, that God through his Spirit hath endowed me withal; to the End that God may be glorified both by you and by me. For truly, my dearly beloved in the Lord, ſo oft as I behold the Miſery and Calamity of this Realm of *England*, it ſo much lamenteth my Soul, that I cannot expreſs it by Tongue nor Pen. And I proteſt before God and his elect Angels, that it is the Sins of us all that have profeſſed the Goſpel here in *England* of late. But I doubt not but that it ſhalbe to our Salvation, Pſal. 37. notwithſtanding our Fall. And one Cauſe was, becauſe we were not ſound in the *Predeſtination* of God; but we were rather Enemies unto it. God forgive us. As I doubt not but that he hath already, to the End that we ſhould ſet forth his Honor and Glory. And another Cauſe is, that we have profeſſed the Goſpel with our Tongues, and denyed it with our Deeds, as I, for my Part, can conceive no leſs.

What high Lauds, Thanks, and Praiſe, am I bound to give always to God, who hath certified my Conſcience by his Spirit, Ro. 8. Pſ. 32. that he will not impute my Sins unto me, for his Son *Jeſus* Ro. 3. Chriſt's Sake; in whom he hath choſen his Elect before the Foundations of the World were laid; and preſerveth us al, ſo Eph. 1. that there ſhall never any of us finally periſh or be damned. For Chriſt our Saviour loveth us unto the End, according to his own Joh. 13. Word. And again he ſaith, *Al that the Father hath given me,* Joh. 6. *ſhal come unto me.* And in the *Acts* of the Apoſtles it is written, Acts 13. That *ſo many believed, as were ordained to eternal life.* So that our Election in Chriſt, is the Original and Fountain of all Grace, and through it we obtain the Fruition of the Glory of God; as we learn by the Apoſtle S. *Paul*'s Words: Doth he not ſay, I pray you, That *Iſrael could not attain that which he ſought, but the* Ro. 11. *Election hath obtained it: The Remnant are blinded.* According as it is written, *God hath given them the Spirit of Unquietneſs: Eyes* Eſ. 6. *that they ſhould not ſe, and Ears that they ſhould not hear, even unto* Mar. 4. *this Day, &c.* This is the infallible Truth, the which you cannot deny, except you deny the Truth.

I, for my Part, repent that ever I was ſo bitter unto them that were the Teachers of this undoubted Truth. Verily, I am not able to expreſs the Sorrows that I have in my Heart, moſt eſpecially in that I went about by all Means to perſuade other, wherby they might be one with me in that Error of *Freewil*; albeit that God in his good Time wil revele his Truth unto you, as it pleaſed him to open it unto me, his Name everlaſtingly be praiſed for it. I do not mourn nor ſorrow, in that God hath given me the ful feeling of his aboundant bottomles Mercy, with his Truth in the ſame: But with Joy unſpeakable I rejoyce, giving Thanks to God Night and Day, in that it hath pleaſed him to vouch me worthy his fatherly Correction at this preſent, ſhewing me what I am by Nature; that is to ſay, ful of Impiety and all Evil. Therfore the great Grief which I daily feel is, becauſe that I ſee the Horribleneſs, and the great Diſhonour, that the filthy Freewil of Man doth render unto God; therefore I ſigh and am grieved, becauſe I ſpake evil of that Good I knew not. Yet I have obtained Mercy, becauſe I did it ignorantly.

Wherfore, Beloved, I am provoked by the Holy Ghoſt, to viſit you with my Letter, hoping, and believing that God will give it good Succes; becauſe it is the undoubted Truth, wherby God's Glory may be the more ſet forth. For I have a good Opinion of you, my dear Brethren, truſting in God that he will revele unto Eph. 1. you the Knowledg of himſelf. For I believe verily you be the 1. Cor. 2. Veſſels of God's Mercy: Therfore I am aſſured that you ſhal lack Rom. 9. no neceſſary Article of your Salvation. For I have good Cauſe ſo to judg of you, not only becauſe God hath opened his Truth to me alone, but I alſo ſe how mercifully he hath dealt with many of our Brethren, whom you do know wel enough, as wel as though I did recite them by Name. God forbid that I ſhould doubt you, ſeing that it hath pleaſed God to revele himſelf in theſe Days, to them that heretofore were deceived with that Error of the *Pelagians*; yea, and ſuffered impriſonment in the Defence of that which now they deteſt and abhor. God be thanked for them. This is the Lord's doing, and it is marvailous in our Eyes.

O! dear Brethren, inſomuch that it hath pleaſed God to vouch you worthy of ſo great Dignity, to ſuffer againſt the wicked Papiſts; and as that is a Truth which you ſtond in againſt theſe bloudthirſty Enemies of God: And like as you have the Truth as concerning the Papiſts Sacrament, in diſpiſing and hating that I do, as it is wel worthy; ſo likewiſe is Freewil a moſt Untruth, undoubtedly.

1. Cor. 11. Dear Brethren, I do not write this unto you, to the End that Rom. 15. you ſhould contend among yourſelves, nor yet that I would ſtrive Mat. 25. with you; for the Congregation of God hath no ſuch Cuſtom; but of mere Love, I am glad to open the Talent unto you that God hath given me. For I think, that God wil receive me home unto himſelf ſhortly. Therfore I am moved to ſignify unto you in what State I ſtond, concerning the Controverſy between the Eph. 1. Opinions of the Truth of God's Predeſtination, and Election in Mat. 24. Chriſt. I do not hold Predeſtination to the End to maintain Evil; as there be ſome hath ful ungodly affirmed that we do. God forgive them, if it be his Wil. Wo were it to us, if we ſhould delight in that which God abhorreth and hateth, and the which was the Cauſe of Chriſt's Death. For we are ſure, that none which have the ful feeling of their Election in Chriſt, can love or allow theſe Things, which God hateth. Wherfore I would wiſh that Men ſhould not allow the Fruit of Faith to be the Cauſe of Faith. But Faith bringeth forth good Works, and not good Works Faith. For then of Neceſſity we muſt attribute our Salvation unto our good Works. Which is great Blaſphemy againſt God and Chriſt ſo to do. But I thank God I do allow good Works in Eph. 2. their Place. For I was created in Chriſt *Jeſu* unto good Works. Wherfore I am bound to allow them according to the Scriptures, and not to the End to merit by them any thing at al. For then I were utterly deceived. For *Eſay* ſaith, *al our Righteouſneſs is as a*

*filthy Cloth*, ſtained with the Flowers of a Woman, and are not as the Law of God requireth them. Wherfore I acknowledg that al Salvation, Juſtification, Redemption, and Remiſſion of Sins, cometh to us wholly and ſolely by the mere Mercy and free Grace of God in *Jeſus* Chriſt, and not for any of our own Works, Merits, or Deſervings. For our Saviour Chriſt ſaith, *Make the Tree good, and the Fruit good, or elſe make the Tree evil, and the Fruit evil* alſo; for the Tree is known by his Fruits, *&c.* Mat. 7

My dearly beloved Brethren, herein was I deceived with many mo beſides me, becauſe we could not diſcern the Truth in good Works. And if you, dear Brethren, did once ſe in what reſpect they ought to be don, you ſhould ſoon agree with us in the Truth. For I myſelf could not underſtand S. *Paul* and S. *James*, to make them agree together, til our good Preachers, which were my Priſon Fellows, did open them unto me. I praiſe God for them moſt humbly; and yet I cannot be ſo thankful for them as I ought to be.

Firſt, *Paul* ſaith, *Faith only juſtifieth, and not the Deeds of the Law.* Ro. 3. Gal. 2. And S. *James* ſaith, *Faith without Deeds is dead.* Here are Contraries to the Carnal Man. When I ſaw theſe two Scriptures plainly opened, I could not ſtond againſt the Truth therin. And thus were they opened unto me, that Faith doth only juſtify before God, and the good Deeds that S. *James* ſpeaketh of, juſtify before the World. Thus muſt you underſtand theſe Scriptures, or els you ſhal make them repugnant in themſelves; which were a great Abſurdity to grant. Wherfore, when you ſe the Truth in this Matter, it may ſo chance with you, as it did with me. For I conſider the Loſs of mine own Friends, and their Diſpleaſure: And while I walked in the Houſe of God, muſing of this Matter, it pleaſed God to move me with his Spirit, that although I loſt the Love of my Friends, yet I ſhould win him, in whom I do delight. For I conſidered the Saying of the Apoſtle, wheras he ſaith, *If I ſhould go about to pleaſe Men, I were not the Servant of God.* Gal. 1. Albeit I was much addicted to the contrary Part, yet at the length, while I was thus muſing, the Fire kindled; ſo that I was compelled, even as it were, by Violence, to ſpeak with my Tongue; which hath turned ſince to my great Joy and Comfort: I praiſe God therfore moſt humbly. And although I thought I ſhould loſe many Friends; yet it hath pleaſed God to raiſe up many Friends to me for one. And I thank God, that they, whom I thought would have been mine Enemies, are become my Friends in the Truth: As in Sample, by our Brethren *Ledley* and *Cole*, and ſuch like. If it had lyen in their own Wills, they would have been Enemies to that excellent Truth which they do now allow. Praiſed be God for them. *For it is he that worketh both the Wil and the Deed, even of good Wil.* Phil. 2. For if he had not been merciful unto them and to me, and prevented our Wills, we had been ſtill wallowing in the Mire. And the Prophet *Jeremy* ſaith, *Turn thou me, and I ſhall be turned. Heal thou me, and I ſhall be healed.* Jer. 17. And *David* ſaith, *The Lord hath prepared the Hearts of the Poor, and his Ear hearkeneth unto them.* Pſal. 10. So that it is the Lord

that doth al that good is. Again *David* ſaith, *Aſcribe al honor*
Pſal. 29. *and Glory to God*; who alone is worthy. For *no man cometh unto*
Joh. 6. *me*, ſaith Chriſt, *except the Father, which hath ſent me, draw him.*
And again he ſaith, *Al that the Father hath given me ſhal come unto*
*me*, as is before ſaid, *and he that cometh unto me, I caſt not away.*
*For I came down from Heaven, not to do my own Wil, but the Wil of*
*him that ſent me:* Speaking theſe Words in that he was Man, that
he deſired to do the Wil of the Father; and in that Chriſt is God,
Joh. 17. he did his own Wil. For he ſaid unto the Father, *Glorify me with*
*that Glory, which I have with thee, or ever the World was:* Speaking
now of his Omnipotency and Deity. Yet notwithſtanding that
he is very God, he did pray that the Wil of his Father ſhould be
don in his Manhood; ſeing Chriſt, being perfect God and perfect
Man, gave al the Honor and Glory to God his Father: Which
doth condemn many of our Scribes and Phariſees, which ſay, they
can do good, if they wil, Chriſt being the Auctor and Finiſher of
al Truth, and every Truth itſelf, which Truth cannot ly, becauſe
he is God: Yet, notwithſtonding that his mighty Power, and Divinity,
he cryed ſaying, *Father, thy Wil be don.* Much more ought
we to caſt down ourſelves, which be but Partakers of his godly
2. Pet. 1. Nature. Wherefore I may ſay with Chriſt, that al ſhal come to
Joh. 6. him, which the Father did give him.

Col. 1. Therfore I believe, that we ſhal every one be preſerved and kept
in him, and for him, according to his own Word. And who, that
wil not allow his Word, doth not allow him. Therfore I dare
boldly ſay, with our everlaſting Saviour *Jeſus* Chriſt, that al the
Elect ſhal be preſerved and kept for ever and ever. So that none
of them ſhalbe damned at ony Time. They that ſay, that ony of
them may be loſt for ever, do as much as in them lyeth, to make
Chriſt unable to preſerve and keep them: So that at one Time or
other, they may periſh and fal away, as ſome affirm, denying the
Joh. 13. Power of Chriſt in ſo ſaying. For he ſaith, *He loveth his unto the*
*the End.* Which Love remaineth, and ſhall never be extinguiſhed,
or put out, but it remaineth for ever without End: And is not as
the Love of Man, which is ſometime angry, and ſometime pleaſed.
Col. 1. For God at no Time is ſo diſpleaſed with any of his Elect, to the
end, that he wil deprive them of the purchaſed Poſſeſſion, which
1. Pet. 1. he hath layd up in Store for them in Chriſt before, and were
Eph. 1. elect according to the Foreknowledg of God the Father, through
ſanctifying of the Spirit unto Obedience and Sprinkling of the
Rev. 13. Bloud of *Jeſus* Chriſt. Which Lamb was killed from the Beginning,
according to God's divine Wil and Providence. And to
conclude, S. *Peter* maketh it plain and evident to the ſpiritual Ey,
1. Pet. 1. whereas he ſaith, *Foraſmuch as you know, how that you were not*
*redeemed with corruptible Things, as Silver and Gold, from the vain*
*Converſation, which ye received by the Traditions of the Fathers, but*
*with the precious Bloud of* Jeſus *Chriſt, as of a Lamb undefiled, and*
*without Spot. Which was ordained beforehand, ever before the World*
*was made, &c.* I am ſure you cannot deny, but that Chriſt was
ordained, concerning his Humanity, and not concerning the Godhead.
And therefore it muſt needs follow, that Chriſt was

ordained to dy in the Fleſh. And all was for our Sins. Or els I am ſure, that he had not taken our Nature upon him, but to Gal. 4. redeem us from our Sins.

But it may fortune that ſome wil ſay captiouſly, (as I have been anſwered before this Time) If it be ſo, that Chriſt was ordained in the Fleſh, then God did induce Neceſſity to *Adam*'s Fal: To them I anſwer, God did not induce any Neceſſity to *Adam*'s Fal; but Chriſt was ordained in this Reſpect, that the Father ſeing the Fal of *Adam*, for that Purpoſe only he ordained Chriſt, Rom. 9. to the End that he would preſerve a Remnant of the Poſterity of Rom. 11. *Adam*: Even as it pleaſed his godly Wiſdom.

What, (wil ſome ſay) A *Remnant*, and not al? S. *Paul* ſaith, 1. Cor. 15. *Like as al dyed in Adam, even ſo al be made alive by Chriſt.* And S. *John* ſaith, *Not for our Sins only, but for the Sins of the whole* 1. Joh. 2. *World.* Ah! wil theſe Freewil-men ſay, Where be your *Remnant* now become? To whom I anſwer by the Scriptures, Wheras Chriſt ſhal ſay in the Laſt Day, *Depart from me, you Curſed, I know* Mat. 25. *you not:* I pray you tel me, Did not God know them, as concerning their Creation, and alſo their Wickednes? Yes, verily, but he knew them not for his Elect Children. And in this Reſpect, he knew them not. But otherwiſe he knew them, as I have written. So in like Caſe, if that the *All* that S. *Paul* ſpeaketh of, be truly underſtanded, it ſhal come to pas according to his Saying. For even, ſaith he, *as al fel in* Adam, *ſo ſhal al be made alive by Chriſt.* It is meant by them whom it pleaſed God to ordain to Life Eternal. For God, by his Fore-knowledge, did ſe to what End the Veſſels of Wrath would come, before he made them; to the End that he would ſhew his Juſtice upon them, and his Mercy on al them that were made alive again by Chriſt. For the true Church of Chriſt doth underſtand theſe *All*, and al other ſuch like Scriptures, to include al the Elect Children of God. None otherwiſe, I am ſure, that theſe *All* can be underſtanded, except we ſhould make the Scripture repugnant to itſelf; which were too much Ignorance, and too great an Abſurdity to graunt.

Therfore let us pray to God, that he wil, for his glorious Name's ſake, defend us from al Errors, according as he hath decreed before al Things, to the Profit of al his choſen Children, which he hath Predeſtinate in Chriſt, and for him. So likewiſe Eph. 1. let us pray, that God of his free Mercy wil give us the ful ſealing of his abundant Grace, according to his accuſtomed Goodnes; as undoubtedly he doth to every one of his in due Time. Yet notwithſtanding we are bound always to watch and pray, leſt we Mat. 26. fal into Temptation. Chriſt taught his Diſciples the ſame Doctrin, although they were his very Elect. Yet did he give them this Commandment, to the End that he might certify them to be his; albeit they were certain with him already. Therfore I ſay, whoſoever they be that do find unluſt and tediouſnes to do good, may opinion with themſelves, that they be none of God's Children.

Wherfore I affirm, that al they be Blaſphemers to God, that do ſlaunder the Truth in Predeſtination: That ſay, If I be once in, I cannot be out, do what Evil I will or can do. All ſuch do declare

clare themſelves to be Reprobates, and the Children of God's Ire
and Wrath, rather than any of his. For whoſoever delighteth
in thoſe Things which God hateth and abhorreth, doth declare
2.Tim. 2. himſelf to be none of God's. But if he be any of his, he will
give him Repentance for to know the Truth, by his Spirit. *For*
Rom. 8. *the Spirit maketh Interceſſion for the Saints, according to the Pleaſure*
*of God. For we know that all Things work for the beſt unto them*
*that love God, which are called of purpoſe. For thoſe which he knew*
*before, he alſo ordained before, that they ſhould be like faſhioned unto*
*the Shape of his Son.*

And ſeing God hath made al his Elect like to the Shape of
*Jeſus* Chriſt, how is it poſſible that ony of them can fal away?
For whoſoever he be, that doth ſo hold, is againſt God and Chriſt;
and may as wel ſay, that our only Lord and Saviour *Jeſus* Chriſt
may periſh, as any of them. For Chriſt ſaid unto the Father, *Father,*
Joh. 17. *thou haſt loved them, as thou haſt loved me.* Although Chriſt
ſpake theſe Words to the Comfort of his Diſciples at the preſent,
ſo likewiſe is it to the Comfort of all us, his Choſen. And thoſe
Words did include al them, that God *Called of purpoſe*, and thoſe
alſo which he *Knew before*, according to the Text. For I am ſure
that there is none can deny, but that God knew the Eſtate of al
People. But thoſe that S. *Paul* ſpeaketh of, that *God knew before*,
he meant it by al his Elect; and immediately he addeth, ſaying,
Rom. 8. *Which he appointed before, them alſo he called; and which he called,*
*them alſo he juſtified; and which he juſtified, them alſo he glorified.*
*What ſhal we then ſay to theſe things; if God be on our Side, who*
*can be againſt us.* That is to ſay, If God have appointed to
glorify us, and to ſave us, who can then deny [deprive] him of
Joh. 10. any of us, or take us out of his Hands? *My Shepe*, ſaith Chriſt,
*hear my Voice, and I know them, and they follow me: And I give*
*unto them Eternal Life; and they ſhal never periſh.* Oh! moſt worthy
Scriptures, which ought to compel us to have a faithful Remembrance,
and to note the Tenor thereof: Which is, The Sheep
of Chriſt ſhal never periſh. Mark, I pray you, Chriſt's Words,
which he ſpake with Zealouſnes and Power, towards his Sheep,
only to the End to comfort them in all Afflictions. He made them
this faithful Promiſe, to the Intent that they ſhould not quaile for
any Tyranny that ſhould be done unto them, ſaying, *They ſhal*
*never periſh, For my Father*, ſaith Chriſt, *which gave them me, is*
*greater than al, and no Man ſhalbe able to take them out of my Father's*
*Hands.*

Doth Chriſt mean part of his Elect, or al, think you? I do hold
and affirm, and alſo faithfully believe, that he meant al his Elect,
and not part, as ſome do ful ungodly affirm. For I confes and
believe aſſuredly, that there ſhal never any of them periſh. For I
have good Authority ſo to ſay; Becauſe Chriſt is mine Author,
and ſaith, *If it were poſſible, the very Elect ſhould be deceived. Ergo*,
it is not poſſible, that they can be ſo deceived, that they ſhal ever
finally periſh, or be damned. Wherfore, whoſoever doth affirm,
that there may be any loſt, doth affirm, that Chriſt hath a torn
Body. But my Hope is, that I ſhal hear better of you al, and

have heard already that which doth rejoyce me very much. For my Brother *Robert Cole*, did give you a good Report to me, and to my Priſon-fellows, and ſaid that you would ——

*Somewhat is wanting.*

## Num. XLIV.

## *A Tract ſhewing, How al Sorts of People of* England *have juſt Cauſe of Diſpleaſure againſt the Biſhops and Prieſts of the ſame, for involving them in Perjury. Written Anno* 1555.

GOD Almighty, Father of our Lord *Jeſus* Chriſt, which, of his only Pity and Mercy, hath bought us out of al the Thraldome and Captivity of *Sathan*, not with pure and moſt fined Gold, nor yet with al other precious Things in the World, but by the moſt excellent Love-price of his unſpeakable Love and Wiſdom, hath he given to Death, out of his own Boſome, his own Son *Jeſus* Chriſt; whoſe Stripes and Death hath healed our Sores, and purchaſed for us the Kingdom of everlaſting Joy and Felicity; the ſame God, with his dear Son, and his ſanctifying Holy Ghoſt, be with you evermore, *Amen.* *Foxii* MSS.

I cannot but be right joyful, in theſe moſt miſerable Days, to ſe that God doth ſo mercifully and lovingly keep his little Flock, even in the Mouths of the Wolves, both ſtedfaſt in Faith, conſtant and patient, and rather deſiring to dy in the Truth, than with a diſſembling Heart to get out of the Snare, and Time of Opprobry, and ſhameful Reproch, as almoſt al *England* doth at this preſent Day; [which they could never dare to do] if they warily and with God's Wiſdom, did ponder their State, and the Condition that they are in.

For what Land or People doth not know, that the whole Popiſh Clergy of this Realm have not only lived perjured, as they themſelves confes; and compelled al the People, many againſt their Conſcience, to confes the ſame, theſe twenty Years laſt paſt, and above; but alſo have compelled al them, that in theſe Years have been admitted Prieſts, to perjure themſelves in like Maner; Yea, and in every Law-day, the Keepers of the ſame were ſworn to cal for al the young Men of their Hundred, even as they came to the Years of their Age, appointed to ſwear the ſame Oath, never to receive the Biſhop of *Rome*, nor no other Potentate or Power in Earth, to be Head of the People of *England*, under God, but only the King's Majeſty, and his Succeſſors for ever. Now, if this Oath be unlawful, as the Clergy now ſaies, then may al the Nobles of the Realm of that Opinion have great Cauſe of Diſpleaſure juſtly againſt al the Deviliſh Biſhops, that ſo led them, and knew it. Yea, and if they look rightly to the bearing of the Sword of God's Vengeance, they wil with repentant Hearts ſtrike with the ſame, and not leave one of the Diſſemblers alive. The Magiſtrates and Gentlemen may have like Cauſe againſt them, and al the Company of that Mark, which both was Cauſe of their Perjury, and the Perjury that they have cauſed al the reſt of the Subjects and common People of this whole Realm, to commit. The Merchants of *London*, yea, the Merchants of al *London* and *England*, alſo may think a great deal of their Honeſty and Credence periſhed, to be known of their Creditors to be perjured. Al the whole People have Cauſe juſtly to bear Wrath towards the Wickednes of that Clergy, not only for their own Perjury, but alſo for theirs. The Souls that are dead in this Perjury, without Repentance, now in Hel, ſhal curſe them al.

Oh! what an heinous Work is this in the Sight of God, if the Papiſts ſay Truth! The Deeds of this *Romiſh* Clergy makes me to think (welnigh) that they think there is no God but the Pope, they have ſo ſlenderly looked upon their Duties, ſeeing that they have heard it read, *Curſed are al they, that do the Lord's Buſines wretchleſly. Curſed are al they that are perjured, and depart from the Law of the Lord their God. Curſed are al they that lead the Blind out of the Way.*

But to heal this their Wickednes, their Sacrament of Penance, and the proper Pardon, doth them great Service. For they have aucthority to miniſter that Sacrament to the People, and to themſelves alſo: And God then muſt needs forgive them al. But if any take not their Penance, they muſt be damned, as ſome of the Clergy ſaith. And this I know, that the moſt Part of the Prieſts ſo handle themſelves, that with one Part of the People, they falſely diſſemble. For if one come, whoſe Conſcience is not ſatisfied with this Way, and tel the Prieſt his Conſcience, he wil ſay, "You ſay the Truth; my Conſcience is as yours is; but we muſt bear for a Time: Yea, and wil ſay, that he himſelf looks for another Change." And to the other that are addict to the other Side, they ſay to them, "Yea, we have been deceived; but Thanks be to God, that ye kept your Conſcience al this while againſt it. For even ſo was mine, but that I durſt do no other, but truſted that this Time would come, as it is now, Thanks be to God." Oh! what damnable Beaſts are theſe! Truly, Friends, I know in this Town, where two Prieſts miniſtred either of them two Ways to the People: Which Thing I take to be a Witnes of their double Hearts. And I think, if it were ſearched, it might be approved in mo Places than two. For I know the People that have reported their Prieſts, as I have before ſaid, and could, if I were at Liberty, bring you, if ye would, to the Hearing of both Parties. Alas! how ſhould the People of God go the right Way, when their Guides are thus mutable, and never conſtant?

Another Thing much do I mervail at, that never one Prieſt, that now be ſo ſtout, did venture his Life for the Souls of his People in all theſe twenty Years and upwards, nor enjoyned them any Penance, for their Perjury againſt the Biſhop of *Rome*: But ſuffered them even to dy in the black Curſe and Excommunication, that they wel knew was upon us, as they now ſay they did.

But theſe Things have I ſaid of the mutable Clergy, which is not Chriſt's Clergy, but the Pope's, who ſitteth in Chriſt's Seat, even in the Conſcience of the People. But God, I believe, wil ſhortly, of his Clemency, and Mercy, deſtroy his Power. But, Friends, for al my ſaying *Shortly*, look not you for it with carnal Eyes; nor ſeek after falſe Prophets, that wil ſay, It wil change this Year, or the next Year: As the People did, when they were caried Captive to *Babylon*, in the Prophet *Jeremie*'s Time. For they got them a Prophet called *Hananiah*, which ſaid unto them, that their Captivity ſhould laſt but two Years, and *Jeremie* ſaid, *Amen, I pray God it may be ſo*. And the ſame falſe Prophet came to *Jeremie*, which had made a Chain of Wood, and hanged it about his Neck, declaring to the People therby, that for their Sins they ſhould be Captives, and their King bound with Chains at *Babylon*; and took the Chain from his Neck, and brake it, and ſaid, "Thus ſaith the Lord, "Even thus within theſe two Years ſhal the Yoke " be broken off the Neck of the King; and the People ſhal come " to this Place again to ſerve God. Then ſaid *Jeremie*, The Prophet " is not known to be true, till that Thing cometh to paſs, which " he propheſieth. And immediately the Word of the Lord came to " *Jeremie*, and ſaid, Bid the People at *Babylon* build them Houſes, " plant them Vinyards, and mary their Sons and their Daughters, " and pray for the Peace of the Country wherin they dwel: For " that ſhalbe their own Peace. For their Captivity ſhal laſt LXX " Years. And tel that falſe Prophet *Hananiah*, that becauſe he " hath falſely propheſied, he ſhal dy this Year. Which Things " came to paſs:" And our Sins are greater than were theirs. But if God wil have a Change, he can do it what Way he wil. But our Imaginations, I fear, hinder his Work in the Matter in your Days.

But if it come ſo to paſs, the Clergy wil alſo, I think, as eaſily change, as theſe two Times before, they have don. That it may be done unto them as it was in *Moyſes* Time to the Children of *Iſrael*, when they had ſinned ſo againſt God, that God would have deſtroyed them, if *Moyſes* had not ſtand in the Gap, and turned away his Wrath. But when *Moyſes* came unto the People, he commaunded every Man to girde his Sword upon his Thigh, and every Man to kil his Neighbour. Even ſo, if God ſe it good, may of good deſerving be don to this mutable Clergy of *England*; that other for Honour, Riches, or Wealth, or for their Lives, have ſo wickedly don, to bring this whole Land out of the true Faith of Chriſt, unto the Faith of *Rome*; and to cauſe God's People to confeſs themſelves perjured, for ſwearing to perform their true Obedience unto their Liege Lord and King, commanded of God. O! miſerable *England*, defiled with Bloud by the Pope's Sword! O! wicked Clergy, Fighters with the ſame! Your Deſtruction is in your own Hands. Ye have brought ſwift Damnation upon yourſelves, and upon the People.

How few are they that can juſtly excuſe themſelves? For what Difference now is there between theſe two Sorts of People? The one have received the Pope's Pardon, with Penance for their Perjury, and thinks that they were perjured, and have made amends, and are forgiven: And other knows, that they were not perjured, and yet have received the Pardon, and don the Penance. This latter Sort, in my Judgment, are more hated in the Sight of God than the other. For, contrary to their own Knowledge, and their Conſcience, have they don in the Sight of God. So that the Saying of Chriſt may wel be ſaid unto them, that he ſaid unto *Jeruſalem, How oft would I have gathered you together, as a Hen gathereth her Chickens under her Wings, and ye would not.* And in another Place, Chriſt ſaid to his Diſciples, *If any City receive you not, depart from them, and ſhake the Duſt off your Feet: For it ſhal be eaſier for* Sodom *and* Gomor *in the Day of Judgment, than for that People.* Ye may not think here that Chriſt meaned, that there ſhould any Eaſe come to the *Sodomites* and *Gomorrheans*, but that their Puniſhment ſhould be les, in Compariſon of the juſt Vengeance of God prepared for them that refuſe and forſake the true Preachers. Yea, then how much more for them that know the Truth and forſake it?

Dear Friends, I am ſorry to write ſo ſharply to you, but God's Verity wil no otherwiſe. Look upon it betimes: For it hath, I wiſs, in us no Place.

Now, Lord, for thy Mercies Sake, help and defend the little Sort, that knows they were not perjured, but lawfully ſware the Oath, that is a Part of God's Glory; and are contented rather to dy by the Pope's Sword, than to ſlander thy Truth. And help thoſe forward, that repent of their Deed, and give them the Strength of thy Ghoſt rightly to knowledg their Fault. And to the other Sort that of Ignorance doth that Wickedneſs, give Light and Underſtanding with Grace to amend. But have no Mercy, Lord, as *David* ſaith, *upon thoſe that Sin of Malicious Wickednes.*

Pray, good People; fear not to pray. Peradventure God wil turn his Plague from us, that we have juſtly deſerved. Make your Hearts pure, or els your Prayers are Sin.

## NUM. XLV.

## John Bradforth *to the Queen, and other great Lords, concerning the* Spaniards, *and their Deſigns againſt* England.

*To the Quene's Majeſtie; the Lords, and other, of the Realme of* England.

Foxii MSS.

THoughe yt be never ſo daungerous to me to ſett this lyttell Treatys abroad, yet the natural Love that I beare to my natyve Countrye, ſurpaſſing all Daungers that maye Chaunce to my Bodye and Goods, ſo burneth in my breſt, that yt wyll not ſuffer me to ſuppreſſe or kepe ſecret from you ſuche Matters, as are pretended for the Deſtruction, not only of the common Eſtat of the Realme, but of your Majeſtie, moſt myſerably deceaved, and of your honnorable Eſtates moſte ſottelye circumventyd, your Lands and Poſterytie for ever. The Thinges which I have put forth is not the Device nor Imagination of me, nor the ſaynge of anye other Man, but a moſte certayne Experience of one *John Bradforth*, late Servaunte to Sir *Wyllyam Skypworth*, and after for the Space of ij Years ſerved with one of Kinge *Philippes* privye Councell; as he had found yt not only by Communication, but alſo by Lettres, which he had read himſelfe, of other Mens, as in his Lettres more at large he doth declare: The Coppies of which Lettres, written and ſubſcribed with his owne Hand and Name, I have readye by me to ſhewe for my Dyſchardge: Which Thinge, bycauſe it contayneth the Deſtruction of your Majeſty, and of the Eſtates, and Subverſion of the whole Realme, I could not thincke myſelfe, not onlye noe good Subjecte, but a double Traytour, yf I ſhoulde kepe the ſame ſecrett, all the Matter of the ſame belonging unto your Majeſtie; whom I praye God to preſerve, for your owne Savegard, and for the Welthe of the Realme, *Amen.*

*To the Right Honorable Earles and Lordes of* Arundell, Shroueſburye, Darbye, *and* Penbroke, *ther trewe and faythfull Sarvaunt* John Bradforth *wyſhethe theincreaſe of Grace, and parfecte Knowledge of Godes holey Truth, the Preſervation of theire honourable Eſtates and Countrey.*

THER hath byne certayne Bookes and Letters touching Matters of Religion latlye imprinted in *Ingleſhe*, under the Cloke of a fervent Health and Love towards our Countrie agayneſt

*Spanyards*, by the Advice of certayne Proteſtantes, thinking therby to ground in the Hartes of the People ther new fangled Fayth; wherin it doth appeare, that the Autors of theiſe Bookes knowe not perfectlye the Nature of the ſame, but have rathar wrytten by Report of other, than by perfect Practyſe: Which Bookes, bycauſe that fewe Men dare uſe them openlye, leaſt they ſhoulde, by your Lordſhippes, and the Quene's moſt honnorable Counſeyll, for their Doctrin, be weeded oute with the moſte folyſhe Gatherers of the ſame, I thincke they have not comen before your Honours; ſo that though theis Books had moſt trulye declared the Nature of the *Spaniards*, and that at large, (as indeed they have not) yet they coulde not parfectlye, bycauſe the Doctrin that was put forth with them, made them ſeame too vyle to be brought before your Syghtes. I have therfor, moſte honnorable Lordes, pourpoſed not to meddell with anye Matteres, or anſwering unto them; but ſomwhat to declare unto you; not that which I knowe by Reportes, but that which I know perfectly by Experience: I meane that ſubtyll Device agayneſt you and all the Realme; and the natural Diſpoſition of the *Spaniards*, whoſe Vylenes doubtles I cannot ſhowe and expreſe with anye Wordes, as the Truth is; nevertheleſſe I ſhall declare the premedytate Myſchiffe, and pretenced Treaſons, not only agayneſt your Lordſhippes Parſones, but alſo agayneſt the whole Realme; ſo farr as I have harde, ſeen, and proved, for the Space of two or three Yeares, in ther Companey.

My Frends put me to ſerve amonge them, that I myght learne Langwage, and knowe the parfect Truth, whether ther Conditions were ſo vyle as the common Voyce reported, or not. And I aſſure your Lordſhippes, and all my Frendes, that the vyleſt Report that ever I hard *Inglyſhe* Men ſpeake by the worſte of them, ys nothing to the Vylenes which remayneth in the beſt among them all. I ſaye, all the whole Nation of the *Spaniards*, except the Kinges Majeſtie: He wyll ſaye, the Noblemen be verye cyvel Parſons. I have not ſene ſo moche Vertue among all the reſte, as in the noble Prince the Duke *Medina Celi*, a Prince untainted, indued with great Humilitie; who hath in my Hearing to my Maſter, manye Tymes lamented the myſerable Eſtate of our moſte noble Kingdome. There be many other Noblemen, verye wyſe and politicke; which can, thorowe ther Wyſdome, reform and brydell theyr owne Natures for a Tyme, and applye their Conditions to the Maners of thoſe Men with whom they meddell gladlye by Frendſhippe: Whoſe myſchievous Maners a Man ſhall never knowe, untyll he come under ther Subjection: But then ſhall he parfectlye parceyve and fele them: Which Thinge I praye God *England* never do: For in Diſſimulations untyll they have their Purpoſes, and afterwards in Oppreſſion and Tyrannye, when they can obtayne them, they do exceed all other Nations upon the Earthe. Beſides an Heape of ambitious fleſhelye Luſtes, as Pryde, Ambytion, Dyſdayne, and all maner of Lechery, in theſe of all other Natyons they do excede. But to learne of their Maners, and to declare to your Honours ſuche Things as I have hard with myne Ears, and ſene with myne Eyes in their Writing, which are pretended to your Diſtruction, the Loſs of your Lyves, Lands, Wyves, and Children, and the Ruin of the whole Realme, the Suppreſſion of the Comon welthe, and Bondage of the Countrie for ever. I take God to my Wytnes, I wryte nothing for Malyce of the *Spanyards*; nor to flatter *Inglyſhemen*, but only to ſhewe their curſed Wyckednes, that oure Countrye being at Lybertye, may be kept ſafe from their Tiranny, and their *Moriſh* Maners: As known to your Honours aforehand, ye may the more provide to kepe your Eſtates, and the whole Realme, out of their Bondage.

Fyrſt, where it is Godes Commaundement, that one ſhall not wrongfullye covet an other's Goodes; (whiche Commaundement the *Spanyards* ſaye they will kepe.) Whatſoever, they ſaye, is done in *Ingland*, touching the Crowne, and Governance of the Realme, ſhall not come thorow their Procurement, but of the Counſell themſelves. The Kinge knoweth perfectlye the ſtout and dyvellyſhe Hartes of the People of *England*, to worke Treaſon, and make Inſurrections: and therfor he wyll not deſyer the Crowne, except he maye fyrſte have certayne of the ſtronge Holdes, Portes, and Townes, (marke theis three Wordes well) for his Refuge at all Tymes, untyll his Majeſtye maye bringe in Powre to withſtand his Enemyes. For he purpoſeth to make all our Haven-Townes mor ſtronger towardes the Land, than they be towardes the Sea; that a few Souldiours maye kepe the Realme in Quietnes, and burne the Counterye on everye Syde three or foure Tymes in one Yeare, tyll they can be content to obſerve all the Conſtitutions, Ordenaunces, and Lawes: For, ſaye they, yf we have the Sea to vyttell us, we ſhall have Powre to Rule *Ingland* ſo longe, tyll they be abell to ſuffer yt no longer. What greate Travayll wyll yt be, while the Sea is our Frend, to burne betwen *Southampton* and *Dover*? For, they ſaye, they wyll never make Feilde; but let ſtronge Walles prove their Manlynes; they truſt that the Quenes Highnes, to mayntayne the Kinge, wyll pull the Realme ſo much as in her lyeth: And when our Money is gonne, and gathered upp, the Kinge wyll inriche himſelfe this Tyme of Peace, for a Yeare or two; ſo that when we have but ſmall Store of Money, they ſhalbe ready to worke Myſchife agaynſt us. For they ſhall have Money from all Places, and Mayntenaunce from manye Countryes, and they truſte to be ayded by the greateſt Parte of the Realme. For the Quene, and all Cathollycke Men, wyll take their Parte agaynſt the Hereticks. Ther be but fewe of the Noblemen of the Counſayll, but they wylbe contenteyd, either by Gyftes of the Quenes Majeſtie, or ells for greate Brybes, to graunt the Kinge a juſte Tytle; or ells to receave him in uppon th'one Parte, that he maye overcome th'other.

Is not this to be lamented, that we *Inglyſhmen*, for feare of Chaunge of Religion, whiche cometh by Godes Ordenaunce, ſhall ſeke to plant ſuche a Nation in our Counterye, as do ſeke the utter Diſtruction of the ſame? But this is moſte deteſtable and abhomynable, that ſo noble and prudent Governors as your Lordſhipes, ſhould either for fayr Words, Love, fayr Brybes, or anye kynde of Coveteouſnes, ſeke the Subverſion of our Countrey, the Ruin of the Realme, the utter Decaye of the Common Welth, and the Deſtruction of our owne Bloud for ever. For yf ther myght anye of the noble Bloud remayne alyve, and bare Rewll, we ſhoulde have ſome Hope of reſtoring the Realme, and Weallpublycke: But yf they delyver the Crowne once oute of your Handes; (I doo not meane the Crowne of Golde onlye, but alſo the Poure that gooeth with yt) ye ſhall in ſhorte Tyme have ſuche a Fall, as ther ſhall not be left one of your Lynage lyving, that ſhalbe able to defend his, or beare Rule, as his Predeceſſors have done. For this you muſt nedes graunt, that yt is neceſſarye for the King to worke the ſureſt Waye for his owne Proffyt and Preſervation that can be devyſed by his owne Counſayll: And then I am ſure ther is none of you, I thincke, that can bear Rule in the Comonwelth, or near the Kinges Majeſtie. For the Worlde ſpeaketh agaynſt the deteſtable Treaſons of oure Nobylytie; and therfor *Spanyards* myght be counted Men of ſmall Wyſdomes, yf they could not forſee ſuche Daungers. But they have provided for that well enough. I woulde to God, that your Lordſhips knewe as muche as I have harde with myn Ears, and ſene with myn Eyes, or ells woulde credyt my Wordes. For then your moſt prudent Wyſdomes coulde provide to withſtand their pretenſed Treaſon.

Ye woulde ſaye, What coulde this Fellowe hear or ſee? Howe coulde he knowe their Counſayll? I was Chambarlayn to one of the Privye Counſayll, and with all Dyligence gave myſelfe to wryte and read *Spanyſhe:* Which Thinge once obtayned, I kept ſecret from my Maſter, and Fellow-Servants, and ſerved dyligently, bycauſe I myght be truſted in my Maſter's Cloſſet or Studye; wher I myght read ſuche Writing, as I ſawe brought in dayly into the Counſell Chamber. Which Thing I dyd as Opportunytie ſerved: Yet I underſtood not their concluded Counſeylls, but the Effecte of ſuche Letters as I have ſene, which wer ſent from one Counſellor to another. I ſawe certayne Letters ſent from th'Emprour halfe a Yeare befor the Kinge came oute of *England:* Wherin was contayned theiſe Privities, "That the Kinge ſhoulde make his Excuſe to the Quene, that he woulde goo ſee his Father in *Flaundars*, and that immedyatly he woulde retourne, ſeing the good ſimple Quene is ſo jelous over my Sonne, (I tearm yt as the Letters dothe) we ſhall make her agree unto all our Requeſtes before his Retourne, or ells kepe him here exercyſed in our Affayrs; tyll [we may prevayl] with the Counſayll, who doubtles wylbe wone with fayre Promyſes and great Gyftes, polytickly placed in Tyme." With manye other Thinges, howe this Matter ſhoulde be handeled, and howe yt ſhoulde be brought to paſſe; howe all Partyes muſt be followed; whome they maye truſt, and what Men ſhoulde retayn them; who they myght make their Frend with Brybes, and who they myght Wyn with fayr Words. That the Emprour woulde apoynte the Kinges Counſeyll for the ſame Purpoſe, ſuch as he many Years had provided to be juſt, prudent, and wyſe in their Doings; ſo that the Kinge myght boldly put his Truſt in them at the fyrſt preſent, which his Father in many Years, and by long Experyence had proved, and pycked out for trew and faythfull Servaunts, amonge many diſſemblyng Flatterers; with many ſuche prudent Counſellors, touching *Flaundars*, *Fraunce*, *Napells*, and *Mylayne*, *Bohema*, *Hongary*, *Turkey*, and many other Countryes, as betwixt *Spayne* and the *Mores*; whereof I knowe they have ſo brought to paſſe, and manye other they are lyke to obtayn, and all which Matters I paſſe, becauſe they partayne not to our Countrye, I leave with Silence.

In other Letters I have read the Cauſe diſputed, that the Quene is bounde by the Lawes of God, to endue her Huſband in all her Goods, and Poſſeſſions, ſo far as in her lyeth: And they thinke ſhe wyll doo yt indeed, to the uttermoſte of her Powre: No Man can thinke Evel of the Quene, thoughe ſhe be ſomwhat moved, when ſuche Thinges are beaten into her Head contynually with Gentyllwomen. But whether the Crowne belonge to the Quene, or to the Realme, the *Spanyards* knowe not, nor care not, thoughe the Quene to her Dampnation diſheryt the right Heyres apparant, or breake her Father's Intayle, made by the whole Conſent of the Realme, which neyther ſhe, nor the Realme, can juſtlye alter. Nevertheles they can be contented to flatter with your Lordſhippes, untyll he be proved and allowed; and yf they once receave Comforte in that, to brybe you frelye, tyll the ſame be delyvered, but afterwarde they muſt begyne to govern, and bear Rule: For which Government, I woulde to God ye knew their Counſaylles, or ells that ye would credytt me in that I have harde and ſene.

I have ſene other Lettres touching my Lord *Pagette*, that he ſhoulde be the *Frenche* Kinges feode Man, and the Lorde Treſorer the Kinges utter Enemye. But in theſe are dyvers other Thinges contayned, as, the Lord *Talbot* is not their Frend, the Lord *Clynton* they love not, nor dare not truſt him. Therfor, thinke they, that yf theiſe, and certayne other Lordes of the Northe wer made awaye, they ſhoulde obtayne their Purpoſe the better. Your Honnors maye conſyder, that this Reporte of the Lorde *Pagett* is invented trayterouſly to make him awaye with the reſte; for theiſe fowr, yf ever the Kinge bare Rule, ſhall and are taken for his Enemyes. They wryte alſo, that ther be dyverſe other Men in *Ingland*, whoſe Stoutnes muſt be plucked lowe, and Powr abated. I declare nothinge to bringe theſe Noblemen into Suſpition, but to ſhowe what Wayes they invente to make Diſſenſion amonge them, that they myght be called to make Agrement for their Purpoſe, as appeareth by theyr Lettres; that yf the one Parte of the Nobylytie woulde withſtand the other, they ſhoulde be receaved upon one Parte, thoughe they cannot prevayl afore that Tyme. But read further, and you ſhall fynd they thinke your Lordſhips, the Lord Admyrall, *Oxforth*, *Arundell*, *Penbroke*, and dyvers others, to be their Frends. Wherfor their Purpoſe is, yf ever they bare Rule, to joyne with you in Counſayll for a Time, and the State of the Realme once knowne, immedyatlye to lett you dye pleaſauntlye, with Hanging, Racking, Heading, and whirling upon Wheles, juſtlye according to your Deſerts. Let me confeſſe the Truthe; for doutles I never ſawe anye ſuche Deathes named in their Lettres, but onlye, *they ſhoulde be uſed according to their Lawe*, which all Men know ys not to burye anye Offenders, but to uſe them as I have toulde you. For their Reaſon is this, they maye not truſt them longe in their Counſaylles, nor kepe them in Auctorytie, which wyll be Traytours to their natyve Countrye. Undoubtedlye, ſaye they, that Nation that wyll worke Treaſon agayneſt their owne naturall Kinge and Countrey, they wyll ſurelye, as ſoone as they begyn to ſmarte or be great, worke Myſchiefe agayneſt us, and our Kinge.

Well, theſe Thinges muſt be provided for in Tyme: But I aſſure ye moſt trulye, I wryte not of Suſpicion, or raſhe Judgment, but thoſe Thinges which I have ſene with myne owne Eyes, and be moſt ſurelye pretended, and wyll undoubtedlye be wrought, yf you take not the better Counſayll to withſtand them: Marke well, yf theſe be well gotten Goods, that ſhall be the Deſtruction of you and your Country for ever. Thus have I found in their Letters, and doubtles the Kinges Counſayll have pretended mor wayghtie Matters towards you, in deviſing howe theiſe Matters maye be brought to paſſe. I ſpeake nothinge but that I knowe parfectlye: You maye take my Wordes as yt ſhall pleaſe your Honors. If you worke prudentlye, as you can, yf yt pleaſe you, I ſhall rejoyce at your Preſervations: Yf you wyll wyllingly gyve yourſelves over unto ſuch Bondage, who wyll lament your myſerable Myſchieffes, that ſhall fall upon you?

Hark ther Wordes after Wrytinges: They purpoſe, yf ever their Wyll ſerve them, not to have one lyving that hath byn born theſe xx Years; but either to dryve them into forren Realmes, or ells to make them Slaves lyke the *Mores*, or ells to deſtroy them at Home. For we wer borne out of the Fayth, and ſo, ſaye they, we ſhall dye; and ſpecyallye all thoſe, which by anye Meanes maye lay any Clame to the Crowne. I call God to record, I have hard yt wyth myn Eares, and ſene the ſayd Parſons with myn Eyes, that have ſayd, yf ever the Kinge obtayne the Crowne, he woulde make the Ladye *Elizabeth* ſafe for ever coming to inheryt the ſame, or anye of our curſed Natyon. For, they ſay, that yf they can fynd the Meanes to kepe *Ingland* in Subjection, they wolde do mor with the Land, than with all the reſt of his Kingdomes. I ſpeak not of anye Fooles Communycation, but of the wyſeſt, and that no meane Parſons. Yea, and they truſt, that ther ſhalbe Meanes found, befor that Tyme, to diſpatche the Lady *Elizabeth* well enoughe, by the Helpe of aſſured Traytors, as they have allreadye in *England* plenty. And then they maye the more eaſier deſtroy the other, when ſhe is rydd oute of the Waye. I ſpeake not this as ſome Men woulde take yt, to move Diſſenſion; for that were the beſt Way for the *Spaniards* to come to ther Prey. Suche a Tyme they look for; and ſuche a Tyme, they ſaye, ſome

Nobleman hath promyſed to provyde for them. I know not their Names; but let every Man therfore be trew to the Realm; and endevor themſelves to lyve and Love one another charitablye and quyetlye; that ye go all one Waye, and ſo withſtand all theſe thretened Counſaylls.

God is my Wytnes, that my Harte wyll not ſuffer me for verye Shame to declare ſuche vyle Reportes, as I have hard them ſpeake agaynſt the Quene. And yet her Grace taketh them for her faythfull Frends; but this Truthe maye I ſhewe you convenyentlye, to edify all Men to conſider therfor their moſt trew Wordes. The *Spanyards* ſaye, that yf they obtayne not the Crowne, they maye curſe the Tyme that ever the Kinge was maryed to a Wyfe ſo unmeet for him by natural Courſe of Yeares. But and yf that maye be brought to paſſe that was ment in Mariage-making, they ſhall kepe olde ryche Robes for highe feſtival Dayes: Therfore yf the Quene wyll have anye favorable frendſhyp of the Kinge, let her kepe her as ryche, and as highe in Auctorytie, as her Grace is at this preſent, or ells her Grace ſhall well prove, and parceave, that *Spanyards* naturallye love younge and freſhe Wares, and Chaunge of old Things. Beſides this, howe ſhamfull the Courte ſhalbe kept, more lyke an Hoſterye or Tavarn, than a Nobleman's Houſe; let them reporte, that have byne at *Bryſſells*, in the Kinges Courte, and in th'Emproures Courte alſo; wherin is to be ſolde both Wyne and Beare out of th'Emproures Seller, as commonlye as out of anye Tavarne in the Cyttye. Yea, and the beſt of your Lordſhips, that ſhall never be truſted to tarye at Home, but commaunded to tarye upon the Kinge in ſtraunge Countryes: wher leaving your plentouſe Proviſion, ye ſhall be glad to lye in a Vyttelling Houſe, wher ye ſhall thinke ye fare well, yf ye have halfe a leane roſted Capon to Dynner, and as much to Supper, with a good Pynt of thyn Wyne, or Water; or ells halfe a Loyn of lean Mutton; a Pygges Pettytoe, with halfe a Doſſen of grene Salletts, as the beſt of the Kinges Counſayll dothe lyve contynuallye. Then wyll ye ſaye, wolde to God we had kept the Crowne for the right and lawful Heirs, and byn true to our owne Countrye, that we and our Succeſſors myght have lyved mor honourably, and quyetlye than anye Natyon of the wholl Worlde. The *Spanyards* ſaye, our Nobylytie and Counſayll hath neyther Learnyng, Wytt, nor Experyence. Therfor they doubt not, though not ſpeadely, yet in proſſes of Tyme, to have the upper Hand with Learning, Wiſdom, and Crafte, and Experyence, and Policye.

Alas! for Pyttie! ye be yet in ſuch good Eſtate, God be thanked, that ye maye without Loſſe of anye Manes Lyfe, kepe the Crowne and Realme quyetlye: But yf you delyver them up willinglye, wher ye ought rather wyllinglye to adventure Lands, Lyfe, and Goods, with Honour and all, for the Preſervation of your Countrey, ye ſhall not onlye loſe Lyf, Lands, Goods, Wyfe, and Children, but alſo all Honour, with the moſt myghtie Kingdoms on the Earth, with the Loſſe of innumerable of your Countryemens Lyves, and with the purchaſing of yourſelves perpetuall

Shame. For what Nation on the Earth is able to ſuffer the Pryde and Crueltye of the *Spanyards?* They can ſuffer no Man to be fellowe with them, much les to bear Rule above themſelves. Doubt not, but they are the proudeſt Men upon the Earth. Yf they maye once obtayne ther purpoſe, they wyll tread your Heads in the Duſte. You woulde be glad yf you myght dwell at Home, without bearing Rule in anye Matters of the Commonwelthe: But they wyll not ſuffer you to lyve at Home in your Countries: No, no, for whye, they knowe parfectlye, that you wyll have the Countries on your Parte, to make Inſurrections to deceave them, and to dryve them oute. They wyll provide for that Matter, and put you to Death lovinglye, before you make Malyce in the Countrye: So that they maye gather up agayne ther great Gyftes upon your Treaſures, and mayntayne ther gorgious Garments with ther falſe Bryberye, and ther fine *Spanyſhe* Genets, with the Oppreſſion of the pore People. Ye ſhall prove their luſtie Lyveryes to be bought with excedinge great Exceſſe. Can *Inglyſhemen* pacyentlye abyde to paye for every Chimney, and every other Place to make Fyer in, as in Ovens, Furneſſes, and Smythes Forges, a *Frenche* Crown a Year? I wyll not ſpeake of their other Crueltyes, and intollerable Vexations, and Polling-Pence; for all maner of grene Corne, Bread, Beafe, Mutton, and Capon, Pygge, Gooſe, and Henn, Mallard, Chicken, Mylck, Butter, Egges, Cheſe, Appells, Pares, Nuttes, Bear, and Wyne.

And paradventure ſome Man wyll thinke, that they do not uſe to oppreſſe the Poore Commoners; but I aſſure ye, ther is no Yeomen, Farmar, nor Huſbandman, in theiſe Parties, that eate a Capon in his Houſe, yf his Frends come to vyſit him, but yt muſt coſte him a Noble, yf the Capon be not worth xx *d.* and even ſo of all other Poulterye, and all other Thinges. When ye are once trodden down under Foot, every Knave ſhall come to your Houſe, and take the beſt Parte, and leave the worſte: You muſt let your Servant ſerve him in all Pointes; you muſt cappe to him in all Places wher you ſee him, or ells you ſhalbe counted a rude ruſtical Knave; you muſt gyve Place to ſpeake at his Pleaſur, and ye muſt holde your Peace; you muſt gyve him the beſt Beddes and take the worſte pacyentlye for yourſelfe. He muſt have the beſt Dyſhe at your Table, and ſyt in the hygheſt Place. Breflye, you muſt prefer him in all Thinges, and in all maner of Honour, becauſe the worſt of them is *Seignior.* The worſte of them ſhalbe better eſtemed with the King and his Counſayll, than the beſt of our Realme. Yf he be appointed in your Houſe, either by the Kinge or his Counſayll, or receaved in for his Money, the Houſe muſt be at his Commandment, and not at yours; and yet wyll he departe without taking his Leave at all, or paying for his Lodging. Yf anye Man wyll ſaye, that theye paye for their Lodging in *Ingland* honeſtlye, I ſpeake not now of that which they have done in *Ingland,* but of that which I have ſene done here in theiſe Countries, which undoubtredly they wyll alſo uſe among us in *Ingland,* when they beare once Rule. And ther are ſome that payed not verye honeſtlye for all Thinges they had, when they wer amongeſt you; for I myſelfe knowe dyvers worſhipfull Men, that lodged *Spanyards* in their Houſes a Year and a Halfe together, and let them have a doſen Beddes, and moſt part of their Fuel, and all other Thinges; and yet, at their departing out of *Ingland*, heither into *Flaunders*, they wolde make no Recompence, neyther for manye Thinges that were ſtoln at the ſame Tyme; nor for manye Thinges that wer broken, and rent; nor for manye Thinges, that wer ſo baudye with theyr Pockeye Plaſteres, and Sores, that never Man coulde lye in them afterwardes; nor yet woulde take their Leave of their Hoſte; nor gyve onye Dodkyn in the Houſe to anye Parſon that had ſerved them, and had byne at their Commandement,; nor paye for anye other Thinges, as Vyctualls receaved of the poore People, as of the Bakers, Bouchers, and Bruars, and ſuche others. Yf they went away ſo ſtoutlye, and ſo churlyſhlye in thoſe Dayes, when they went about to countarfayte all Goodnes, and Jentylnes, when they loked to obtayne the Crowne, and Governaunce, by their Jentill Behavor, and good Conditions, what wyll they do, think you, when they have the Crowne indede.

I here ſaye, ther are certayne Bookes amongeſt you, which I never ſawe, as, *The Lamentation of Napelles*, and *The Mourning of Mylayne*, with dyvers others, which ſhew the Tiranny which the *Spanyards* have and uſe in other Places, or Countries: And in that Poynte, I woulde counſayll you to conſider thoſe Books well, and to take good Hede, that ye com not into the lyke Bondage: For yf ye do, loke, as they have deſtroyed the Nobylytie in other Countryes, even ſo wyll they murder you pryvily one after another, ſo ſone as they beare Rule among you; and with the ſame bringe in Exciſes upon Cytie and Vyllage.

But paradventure you thinke to provyde once for all ſuche Myſcheves: Yf ye wyll heare a Foolles Counſayll, the beſt and ſureſt Proviſion that ye can make, is to kepe ſtyll the Crowne to the right Succeſſion in your Handes, and gyve yt to no forren Prynces: For when the King is crowned, who can or dare ſaye agaynſt him, or withſtand his Doinges? Do not the Lawes of the Realme bynd all Men to obey him, and ſeing they of his Counſayll underſtand not our Laws, thinke ye then that they wyll not chaunge them? Ye ſaye, the Quene hath the Power in her Handes, we muſt obey her. That is true, in all ſuche Lawes as be alreadye made, and paſſed by Parlement. But whether ye maye laufullye conſent [contrary] to the Diſcretion of the whole Realme, and Natyon of *Ingleſhemen* [to the giving away] of the Crowne, and dyſannull the Auctoritye that was gyven by Parlement, I leave yt to your Conſciences. Yf the Crowne wer the Quene's, in ſuche Sorte as ſhe myghte do with it what ſhe woulde, bothe nowe, and after her Death, there myght appear ſome rightfull Pretence in geving yt over to a Straunger Prince: But ſeing yt belongeth to the Heirs of *Ingland*, after her Death, ye comytt deadly Synne, and Dampnation, in unjuſtlye gevyng and taking awaye of the Righte of others. Remember what a myſerable Eſtate and End *Achab* had, for unjuſtlye deſiringe of *Nabothe*'s Vyneyard, Vynyard. I think you can never forgette the unjuſt Enterpryſe of the late Duke of *Northumberland*, and what myſerable Succeſſe yt had. Be ye therfor wyſe, and beware by other Mens Harmes; for ye maye perſeave evidentlye, that God wyll take Vengeance upon wrongfull Dooers. Otherwyſe, the Quenes Majeſtie that now is, had not bene Quene of *Ingland* at this preſent.

But paradventure her Grace thinketh the Kinge wyll kepe her the mor Companye, and love her the better, yf ſhe gyve him the Crowne; ye wyll crown him to make him lyve chaſte, contrarye to his Nature: For paradventure, after he wer crowned, he woulde be content with one Woman, but in the mean Space he muſte have iij or iiij in one Nyght, to prove which of them he lyketh beſt; not of Ladyes and Jentyllwomen, but of Bakers Doughters, and ſuche poore Whores: Wherupon they have a certayne Saying, *The Baker's Doughter is better in her Goune, than Quene* Mary *wythout the Crowne.* Yt greveth my Harte to heare ſuche Reporte, ſuche unlyke Similytudes. For they ſaye, olde Wyves muſt be cheryſhed for their young ryche Gyftes. Olde Wyves, ſaye they, for fayre Wordes, wyll gyve all that they have: But howe be they uſed afterwardes? Yf the King do ſo lyttell eſteme the Quene, when by her Highnes he ſeketh to obtayne the Crowne; after what Sorte wyll he uſe himſelfe when he hath obtayned his Purpoſe? Doth the Quene thinke that he wyll remayne in *Ingland*, with geving him the Realme? The Counſayll of *Spayne* purpoſeth to eſtablyſhe other Matters, and to appoynt in *Ingland* a Vyce-Roy, with a great Armye of *Spanyſhe* Souldyours, to kepe you in Subjection, and let the Quene lyve at her Beades, lyke a good auncyent Ladye. As for the Kinge, he can better awaye with *Antwerpe*, and other Places, wher he may go a Mummyng, and Maſking, yea, even in the holy Tyme of Lent, Nyght after Nyght. I wyll tell you a trew Tale, wherin the *Spanyards* do glorye: Ther wer certayne Marchants in *Antwarpe*, whiche had fayre Wyves, whome the Kinge coulde not have at his Pleaſure; but hearing by chance that ſome of them wer with another Wyfe being in Labour, the Kinge with certayne other, went thither in Womanes Apparrell: And the Kinge, as the *Spanyards* reporte for a great Honour, held the Childwyfes Backe, while ſhe had brought forth the Chylde, and was her Mydwyfe. But what was wrought afterwardes, let other Men Judge: For doubtleſs I woulde not have wrytten this, had not the good Buſhoppe of *Caſtyle* byn checked in his Sermon: For he deſyred the Kinge to kepe himſelfe for his owne Wyfe; and wylled him to leave this lothſome Lechery, or woulde the *Spanyards* once be aſhamed to boſte of ſuche ſhamfull Deeds.

But yf I ſhoulde wryte all that I have harde them moſt ſhamfullye reporte and boſte, I know that many Ladyes in *Ingland* woulde be ſore aſhamed. I woulde to God the honorable Ladyes knew the Vylenes that the *Spanyards* have reported by them, and I thinke the good Ladyes would not love to kyſſe ſo pleaſauntlye, and ſo manye Tymes with Straungers: They woulde rather cut ther owne Throtes, or kyll themſelves as *Lucretia* dyd, than to uſe Famylyarytie with ſuche a vyle Nation. Among other Reportes, they ſaye, they can have the beſt Man's Wyfe in *Ingland*, for a ſmall Porcyon of Golde, or a Juell. Which Reporte is ſpread ſo farre, that the younge Girles of *Spayne* (God is my Judge I lye not) do wryte to perryſhe Boyes, that ther Princoxes be ſo famylyarlye receaved in (I wyll not wryte the worſt) with the Ladyes of *Ingland*, that they have no Mynd of *Spanyſhe* Wenches. And of *London* they reporte, that for all their Waches, ther hath byn mo Moungrelles borne theſe ij Years than right *Inglyſhemen*. Oh abhomynable Natyon! What woulde the Vyllanes reporte, yf they myght have had ſuche Lybertye as they moſt ſhamfully boſte of? Yea, what wyll they do, yf they maye obtayne that which they loke for? I woulde to God, ye knew how manye Mens Wyves and Doughters in *Flaunders* lye at Surgerye, and howe manye younge Wenches, infected with ſtinking Whordom of *Spanyards*, lye in the Stretes uncurable of the Poxe. I woulde wryte mor Thinges, that appartayne to their naughtie Nature; how ſwyniſhlye they ſytt at the Table, and howe vylye they uſe themſelves in their Chambers: But bycauſe manye *Inglyſhemen* knowe theſe thinges parfectlye, I wyll let yt paſſe, and make an End.

I have declared now to your Lordſhippes ſome of the *Spanyards* Policyes and Purpoſes, which I have parfectlye ſene and redd in their Lettres, with myn owne Eyes, and parfectlye harde with myn Eares, to be invented agaynſt the Quenes Hyghnes, your Honours, and the whole Realme. I have alſo breſly ſhewed you ſome Part of their naughtie Condytions; as for their arrogant Pryde, tyrannous Policye, and beaſtly Lecherye; which I have not learned by Hearſaye, but by daylye Experyence, and Converſation with them. Nowe judge you, whether yt be anye poynte of Wyſdome to put your honorable Nobleſs under the heavye and grevouſe Yoke of ſuche a cruell and proud Natyon, to be mocked, robbed, and dyſheryted, tormented, and murdered, a thouſand Tymes: Wherfor I beſeche God to open your Lordſhips Eyes, that you maye ſee; and to comfort and ſtrengthen your Hartes, that you maye do ſuche Thinges, as maye redound unto Godes immortal Glorye, the Saftie of your Highnes, Landes, Goodes, and Honour, and of your Wyves and Children, and of your whole Realme. *Amen.*

*By your Lordſhips Servaunt,*

John Bradforde.

# NUM. XLVI.

## *Adverſaris principal againſt* Farrar *Biſſhope of Saint* Davides, vidz.

i. Thomas Yonge, *Chaunter of the Cathedrall Churche of St.* Davides.
ii. Rolande Merick, *Doctor of Lawe, and Canon Reſident of the ſame Church.*
iii. George Conſtantayne, *to whome the Buſſhope gave the Office of Regiſterſhip.*

I. *ITEM* the Buſſhopes Aunſwer unto the firſt, ſecond, third, fowerth, and xxxvjth Articles, doth declare theffect of the Contravarſie betwene him and his ſaid Adverſaris.

*Foxii* MSS.

II. *Item*, The ſaid *George Conſtantyne* being joyned in Fryndſhip with his Sonne in Lawe *Thomas Tonge* aforeſaide, and they both confederated with the ſaide *Roland Merick*, with divers other their Adherentes, wer the original begynners of all this Truble and Contention betwene the ſaid Biſſhope and theym; only throughe their awne wicked and moſt covetous Behavior, in ſpoyling the Cathedral Churche of Plate, Juells, and other Ornaments, to a notable Valor; converting it unto their awne Uſis, agaynſt the Kinges Right, and to thutter Decaye of the ſame Churche: Alſo for omitting the Kinges Majeſties *Injunctions*, and commytting *Simony* and Bribrie, as is declared in th'exceptions agaynſt the ſaid *Tong* and *Conſtantyne:* And furdremore, for their Abhomination in manifeſt bearing with moſt wicked and vile Lyvers, as is declared in the Biſhopes Awnſwer to the xij*th* Article. For with their ill Demerites, and willfull perſiſting therin, and their moſt ſtubburne Diſobeydyence agaynſt the ſaid Biſſhope, (who firſt with Gentleneſſe ſought their Reformation, wherunto they in nowiſe woulde enclyne; and thinking then to fear theym with the Lawe, as the Father dothe fear the Children with ſhaking the Rod, to make theym obedient; throughe which Attempt they became worſe, and ſo) he at laſt put theym out of Office. Sithens which Tyme, they have beſtowed all their Wit and Cunnyng without ceaſing, to invent miſchieff agaynſt the ſaid Buſſhope, ſeking by all injuſt Meanes his utter Undoing, and finally his Death, as maye appeare by their Proceadinges.

III. *Item*, the ſaide *Thomas Tonge*, *Roland Merick*, and *George Conſtantyne*, to prevent the ſaide Buſſhope, who had (as they knowe right well) juſt and heynouſe Matter agaynſt theym, did moſt maliciouſlye conceyve, diviſe, and procure, aſwell the pretenſed Matter of *Premunire*, promoted by *Roger Barloo*, as alſo the falſe ſurmiſed Articles promoted by *Hughe Raulins*, Prieſt, and *Thomas Lee*, unto the Kinges highe Counſell: Mynding therbye utterly to diſcredit and bring undre Fote the ſaid Buſſhope, to th'end that he ſhoulde not be able to proſecute any Matter againſt theym, wherby their wicked Doinges might be opened.

IV. *Item*, They are the Maynteyners and bearers of the Chargis of *Thomas Lee*, Brother in Lawe to *George Conſtantyne*, Uncle to the Wiff of the ſaide *Thomas Tonge*, and Promoter of the ſaid Articles by them diviſed, and came in for Wittniſſes unto their owne Conceytes.

V. *Item*, Furdremore they obtayned a Commiſſion into the Countre, for better Proff of the ſaid Articles. By Virtue of which Commiſſion, and alſo by Couller therof, they examined Six Score and vii Wittneſſis; and that very parcially and unlaufully, as apearith in the general Exceptions herafter enſuing. Which great Nombre of Witneſſes did ſound much in the Counſells Eares. Nevertheleſſe it is proveable, that th'one Halff at the leaſt of the ſaid Nombre are defamed Perſons, and manye of them have bene poniſhed for their Demerites, by the ſaid Buſſhope, and his Officers. And therfore were the redier to witnes againſt him; as Adulterers, Fornicators, Baudes, Drunkardes, Brawlers, Feyghters, Theaves, Runagates, and Beggers. And the more Part of the ſaid Witneſſis are eyther Kinſmen, familiar Frindes, Fermers of Benefices, Servantes, or by ſome other Meanes Adherentes unto the ſaid Advarſaris. And as for th'oneſt Gentlemen, and other, which have depoſed upon the ſaid Articles, they have ſaid nothing that can hurt the ſaid Buſſhope, as it is thought by ſuch as have ſene the Depoſitions.

*Other Capital Enemies unto the ſaid Biſſhope of* St. Davides, vidz.

Roger Barloo, *Brother to the Biſhope of* Bathe; Griffith Donne, *Gent. Toun Clerk of* Carmarthen; Thomas John Thomas ap Harrye, *Gent.* John Evans, *Clerk, the ſaid Biſſhopes Chaplen.*

VI. *Item*, The ſaid *Roger Barloo* is an utter Enimie, and a Partie, and nevertheleſſe a Witneſſe agaynſt the Biſſhope; who woulde have had by Lawe into his awne Handes, as his due Right, the Parſonage of *Browdie*, and Lordſhip of *Ponch-caſtell*, which the ſaid *Barlo* holdith from him by a forged Leaſe. And the ſaid *Roger Barlo*, beinge very rich in Monye, Goodes, and Landes, and alſo (knewe that the ſaide Biſſhope had manifeſtly proved one Leaſe, in thandes of *Philipe Pyrrye*, Preſt, upon Parcel of the Demaynes of the Biſſhopes Houſe at St. *Davides*, which Leaſe was ſigned and ſealed at *Wels* by Biſſhope *Barlo*, after he was tranſpoſed, and clearly diſcharged out of the Biſſhoprick of St. *David*'s) fearinge leſt the Biſſhop ſholde prevaile agaynſt his forged Leaſe to his Shame, did of Purpoſe (partly by the Procurement of the forſaid principall Advarſaris) ſue the ſaid Biſſhope in a pretenſed Matter of *Premunire*; which yet dependith before the Juſtice of Aſſiſe in the Shere of *Carmarthen*, to the great Ympovriſhment of the ſaid Biſſhope, bycauſe he ſhoulde not be able to wage the Lawe agaynſt him and other, for his awne Right; as indede he is not, by Reaſon of theſe, and other great Injuries done unto him; and therfore ſuſtayneth intollerable Wronges, at divers Handes.

VII. Alſo the ſaide *Roger Barloo* holdith, by way of Uſury, or Mortgage, a Lordſhype, called *Llandu*, byſide *Brecknok*, for one hundred Pounde, which he lent unto his Brother, now Biſſhope of *Bathe*. Which Some, he ſaith, muſt be paide unto him in one whole Some, by the Biſſhope of St. *David*'s that nowe is, or his Succeſſors. And untill ſuch Payment be made, the ſayde *Roger Barlo* and his Aſſignes, to holde and enjoy the ſaid Lordſhipe, with all and ſingular the Rentes and Profites therof, which is of yerely Rent *Communibus Annis*, xx *l.* whereof the Biſſhope hath not one Peny, and yet payth Tenth and Subſidye for the ſame, with other lyke Hindrances, by the ſaide *Barlo*, and other lyke unto him.

*Griffith Donne*, Gent.

VIII. *Item*, the ſaide *Griffith Donne* is an utter Enemie unto the ſaide Biſſhope, confederated with the principal Adverſaris aforeſaide, and nevertheleſſe a Witneſſe agaynſt him. For that the ſaide *Griffith Donne*, having to Ferme th'Archdeaconrie of St. *David*'s, and was letted by the ſaide Biſſhope from gathering of *Procurations*, bycauſe th'Archdeacon nor he dyd neither appoynt nor fynde anye ſufficient *Officiall* to viſit the ſame according to the Kinges Eccleſiaſtical Lawes: by Reaſon of which Lett, the ſaid *Donne* ſuſtayned certayne Damagis: Suppoſing alſo, that the Byſſhope did it for Spite, and ſo conceyved an Hatrede agaynſt him, in which he doth ſtill remayne. Sithens that Tyme, one of the Biſſhopes Servaunts toke two of the ſaid *Griffith Donne*'s Servaunts, deſtroyng a fewe Conies, which the Biſſhope did entend to have cheriſſhed for Proviſion of his Houſe; and by Reaſon of Wordes that happened betwene the Biſſhopes Servaunt and theym, the ſaide *Donne* encreaſed his Malice, and hath ſhewed the ſame divers Waies.

*Thomas John Thomas ap Harry.*

IX. *Item*, The ſaid *Thomas John Thomas ap Harry* is the Biſſhopes utter Enemie, and nevertheleſſe a Witnes agaynſt him: For that wheras one *Owen Guyne*, Gent. obtayned the Kinges Preſentation to the Perſonage of *Penbeyer*, and ſolde it (as it was playnly ſaide) unto the forſaide *Thomas John*, *&c.* who did compounde with a certayne unlerned Preſt to take the Name of *Perſon*, with half the Frutes, and himſelf th'other Half. Which Packing the ſaid Biſſhope was crediblie informed of, and for that Cauſe utterly refuſed t'admitt th'unlerned Preſt. Notwithſtandinge th'erneſt Requeſtes of dyvers Gentlemen, aſwel his Fryndes as other, who wer were not a little greved with his Naye; conſidering that it laie in theym to do hym Evell or Good in the Countre. Wheruppon the forſaide principall Adverſaries as their comen Maner is, aſſone as they perceave that any Man hath Matter of Contention, or by any Means can pike a Quarell agaynſt the ſaide Biſſhope, they ar redy by and by, with all their Counſell, Ayde, and Policie, to teaſe, eg, and ſett on, and with all their Poure and Diligence to fordre and mayntayne the ſame; ſeking by all injuſt and ſubtile Meanes the ſaid Biſſhopes utter Diſcredit and undoing, and finally his Death, as appeared in the Seſſions holden at *Carmarthen* in *July* laſt paſt: When they, throughe Helpe of the forſaide *Thomas John Thomas ap Harry*, (who is a Gentleman of Eſtemation in that Countre, having many Kynſmen and Fryndes) did privilie pack a Queſt of ignorant Perſons of no Reputation, and indicted the ſaid Biſſhope uppon the Wordes of *Raulins* Information concerning *Marlin*, as apeareth by a Coppie of th'Indictment, to make the Matter ſeme more heynouſe. For they woulde have made it either Treaſon or Felonie, notwithſtanding that the ſame Matter is depending before the Kinges highe Counſell undetermined.

*Item*, In the Toune of *Carmarthen*, at the Sermon wherin the ſaid Biſſhope (by Occaſion) ſpake of *Marlin*, ther was at leaſt iii C. People, wherof ther ar but ix that hath witneſſed anything agaynſt the Biſſhope concernyng that Article. And of thoſe ix, ther ar but two agreing with *Raulins* Information, as maye appeare by the Boke of Depoſitions. Of which two, th'one is the verieſt Drunkerd in the Toune, and alſo a Whoremonger; th'other is a ſimple Carpenter, that can ſpeak no *Engliſhe*, but *Welſhe*; neverthe-eſſe uppon that ſklendre Evidence, they indicted the ſaide Biſſhope, as is aforeſaid. X.

*John Evans*, Clerk, the ſaide Biſſhopes Chaplen.

*Item*, The ſaid Advarſaries have perſwadid the ſaid *John Evans*, not onlye to forſake, but alſo to commence Matter in the Chauncerie, againſt the ſaid Biſhope; alledging that the ſaid Biſſhope made him a Promiſe of a Perſonage to ferme. Which the ſaid Biſſhope did not, nor of Ryght coulde not doo. And it is to be thought by the ſaid *Evans* craftye Proceedinges, that he ſekith not ſo much the Attaynment of his Sute, (having alredy a compitent Lyving) as he doth to vex and moleſt the ſaid Biſhope; the rather to bringe him under Fote, for Contentation of th'Advarſaries, whoſe Ayde, Counſell, and Encoragement, the ſaid *Evans*, hathe to the ſame Purpoſe. Albeit the ſaid *Evans* was the Man whome the ſaid Biſhope eſtemed and truſted above other, and made him privie to all his Doinges: Neverthelesse he was a ſecrete Enemie unto the ſaid Biſſhope, and confederated with his ſaid Advarſaries: The which nowe he ſheweth openlye, like one that afore-tyme fayned Holines. XI.

*Item*, The ſaid Advarſaries uſe another kinde of Police, *vidz*. they have entyſed certayne Gentlemen of that Countre, not the ſympleſt, XII.

Sympleſt, to deſire ſuch Thinges at the Biſſhopes Handes, as they knewe before he woulde not graunt. To th'Entent, that thoſe Gentlemen being denied their Requeſtes, ſhoulde rather hate him than love him, or at the leaſt, not regarde nor eſteme him.

XIII. And laſt of all, they have repelled his Viſitation of the Chapter. Albeit the more Part wer content to receve the ſaid Biſſhopes Viſitation; yet they, in the Name of the whole Chapter have appealed unto th'*Arches*, (by Doctor *Leyſon*'s bearing) only to put the ſaid Biſſhope to Truble and Expences; mynding alwaies his undoing: To which Purpoſe they do ſpend the Goodes of the Churche, which they have (agaynſt the Lawe, and the Kinges Ryght) converted to the Mayntenance of their wicked Enterpriſes, and wronge Doinges, aſwell agaynſt divers other Men, with whome they ar at Variance, as with the ſaid Biſſhope. And they have noyzed and bruted abrode moſt ſhamefull Sklaunders, as is written in the Concluſion of their Information, and alſo have ſaid, that they woulde pull him doune out of his Biſſhoprick. And it ſemeth verilye, by their Behaviour in the ſame Cathedral Church, and the Decaye therof, that they woulde rather pull downe the Church and all, than to be obedyent unto the Kinges Auctoritie, to the ſaid Biſſhope committed. Yt wer too too longe, yea, it is Doubt, whether one Man might comprehend, to write all that maye be trulye verified of their wicked Lyves, and viperouſe Behaviour toward the ſaid Biſhope. Notwithſtanding their ſtubberne Diſobedience, he was frindlye receaved in executing his Office throughout the whole Dioces.

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NUM.

## NUM. XLVII.

### *Exceptions generall, leide and purpoſed on the Behalf of* Robert *Biſſhope of St.* Davydes, *agaynſt all and ſingular the pretenſed Witneſſes, producted on the Behalf of* Hughe Raulins, *Clerk, and* Thomas Lee; *uppon their untrue ſurmiſed Articles, by theym exhibited to and before the Kinges moſt Honourable Counſell; by the Diviſe and Procurement of* Thomas Yong, *Clerk, and his Father in Lawe* George Conſtantyne, *and* Roland Merik, *Clerk, agaynſt the ſaide Biſſhope.*

Foxii MSS.

I. FURST, the ſaid Biſſhope ſaith and allegethe, that by Lawe ther ought no Fayth or Credence be geven or hadd unto the Depoſitions and Sayinges of the ſaide Witneſſis, or any Part therof: bycauſe they are infamouſe, falſe, perjured, and in ſome Part of their Depoſitions diſcording, partiall, conducted, ſubornate, inſtructed; and for Favour of th'Informers, and their Boulſterers, have depoſed of Malice, more than th'Articles wheruppon they wer producted dothe conteyne, and beſide and without the Compaſſe of the ſame Articles. And in divers other Partes of their Depoſitions, they depoſe, *Unum & eundem premeditatum Sermonem:* As by their ſaid Depoſitions doth appeare. To the which the ſaid Biſſhope referrethe himſelf as much as it ſhalbe expedient for him, and none otherwiſe. And furdre, for other Cauſes articularly and ſpecially, as is declared in the Boke of Exceptions.

*Exceptions agaynſt th'unlawfull Proceedinges of* Hughe Raulins, *Clerk, and* Thomas Lee, *Promoters of th'untrue Articles, in executing their Commiſſion, for Proff of the ſame ſurmiſed Articles.*

II. *Item,* The ſaid *Thomas Lee,* for himſelf and th'other Promotor, did contrary to Juſtice, at th'execution of their Commiſſion, examyne certeyne of the Witneſſis himſelf, in the Houſe of his Brother in Lawe *George Conſtantyne,* and he and *Davide Walter,* the Biſſhopes Enemie, and Servaunt to *George Conſtantyne*, did write their Depoſitions uppon th'Articles at their awne Pleaſure; and alſo at the Diviſe of the ſaid *George Conſtantyne*, and his Son in Lawe *Thomas Yonge*, and *Rolande Merick*, the Biſſhopes mortal Enemies, and the vere Diviſors and Procurers of th'Informations, and the Bolſterors and Bearors of the Promoters in the Sute thereof. Theſe are the Names of the Witneſes ſo examined, which are alredie knowne, *David ap Richard* of *Bettus*, a perjured, and an adulterouſe Perſon, ſtanding in two Places of the Boke, and ſo in the Nombre for two Wittneſſis: *Jem. ap Ruddz* of *Kynnarth*, *Griffith ap Howell Guyn* of *Kynnarth*, *Leowes David*, Clerk, *David ap Harvie*, Clerk, Sir *Harrie Goughe*, alias *Morgan*, &c.

II. *Item*, One *John Draper* of *Carmarthen*, an Adherent of the forſaid principal Adverſaris, and an Enemie to the ſaid Biſſhope, did alſo, contrarie to the Tenor of their Comiſſion, examyne certeyne Witneſſis; and had to his Clerk, one *William Davides*, Servaunt in Lyverey to the forſaid *Gryffith Donne*, the Biſſhopes Enemie: By which ſhamefull Partialitie they have written more Matter, mo Wordes, other Terms and Sentences, than ſome of the Witneſſis have ſaid and depoſed, or could ſay or depoſe: Namelye, *Humphrey Toye* the v*th* Deponent, *Rice Goughe* the xiiij*th* Deponent, *William ap Evan* the L*th* Deponent, *John Benguyn* the 68*th* Deponent, *Richard Perſon*, the 39*th* Deponent, which are alredy knowen.

L. *Item*, The ſaid *Hughe Raulins* was not preſent at the Biſſhopes Sermon, of which his Information maketh Mention, neyther yet at th'executing of the Commiſſion for Proff therof. For the forſaid Adverſaris diviſed the ſame, and gave it unto the ſaid *Raulins* to promote; choſeing him for the ſame Purpoſe, knowing him to be a Man willing, and ſetting his whole Delyte to work Miſchieff, both with Worde and Dede. Who abuſeth his Tonge moſt wickedly, ever rayling uppon the ſaid Biſſhope, to every Man that will hear him, with moſt unſemely Wordes, without eyther Reſpect or Reverence of the Kinges Majeſties Aucthoritie to the ſaid Biſſhope committed. And the ſaid *Raulins* hath iiij or v Benefices above the Value of Two Hundred Markes a Yere, and is reſident uppon none of theym, but ſpendith his Lyving, to the Hindrance of other Men; going about here and there, wandring to and fro, without eyther Man or Boye waytting on him, more lyke a light Perſon than a Man of his Vocation, being a Preacher: And indede he is taken for a lewed Fellow of all that knowe his Behaviour, in ſo much that when a certeyn Man objected unto th'Adverſaris, that it was ill done, to put ſo lewd a Fellow as *Raulins* to promote their Cauſe, they anſwered, and reported his Honeſtie in theſe Wordes, *We knowe* Raulins *to be a very Knave, and ſo mete for no purpoſe, as he is to ſet forwarde ſuch a Matter*; of which Report ther is ſufficient Witnes. And indede it is thought that he hath done muche Ill with his ſpitefull Tongue; for he ſpeaketh as boldly in this Cauſe to all the Counſell, as thoughe the Matter were true, and muche for the Kinges Proffit.

V. *Item*, Th'other Promotor *Thomas Lee*, was a Marchaunt, who hath ſolde all his Ware, and ſpent the Monye, and now, for want of other Buſines, is become a Promotor of the forſayd Articles, and hath his Coſtes and Chargis borne, by the forſaid principall Advarſaris, as it is alleged in th'Exceptions, which ſhalbe proved, yf a Commiſſion might be warded to that Purpoſe.

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## NUM. XLVIII.

## JHS is God with us.

## *An Apology of* Jhon Philpot: *Written for ſpittyng on an* Arian: *With an Invective againſt the* Arians, *the veri naturall Children of Antichriſt: With an Admonition to all that be faithfull in Chriſt, to beware of them, and of other late ſprung Hereſies, as of the moſt Enemies of the Goſpell.*

Foxii MSS. I AM amaſed, and do tremble both in Body and Sowle, to heare at this Day certen Men, or rather not Men, but covered with Man's Shape, Parſons of a Beſtly Underſtandyng, who, after ſo many and manifold Benefyts and Graces of oure Lorde God and Saviour *Jeſus* Chriſt, manifeſted to the whole World, and confirmed with ſo evident Teſtimonis of the Patriarches, Prophets, and Apoſtles, approved by wonderous Signes and undoubted Tokens, declared to be both God and Man by the Spirit (Rom. 1.) of Sanctification, the Eternal Son of God with Power, the very (Heb. 1.) expres Ymage of the Subſtance of the Father, and reveled unto us in thes later Tymes in the Fleſh, born of the Sede of *David*. In the which he hath taught us all Trewth, and marvelouſly finiſhed the Myſtery of owr Salvation, and is aſcended in Body into Heaven; from whens his Divinitie abaſed hymſelf for owr Glory, and ſittith with equal Power at the right Hand of the Father in his everlaſting Kyngedom: Notwithſtandyng are not aſhamed to robbe this Eternal Son of God, and owr moſt marciful Saviour, of his infinite Majeſty, and to pluck hym owt of the glorious

The *Arrians* deny Chriſt to be the Eternal Son of God, and of his Subſtance.

glorious Throne of his unſpeakable Deity. O Impiety, of all others moſt deteſtable! O Infidelity, more terrible than the palpable Darknes of *Egipt*! O flaming Fyerbronnes of Hell, as I may uſe the Wordes of the Prophet *Eſay* againſt ſuch Apoſtates. *Was it not ynough for you to be grevous unto Men*, by ſo manifold Hereſes, divyding yourſelffes from Chriſt's trew Catholyk Church, [no like] therto hath ben harde by any heretical Segregation, but [have offered ſuch Contempt] unto my God, the Eternal Son of God? What Harte may bare ſuch Blaſphemy? What Eye may quietly behold ſuch an Enemy of God? What Membre of Chriſt may allowe yn any wyſe, ſuch a Membre of the Divel? What Chriſtian may have Felloſhip with ſuch rank Antichriſts? Who, havynge the Zeale of the Glory of God in his Harte, cannot burſt owt in Teares and Lamentations, to heare the immortal Glory of the Son of God trod under the Fete, by the vile Sede of the Serpent? Whoſe Head by his Eternal Godhead he hath beaten downe; and therfor now lyeth byting at his Hele, lurkyng in Corners. But he ſhall be cruſhed in Peces unto eternal Wo, after he hath ſpewed owt al his Venym; for brighter is the Glory of owre God and Chriſt, than it may be darkned by all the Route of the Prince of Darknes. Who dwellith yn the Light which is unapprochable, although thes ded Doggs do take upon them with their corrupt Sight to perce and blemiſhe the ſame, to their owne blynding forever. If the good Kynge *Eſechias*, after he had heard the Blaſphemis that *Rabſacie* uttered againſt the lyvyng Lord, tore his Royal Garments in Pecis, in Teſtimony of the great Sorrow he had conceved for the ſame; ſhall we be ſtill at the blaſphemous Barkyngs againſt owre Lord, and ſhow no Token of Indignation for the Zeale of his Glory? If *Paul* and *Barnabas* perceving the People at *Lyſtris* to take the Honour of God, and attributyng the ſame to Creatures, rent their Garments, yn Signification that we all ſhold declare by ſum owtward Means the lyke Sorrow, when we heare or ſee the lyke Blaſphemies; How may we with Patience abide to heare the Robbery of the Majeſty of owre Chriſt's Equality with God, who, as S. *Paul* witneſſeth, *thought it no Robbery to be equal with God?* What faithful Servant can be content to heare his Maſter blaſphemed? And if perchance he ſhow any juſt Anger therfore, all honeſt Men do beare with his doyng in that Behalf: And cannot you, Chriſtian Bretherne and Siſterne, beare with me, who, for the juſt Zeale of the Glory of my God and Chriſt, beyng blaſphemed by an arrogant, ignorant, and obſtinately blinded *Arian*, making hymſelf equal with Chriſt, ſaying, that God was none otherwyſe in Chriſt, than God was in hym; makyng hym but a Creature, as he was hymſelf, [pretending] you to be without Synne as well as Chriſt; did ſpyt on hym? Partly as a Declaration of that Sorrow which I had to heare ſuch a prowd Blaſphemer of our Saviour, as alſo to ſignify unto other there preſent, whom he went about to pervert, that he was a Parſon to be abhorred of all Chriſtians, and not to be companied withal.

*Eſa.* 7.

*Arians* have many Hereſies.

Gen. 3.

*Eſa.* 37.

Acts 14.

*Philip.* 2.

The Cauſe why he did ſpyt.

We ought not to be at Peace with ſuch as be not of the Treuth.

If this my Fact ſeme to them that judge not all Thyngs according to the Spirit of God, uncharitable, yet let them know, that God, who is Charity, allowith the ſame: For it is written, yn the Goſpell, that Chriſt came not to ſet us at Peace with Men in the Earth, but at Diviſion; and that is for his Cauſe and Trewth. And whoſbever will not abide with Chriſt's Churche in the Trewth, we ought not to ſhow the Poyntes of Charity unto any ſuch, but to take hym as a Heathen and a Publican. *If any Man,* ſaith S. *Jhon, bringe not unto you this Doctryne which I have taught ye, ſai not, God ſped unto hym; for whoſo ſaith, God ſped unto ſuch a one, is Partaker of his evill Doyngs.* Conſider, you, therfor, that have Love and Feloſhip with ſuch, that the ſame Damnation ſhall fall upon you therfor, as is due to wicked Heretycks. God will have us to put a Differens betwixt the Cleane and Uncleane, and to tuche no uncleane Parſons, but to go owt from them; and what is more uncleane than Infidelitie? Who is a greater Infidel than the *Arian*? Who ſpoilith his Redemer of his Honour, and makith hym but a Creature. What Felloſhip is there betwixt Light and Darknes? And what Concord can there be betwyne Chriſt and *Belial*? Never was there more abhominable *Belials* than thes *Arians* be. The ignorant *Belials* worſhip the Creatures for the Creator: But thes perverſe *Arrians* do worſhip Chriſt (who is the Creatour of al Thyngs; by whom, as S. *Paul* teſtifieth, both yn Heaven and yn Earth, al Thyngs viſible and inviſible, were made: Who is God bleſſed forever: And, as S. *Jhon* witneſſeth, very God, and Life everlaſting) but as a Creature, lyke unto themſelfs. What Chriſtian Tongue may call hym to be a good Man, that denieth Chriſt to be the Auctour and Worker of all Goodnes, as the *Arrian* doeth? Wo be unto them, ſaith the Prophet, that call Evill Good, and Good Evill. Judge therfor uprightly, ye Children of Men, and condemn not the Juſt for the Unrighteous Sake; neither by any Means ſeme to allow either in Word or Dede, the Wicked, who ſay, there is no God: For they that honour not the Sonne, honour not the Father: For Chriſt affirmith, that all Men muſt aſwell honour the Sonne as the Father. And he that hath not the Son, hath not the Father. And if we beleve yn God, we muſt alſo beleve yn Chriſt: For the Father and he be one: And none in the Spirit of God can divide Chriſt from the Subſtance of God the Father, unles a natural Son may be of another Subſtance than his Father, which Nature doth abhorre. Who can abyde the eternal Generation of the Son of God to be denied, ſynce it is written of hym, *His Generation who ſhall be hable to declare?* Is there any trew Chriſtian Harte that grudgith not at ſuch faithles Blaſphemours? Can the Eye, Eare, Tongue, or the other Senſes of the Body, be content to heare their Creatour blaſphemed, and not repyne? Should not the Mouth declare the Zele for his Maker, by Spyttings on hym that depravith his divine Majeſty, which was, is, and ſhalbe God forever? If God, as it is mentioned in the *Apocalypse*, will ſpew Hypocrites owt of his Mouth, ſuch as be nether hot nor cold in his Worde; Why may not then a Man of God

*Luke* 12.
*Mat.* 12.
*Mat.* 18.
2 *Jhon* 1.
2 *Cor.* 6.
*Coloſſ.* 1.
*Rom.* 9.
*Jhon* 5.
The *Arrians* deny Chriſt to be the Auctour of al Goodnes.
*Jhon* 5.
*Jhon* 14.
*Jhon* 10.
1 *Cor.* 12.
*Eſa.* 53.
*Apo.* 3.

ſpyt on hym that is worſe than an Hypocrite, Enemy to the Godhed manifeſted in the bleſſed Trinity, who will in no wyſe be perſwaded to the contrary? If Chriſt with a Whippe dryved owt of the Temple ſuch as were Prophaners thereof, ought not the Servant of God, by ſom lyk owtward Signification, to reprove the Vilany of thoſe as go abowt to take away the Glory of hym that was the Builder of the Temple? If there were as much Zele yn Men of the Trewth, as there is talkative Knowlege, they wold never be offended with that which is don in the Reproche and Condemnation of froward ungodly Men, whom nothyng can pleaſe but Singularities, and Diviſions from the Church of Chriſt, which ought to be the Mother and Miſtris of us, and lead us into all trew knowlege of the Word of God, and not yn ..... by ... Ignorance taking the Word of God, daily another Goſpel, and another Chriſt, as every Sect doth ſet furth, ſeparating themſelfs from Chriſt's Spouſe, which the ſame, that is the Compliſhment of Trewth, never knew. O inſatiable Curioſity! O arrogant Self Love, the Original of all thes Hereſies. O peſtilent Canker of thyne own Salvation! O *Arrian*, the right Inheritour to *Lucifer*, that wold exalt his Seat, and be lyke to the Hygheſt. Whoſe Fall ſhalbe lyke, where the Synne is equal.

*Jhon* 2.
*Gal.* 4.
The trew Churche ought to be owre Mother, and Miſtres.
*Eph.* 1.
*Eſa.* 14.

If God did highly allow the Miniſter of *Epheſus*, for that he could yn no wyſe abyde ſuch as ſaid, they were Apoſtles, and were not yn Dede, how may any lay Uncharitablenes unto me, who, for the Love of my ſwete Chriſt, do abhorre all fantaſticall *Arrians*, yn ſuch Sort as all Men ought to do, that love the Son of God unfaynedly. If *Moiſes* be commended by the Scripture for ſtrikyng an *Egyptian*, that did Injury to one of the People of God; how may he juſtly be blamed, which did but ſpyt at hym, that doeth ſuch Injury and Sacrilege to the Son of God, as to pluck him from his eternal and proper Godhede? Was there ever Creature ſo unkynd? Was there ever Man ſo temerarious, as to ſtryve againſt the Glory of his Glorifier? Was there ever Heretyk ſo bold and impudent as the *Arrian* is, that durſt take from the Son of God that Glory which he had with the Father from the Begynning? If Chriſt be the Begynning and Ending of all Things, as he teſtifieth of hymſelf to S. *Jhon*; how may he be but a Creature lyke unto others? Who may diſſemble ſuch Blaſphemy, that hath any Sparkle of the Spirit of God? Who may heare with Patience the right Ways of the Lord perverted by thes diveliſh holly *Arians*, and hold his Peace? A lyvely Faith is not dumb, but is alwais redy to reſiſt the Gainſaiers, as *David* ſaith, *I have beleved, and therefor I have ſpoken.* Speak then, you that have Tongues to praiſe and confeſſe God againſt thes *Arrians*: Exalt your Voice lyke a Trompet; that ſimple People may beware of their phariſaical Vermyn, and be not deceived, as now many are unawares, of Simplicitie: Suffer them not to paſſe by you unpoynted at; yea, if they be ſo ſtowte, that they will not ceaſe to ſpeak againſt God owr Saviour, and Chriſt, as they are all new baptized Enemies thereto, refrayne not to ſpyt at ſuch inordinate Swyne, as are not aſhamed to tred under their Feet the

*Apoc.* 2.
*Acts* 8.
*Jhon* 17.
*Apo.* 1.
A lyvely Faith is not dumb.
*Pſal.* 115.
The *Arrians* do baptiſe themſelfs agayn, as Enemies to the Goſpel.

precious Godhed of owr Saviour *Jeſus* Chriſt. Owr God is a jealous God, and requireth us to be zelous in his Cauſe. If we cannot abyde owr owne Name to be evil ſpoken, without great Indignation; ſhall we be quiet to heare the Name of owr God defaced, and not declare any Sign of Wrathe againſt them? It is written, *Be angry and ſinne not:* A Man then may ſhow Tokens of Anger, in a Cauſe which he ought to defend, without Breach of Charitye. The Prophet *David* ſaith, *Shall I not hate them, O Lord, that hate thee, and upon thyne Enemies ſhall I not be wrathfull: I will hate them with a perfect Hatred: They are become myne Enemies. Aaron*, becauſe he was not more zelous in God's Cauſe, when he perceived the People bent to Idolatry, he entred not into the Land of Promiſe. God loveth not lukewarme Soldiours in the Batil of Faith, but ſuch as be earneſt and violent ſhall inherit his Kyngdome.

***Exo.* 20.**

***Pſal.* 4.**

***Pſal.* 138.**

***Apo.* 3.**

***Mat.* 11.**

Therfor S. *Paul* bideth us to be *fervent in Spirit.* And you that are ſo cold in thes Days of the Conflict of the Goſpell, aſwel againſt thes arche-Hereticks, as others, whereof there be at thes Days ſtoren up by the Divel an infinite Swarme, to the overthrow of the Goſpell, if it were poſſible: I exhort you, not to judge that evill, which God highly commendeth; but rather pray, that God wil give you the lyke Zele to withſtand the Enemies of the Goſpell, nether to have any Maner of Felowſhip with thes Antichriſts, whom the Divel hath ſhyten out in thes Days, to defyle the Goſpell: Which go about to teach you any other Doctryne than you have receved in Kynge *Edward*'s Days, in the which, praiſed be God, all the Syncerity of the Goſpell was reveled, accordynge to the pure Uſe of the Primitive Churche, and as it is at this preſent of the trew Catholyck Churche, allowed through the Worlde.

***Rom.* 12.**

**We muſt be earneſt in God's Cauſe.**

**In Kynge *Edward*'s Days we had the Syncerity of the Goſpel.**

The Sprit of God, the Holy Ghoſt, the third Parſon in Trinitie, whom thes wicked *Arrians* do chide and mock, hath taught the Church according to Chriſt's Promiſe all Trewth; and ſhall we now receve another vayne Sprit, whom the holy Fathers never knew? Trye the Sprits of Men by God's Word, and by the Interpretation of the Primitive Church, who had promiſe of Chriſt to receve by the Comyng of the Holy Ghoſt, the trew Underſtanding of all that he had ſpoken and taught. After the which, we have ben trewly taught to beleve three Perſons in one Deitye, God the Father from whom, and God the Son by whom, and God the Holy Ghoſt, in whom all Thyngs viſible and inviſible do conſiſt, and have their Being and Lyf. In the which Bylief we were baptized, by the Inſtitution of Chriſt, in the Name of the Father, the Son, and the Holy Ghoſt; and ſhall we now begyn to ſtande in Dowbt of this moſt firme Faith, the which from the Beginning hath ben confirmed, beſides the undowbted Teſtimonies of the Scriptures, with the precious Blood of an infinite Multitude of Martyrs and Confeſſours? It is no Marvel though thes *Arrians* deny the Holy Ghoſt to be God, who refuſe the Teſtimony that he made of hymſelf in fiery Tongues unto the primitive Church, and before that in the Lykenes of a Dove at the Baptiſme

**The *Arrians* mock the Holy Ghoſt, and deny hym to be God.**

**The Interpretation of the Primitive Church is to be followed.**

***Mat.* 29.**

tiſme of Chriſt. Thes muſt nedes deny the Sprit of Trewthe, who be ledde by the Sprit of Errour, under the Colour of Godlines, denyinge their trew Sanctifier and Inſtructour, whom Chriſt evidently taught to be another Comforter beſides hym; and therfor, to the End he ſhold ſo be beleved, appeared viſibly as Chriſt did: But as their corrupt Faces baſhe not to deny the Eternal Son of God, ſo are they not aſhamed to deny the Holy Ghoſt to be God, ; their Forehed is lyke the Forehed of a Whore, hardned with counterfeted Hypocriſye. Stiff-necked Wretches they are, that wil not yelde to the Trewth, though it be never ſo manifeſtly laid before their Face, they have ſworne to runne after their Maſter, the Divel, without ſtay, and to draw with them as many as they can, in the which they are diligent. The Lorde confound them. The Lorde conſerve his Elect from their damnable Poiſon. The Lord open all Chriſtian Eyes, to beware of them. The Lorde geve all his Church an uniforme Zele and Mynde to abhorr them, and to caſt from them. You that be of the Trewth, and have any Zele of God in you, ſtore it up, and bend it againſt thes Enemies of owre livynge God, which is the Father, the Son, and the Holy Ghoſt; to whom be all Honour, Praiſe, and Glory, for ever.

The Holy Ghoſt is another Comforter beſydes Chriſt.

The *Arrians* are paſte Shame.

Canſt thou be an angred with thy Brother, being lawfully called to be a Miniſter in Chriſt's Church, and to be a teacher in the ſame, for ſpettyng at an obſtinate Adverſary of Chriſt, refuſing to obey the Trewth, and declare no maner of Indignation againſt the *Arrian*, the Thief that robbeth thy God of his Honour? Doth the Injury of the *Arrian* more offend thee, than the Defence of thy Redemer pleaſe thee? Art thou not aſhamed rather to take part with an *Arrian*, than with a right Chriſtian? Thou wouldeſt ſeme to have Charity, by bearing with the Wicked; and contrary to all Charity thou backbiteſt thy Brother, for doynge that which thou ſholdeſt rather do, than to have any Familiarity with them. If you dwell within the Church of Chriſt, what haſt thou to do with them that be withowt, which go abowt nothyng els but to build a new *Babilon*, and to deſtroy al the godly Ordre of the Goſpel? I tell thee playn, that I am nothyng aſhamed of that Fact, but give God Thanks, that I bear Evil for well doyng. If I ſhould pleaſe Men, I could not pleaſe God. I marvel that there ſhould be ſo little Zele in a trew Chriſtian Harte, that it can ſeme to take the Part of an *Arrian*. We cannot ſerve Chriſt and *Baal*. How long will Men halt on both Sydes? Let your Haltyng be healed. If you be unfaynedly of the Trewth, abide yn the Trewth, and let all your Will be toward the Profeſſours of the Trewth in the Unity of Chriſt's Church; leſt you might appear to be Scatterers with Heretycks, rather than Gatherers together with Chriſt. Do ye not ſee what a Rabble of new found Scatterors there be, ſuch a Sort as never at ons have ben heard of yn one Realme, the one contrary to the other: So that the Divel might ſeme to have powred owt all his Poiſons at ons againſt the Goſpell? And will you that glory of the Trewth, go abowt by Word, Dede, or Help, mayntayn any ſuch in their

*Gal.* 1.

3 *Reg.* 18.

*Hebr.* 12.

The Divel hath ſhaken owt his Bag of Hereſes againſt the Goſpel.

hedy Errours? He that toucheth Pytche, cannot chuſe but defile his Fingers therwith. *Be not deceved*, ſaith S. *Paul*, *for wicked Talk corrupteth good Manners; therfor watch ye rightuouſly, and ſinne not; for many there be that have not the Knowlege off God. I ſpake it to your Shame.* S. *Paul* willeth us to be circumſpect in talkyng or acquayntyng owre ſelfs with ſuch Hethen Men as at this Day be, to their Incouragement and ſtrengthening of their Errour. The Words of an Heretyk, as he ſaith in another Place, *eateth lyke a Canker:* And therfor writyng unto *Titus*, he commawndeth all Chriſtian Parſons to *avoid an Heretyk, after ons or twyce Warning, knowyng that ſuch a one is perverted and ſinneth, and is damned by his owne Judgement.* And to the *Theſſalonians* he alſo ſaith, *We command you in the Name of owre Lord Jeſus Chriſt, that ye withdraw yourſelfs from every Brother that walketh inordinately, and not according to the Inſtitution which they have receved of us.* There can be no Fellowſhip betwixt Faith and Infidelity. He that is not with Chriſt, is his Enemy, he that is an Enemy to the Unitie of and Peace of Chriſt's Church. He may not be coupled with us: And *Solomon* rendreth a Cauſe why, *A perverſe Man in his Mouth doth carry Perdition, and his Lips hideth Fyer.* Agayne, he ſaith, *An evil Man obayeth the tongue of the Unrightuous: But the Juſt harketh not to lying Lipps.* Alſo *Eccleſiaſticus* warneth ſaying, *Hedge thy Ears with Thornes, and do not heare a wicked Tongue.*

1 Cor. 14.

Heretyks are to be avoided.

2 *Tim.* 2.

*Tit.* 3.

2 *Theſſ.* 3.

*Luk.* 11.

*Prov.* 16.

*Prov.* 17.

*Eccl.* 28.

This have I touched, to give you Warning, how to behave yourſelfs with the *Arrians*, and other Schiſmatyks and Heretyks, whom al godly Order and good Learnyng diſpleaſeth: The which, if owre Chriſtian Bretherne and Siſterne did well weigh and follow, there would not be ſo many ſtowte Heretyks as there be: I dowbt that the Heretyks be better provided for than the poore faithful afflicted Flock of Chriſt. If you hear that there is Contention betwyne us and them that be in Priſon, marvel not therfor, nether let your Mynds be alienated from the Trewth anythyng therby; for as it is written, *It is neceſſary that Hereſies ſhould ba, that the Elect might be tried.* Chriſt and Antichriſt can never agree. And as S. *Jhon* ſaith, *Antichriſt is come, and there are now many Antichriſts; they are gon owt from us, ſuch were none of us, for if they had, they would have continued with us.* By this Sayinge of S. *Jhon*, we may well trye and know all the Rowte of Antechriſt's Generation. Such they be as breke the Unity of Chriſt's Church, nether abide in the ſame, nether ſubmitte their Judgment to be tried in the Cauſes which they brable for, by the godly learned Paſtors therof; but arrogantly deprave them, and take upon themſelfs to be Teachers, before they have learned; affirmyng they cannot tell what, and ſpeakyng evill of that which they know not: Prowde they are, and puffed up yn the Imagination of their owne blynde Senſes, and judge themſelfs beſt of all other, becauſe they can make a pale Face of Hypocriſy to the World, and caſt a Glaſs of Diſſembling Water before the Eyes of the ſimple People, as thes *Arrians* do. But praiſed be God, his Word is lyvely and mighty, and beateth them al downe, lyke an Iron Rod an Earthen Pot in

Peces:

Contention among thoſe in Priſon.

1 *Cor.* 11.

1 *Jhon* 2.

The Rule to trye an Heretyke by.

The *Arrians* counterfet Hollines.

Peces: And yet they are ſo hard harted, and far from Grace, that they wil not yeld to the manifeſt Trewth, when they have nought juſtly to reply. Beſydes cownterfeted Words, there is no Pythe in them. Ful of Contention and Backbytyng thes brawlyng Heretycks are, under a Pretence of fayned Holines, whom owre Saviour Chriſt aptly compared to paynted Sepulchres, which be nothyng els withyn but full of rotten Bones: For whereas trew Faith is not yn the Unity of Chriſt's Church, there is nothyng but abhomination in the Sight of God. For God, as the Prophet ſaithe, maketh his People to dwell after one Maner, in one Howſe. But with all maner of Sects can this perverſe Generation away withall, more than with the Unity and Communion of Chriſt's pure Catholyke Churche; to the which in no wiſe they will agree, albeit the ſame is the Pillar and Stabliſhment of Trewth, as S. *Paul* witneſſeth to *Timothy*. I never ſaw nether heard before of ſuch a Sight of gidy and fantaſticall Heds, who delight only in Singularity; whom I do much pity, becauſe they take ſo much Paynes to go to the Dyvell. Arrogant Syngularity, and envious Contention, be redy Pathes leadyng to the ſame, yn the which they walk manfully. Still they have the Scriptures in their Mouths, and cry, *The Scripture, the Scripture*; but it cometh like a Beggar's Cloke owte of their Mouths, ful of Patches, and all owte of Faſhion: And when they be by the Word rightly alleaged overthrowen, and they have not with Reaſon what to reply, yet will they never be confounded, but either depart yn Fury, or els ſtop their Ears at the Sayings of the wiſe Charmers, lyke deaf Serpents; or els fall to ſcoldyng, which is their ſureſt Divinity they fight withall. And if perchance any of them be ſoberer than other, their Anſwer is, I pray you let us alone, owre Conſcyens is ſatisfyed, you labour but yn vayn to go abowte to turn us. For in Self-Love, Blindnes, and vayne Hypocriſy thes Heretyks continue, be they never ſo charitably or learnedly informed.

*Mat.* 23.

*Pſal.* 67.

Heretyks can better away with Sects than with the trew Profeſſion.

1 *Tim.* 3.

The Heretyks Behaviour in Argumentation.

*Pſal.* 57.

And where they have nothing to lay againſt their lovyng Informers, then they ymagyne moſt ſpitefully and falſly (to declare whoſe Children they are) Blaſphemies; ſpredyng the ſame abroad both by themſelfs, and by their Adherents, againſt the ſincere Profeſſors of the Goſpel; that we make God the Author of Synne, and that we ſay, let Men do what they will, it is not material, yf they be predeſtinate: And that we mayntayn all carnal Liberty, Dice, Cardes, Dronkennes, and other inordinate Thynges and Games: And with thes I, among other, am moſt ſlaunderouſly charged and defamed by thes owtragious Heretyks, to whom I have gon abowte to my Power to do good, as God is my Witnes: But I have receved the Reward of a Prophet at their Hands, (although I am not worthy to be cownted under that glorious Name) which is Shame, Rebuke, Slaunder, and ſlaying of my good Fame. They are lyk *Satan* their Grandſyer in this Poynt, who was a Lyar and a Manquiller from the Begynnyng. Thes preſumptuous Heretyks do daily declare their cold Charitye, which procedeth owt of their cold Faith; God forgive them, and

inflame

Thes new Heretyks are ful of blaſphemous Reports.

*Jhon* 8.

inflame them with a better Spirit. I proteſt before God and his Angells, that I never ment, nether ſaid, any of thes Infames, wherof I am belyed of them, with many other good Men. Only bycauſe I holde and affirme, (being manifeſtly inſtructed by God's Word, that the Elect of God cannot finallye periſh, therfore they have pyked owt of their owne malicious Nailes the former Part of thes Blaſphemies: And becauſe at another Tyme I did reprove them of their temerous and raſh Judgment, for condemnyng of Men, uſyng Thyngs indifferent, as Shooting, Bowling, Hawkyng, with ſuch lyke; provyng by the Scripture, that all Men in a Temperancy might uſe them in their dew Tymes, and ſhowing that honeſt Paſtyme was no Synne, which thes contentious Schiſmatyks do improve, wherupon they do malliciouſly deſcant, as is before mentioned. And whether I have deſerved to have thes Reproches for tellyng them the Trewth, which they cannot abyde, let al Men judge that be of an upright Judgment. Might not thes Hypocrites be aſhamed of their bridleles, blaſphemous Tongues, if the Divell had not rubbed away all Shame from their Foreheds? S. *James* ſaith, that if any Perſon, which would ſeme to be a Goſpeller, refrayne not his Tongue, his Religion is yn vayne. O! what a many of vayne Caterpillers be there, which corrupt the ſwete and wholſom Flowers of the Goſpel, to the Shame therof, as much as it lyeth in them. It had ben better for them never to have known the Goſpel, than by their prowde freewill Knowledge to go abowt to ſubvert the ſame. I would they would be taught by the Church of Chriſt, where they ought to be, and become ſyncere Confeſſors, or els leve botchyng up of Hereſies, to their owne Damnation, and deceyvyng of many, and fall to their owne Occupation, every Man accordyng to his owne Callyng, and learne to eate (with the Swett of their owne Browes) their Bread, to helpe others as God's Worde commaundeth them, and not to lye in Corners lyke Humbledoryes, eatyng up the Honey of the Bees, and do nothyng els but murmur and ſtynge at the Verity, and at all faithful Laborours yn the Lordes Vynyard. Thus, by the Way, I thought it good to admoniſh you of other Heretyks beſides the *Arrians*, who be Handmaidens unto them, and do daily make an Entrance for them to encreaſe who belong to one Kyngdom of Darknes, although the one be not ſo high yn Degree as the other. Blynd Guydes they are, and Leaders of the Blynd, and as many as follow them, do fall into the Dytche; for, as it is ſaid of *Solomon*, *There is a Way that ſemeth to a Man right, and yet the End thereof tendeth to Deſtruction.*

The Heretyks condemn all honeſt Paſtymes as Synnes.

*Jacob.* 1.

The Heretyks clowt up the Scriptures without underſtandyng.

Heretyks be idle, and ſtick out againſt the Trewth.

*Mat.* 15.

*Prov.* 14.

Direct therfor your Steps with the Church of Chriſt in the Waies of the Goſpel, and in brotherly Unity, and acompt it as the Synne of Wichcraft, to make Diviſion from the ſame, and God of his Mercy either turn their Hearts ſhortly, or els confound them, that they be not a ſhameful Slaunder to the Goſpel, as alredy they have begun to be, to the great Grief of all faithful Hearts.

Now will I turne to the *Arrian* agayne, who transfigureth hymſelf
2 *Cor.* 11. into an Angel of Light, as Satan oftentymes doeth, that he
The *Arrians* counterfeit Hollines. might under the Cloke of Holines more mightily deceve the ſimple
Folk. And verely he is a Divil incarnate; he hath a Name
*Apoc.* 3. that he lyveth, and indede is deade. Judge them not by their
*Jhon* 7. owtwarde Shew, wheryn they extolle themſelfs wonderfully,
and dazel ſimple Mens Eys lyke Larks. For owr Maſter Chriſt
*Mat.* 7. propheſied of ſuch falſe Hypocrites to come, gevyng us warning
to beware of ſuch as pretend the Simplicity of a Shew owtwardly,
and yet inwardely are ravening Wolfes, devowring the Sowles
*Acts* 20. and Bodies of Men unto Perdition. S. *Paul* departing from *Epheſus*
ſaid, there ſhold ryſe up Men ſpeaking pervers Things, that
they might make Scholars to runne after them. S. *Peter* ſetteth
2 *Peter* 2. me furth thes *Arrians* lyvely in their Colours, and in Manner
pointeth at them with his Finger: *There hath ben*, ſaith he, *falſe*
*Prophets amonge the People, as there ſhall be among you falſe Teachers,*
*which privily ſhall bringe yn pernitious Sects, yea, Deniars of*
*the Lorde, who hath bought them, procuryng to themſelfs ſwyft Deſtruction,*
*and many will follow their Poiſons, by whom the Way of*
*Arrians* be *Judaſes* to Chriſt. *Trewth ſhall be evil ſpoken.* Who be ſuch *Judaſes* unto Chriſt as
thes *Arrians*, which ceaſe not to betraye hym of his Eternal Deity?
Who ſlaunder more the Trewth than they, denying *Jeſns*
to be the God of Trewth? Thes be they of whom the good
*Jud.* 1. Apoſtle *Jude* ſpeaketh of, which tranſpoſe the Grace of owr God
into the wanton Imagination of their own Braynes, and deny
God, who is the onely Lord God and owr Lorde *Jeſus* Chriſt.
*My Mynde therfor*, ſaith he, *is to put you in Remembrance: for as*
*much as ye ons know this: how that the Lorde, after that he had*
*delivered the People owt of Egypt, deſtroyed them which beleved not:*
*the Angels alſo, which kept not their firſt Eſtate, but left their own*
*Habitation, he hath reſerved yn everlaſtyng Chaynes under Darknes,*
*unto the Judgment of the great Day.* Even ſo ſhall the Lord deſtroy
thes unbeleving *Arrians*, whom he did once through Baptiſme
deliver from the Bondage of Synne, bycauſe they have forſaken
the Deity of Chriſt their original Juſtice, and compared
hym unreverently and ungodly to themſelfs, to whom eternal
Fyer belongeth, which is prepared for the Divell, and for thes
*Arrians*, his chiſe Angels. Worſe they are than the Divels, which,
*Mat.* 8. in the eighth Chapter of S. *Mattkew*, did acknowledg hym to be
*Acts* 16. the Eternal Son of God: And in the *Acts* of the Apoſtles, they
confeſſed *Paul* and *Barnabas*, which were the Servants and Diſciples
of Chriſt, to be the Servants of God moſt higheſt. The
*Jaco.* 2. Divels, yn S. *James*, do beleve and tremble at the Majeſty of
*Mat.* 28. Chriſt. The Centurion, in the Goſpel of S. *Matthew*, acknowleged
hym verely to be the Son of God. But thes Hell-hounds
are offended at his Eternal Majeſty, and wold have hym no better
than themſelfs, by Creation.

Is this the Profeſſion of Chriſt, O ye Antichriſts? Doth your
fayned Hollines tend to this End, to diſhonour hym that is moſt
hollieſt, and one God, with the Father, and the Holy Ghoſt, of
all Hollines? O you painted Hypocrites, doth your counterfeited

Love and diſſemblyng Patience, go abowt to abaſe the eternal Love
of God, his beloved Son, O ye Haters of God? Put off your
ſhameles Vyſards, O ye unbelevyng *Arrians*: Put off your angelicall
Infidelitie, and walk as you be, O you Decevers of the
People. You ſay ye ſee, and yet be altogether blynded; for he
that ſeith not Chriſt to be the everlaſtyng Son of God, ſeith no
Light; for he is the veri Light, by whom all Men be enlightned. *Jhon* 1.
Seke therfor of hym your Eye Salve; leſt yn your Blyndenes ye
ſtumble ſhortly to eternal Darknes. O what huge Blyndnes are
they yn, which ſay, thei have no Synne yn them! Wheras S. The *Arians* ſay thei have no Synne.
*Jhon* playnely affirmith, that whoſoever ſaith he hath no Synne 1 *Jhon* 1.
is a Lyar: And *David* ſaith, that all Men be Lyars: The Prophet *Pſal.* 115.
*Eſai* ſaith, that all our Righteouſnes is lyke the Cloth of a *Eſa.* 64.
menſtruous Woman. Shal we beleve Lyars before the faithful
Servants of God? If they know not themſelfs, is it any Marvil
though they know not God? He that is unfaithful in a little, *Luk.* 16.
will alſo be unfaithful yn much: He that is not aſhamed to belye
hymſelf, it is no wonder though he be bold to belye another,
better than hymſelf. How may a purblynded Man behold the
Brightneſs of the Son? Who is ſo ſore diſeaſed as he, that beyng
very ſyck beleveth that he is whole? Who knoweth not owre
Fleſh (as long as it is in this Life) to be a Lump of Synne? Yea,
and who fealith not the Law of Synne, which is yn owre Members, *Rom.* 7.
ſtill to ſtrive againſt the Law of owre Mynd? S. *Paul*, who 2 *Cor.* 12.
was taken up into the third Heaven, and ſaw ſuche Thynges as is
not lawful for Man to ſpeak of, whoſe godly Life ſurmountith
the Rable of thes *Arians*, and yet he durſt not be ſo bold as to
compare in Purity with Chriſt, nether to affirm that he was without
Synne, but acknowleged Synne to be in his Body, and deſyred
that it might be taken from hym; to whom it was not 2 *Cor.* 12.
graunted, but that it ſhold remayne with hym for his ſpiritual
Exerciſe, and by Grace to overrun the ſame; that where Synne
abundith, there Grace ſhould ſuperabund. Why do ye clenſe
the owtwarde Sydes of your ſtynkyng Veſſels, O you impure
Glorifiers of yourſelfs, and ſee not the inward Abhomination
which is in you? Ye ſay ye be ſwete before the Lord, and behold
you ſtynk before the Face of the whole World, but ſpecially before
God, and all his Sayntes: For how can God but abhorre al
ſuch as do take away the ſwete Savor of his divine Nature from
his Son; and to attribute that Excellency to themſelfs which is
not yn them? Hath not God hymſelf witneſſed of Man's Impurity,
ſaying, that *all the Thoughts of Man be only prone unto Evill?* *Gen.* 6.
Is not this Inclination to Evil, which lurkith yn owre Fleſh, Synne, *Pſal.* 50.
and the natural Corruption, which we ſucked from owre firſt Parents?
Learne to know thyſelf better, and then ſhall you judge
more uprightly of the Son of God. Clenſe thyne ynward Filthines
and Synne, by an humble and repentant Confeſſion of thyne
owne Unworthynes, and Wickednes towards thy Redemer, and
then thyne owtward Shew of Hollines might be ſomewhat worthy,
which now is duble Diveliſhnes, for want of trew Knowlege
both of thyſelf, and of Faith to God. Know thyne owne Poverty

verty and Miſery, and come to thy Saviour which is riche with God, and hable of hymſelf to enriche thee with all Felicitye. Thou art lyke them that be of the Congregation of *Laodicea*, Apoc. 3. mention'd in the *Apocalips*, whych ſayeſt with them, that I am rych, and enryched, and want nothyng, and knoweſt not indeed that thou art wretched and miſerable, both poor, blynd, and bare. I cownſel ye therfor to the fyeri Gold of the Deity of owre Chriſt, that thou mighteſt through trew Bylyf *wex rich*, and be clothed with his whyt Garmentes, that the Shame of thy Nakednes might not appeare: as it doth now, to thy great Confuſion. If you ſee not this, thou arte one of them, whom Chriſt, for Jhon 12. thyne Infidelity, towards hym, hath made blynd unto everlaſting Damnation.

The *Arians* would not be counted miſerable.

Thes *Arians* wold not be cownted miſerable; and thei cannot away with this Godly Praier, which the Church uſith, ſaying, *Lord have Marcy upon us, miſerable Synners.* But S. *Paul* was not Rom. 7. aſhamed to ſay, *miſerable Parſon that I am, who ſhall deliver me from this Bodye ſubject to Death?* He confeſſeth as well owre miſerable as ſynful State in this Life; and they that perceve the Impurity of owre Nature, which it hath through the Fall of Rom. 3. 5. *Adam*, and the Want of original Juſtice, which we loſte by hym, Pſal. 37. cannot but crye, we are miſerable, and ſay with *David*, *I am miſerable and made croked, I went all Day long ſorrowfully:* And pray Luke 19. with the Blynde Man of the Goſpel, *Jeſu the Son of David, have marcy upon us.* What vayn Religion is this of theirs? What phariſaical Leven do thei ſcater abrod, what lying Hypocriſy do they mayntayne?

The *Arians* deny the old Teſtament, and the Pſalmes.

They find Faute with the *Pater noſter*.

But is this all? No verely: It were too longe for me to tuche their infinite Errours they are infected withall. They deny the Old Teſtament to be of any Authority; *David*'s Pſalmes be not to be uſed as Praiers and Praiſes to God; and thei are almoſt as bold with the Newe; for they fynd Fault with the Lord's Praier, and affirme that they nede not to ſay for themſelfs, let *thy Kyngdom come*, for it is alredy come upon them. And what nede we pray (ſay they) for that we have alredy? And we have no Synne, wherfor then ſhold we ſay, *forgive us owre Treſpaſes?* O Impudency, of all Impudencies the greateſt! O Infidelitie, more than ever was among the brutiſh Heathen! Was there ever any that went abowt to ſet God to Schole before he hath taught us how to pray; and they ſay, we nede not ſo to pray. The Godly Men, ſaith 2 Pet. 1. S. *Peter*, which did write the Scriptures, *ſpeak not of themſelfs, but by the Inſtinction of the Holy Ghoſt*; and thes frantyk Antichriſts will both correct and teach the Holli Ghoſt to ſpeak. Who, havyng any Spytell in his Body, may not thynk yt well to be beſtowed upon ſuch wicked Blaſphemers of God and his Word? I wold my Spytell might be of as great Vertue againſt them, as Acts 13. the Words of S. *Paul* were againſt *Barjeſus*; whom reſiſtyng the Belef of Chriſt, he called, the Son of the Divel, and therwith ſtruck hym blynd. Better it were for a Man to loſe his owtward Sight, wherby corruptible Thyngs be only ſeen, than to want the inward, wherby God is perceved. And more precious is the

Glory of my Chriſt in my Sight, than all the Men of the World. The blynd *Phariſes* I know will be offended at this my ſaying, and thynke it is uncharitably ſpoken ; but I paſſe not upon their Offence, anſwering them with Chriſt, *Let them alone, they are blynd, and the Leaders of the Blynd. He that is ignorant, let hym be ignorant ſtill ; and he that is filthy, let hym be more filthy ; but he that is holy, let hym become more holy :* And beware of thes peſtiferous *Arians* Leaven ; who beſydes all this, deny the Benefyt of Repentance to any Parſon that ſynneth after Baptiſme, contrary to the manifeſt Word of God, ſaying, that *in whatſoever Howr a Synner doth repent hym of his Synnes, thei ſhall be forgyven hym.* Do ye thynk that thes Beaſts are to be borne withal ? Say what yee wil, they

*Mat.* 15.
1 *Cor.* 14.
*Apo.* 22.
Thei deny Repentance after Baptiſme.
*Eſech.* 18.

*The reſt is wanting.*

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## NUM XLIX.

## Philpot *to a certain Lady ; Encouraging her under the preſent evil Times.*

Foxii MSS.

THE Sprite of Joy and Rejoycing be with you, and bee you comforted, through his lovyng and comfortable leading and governance, and make continually joyful your unfayned Harte, my deareſt Siſter in the Lorde, agaynſt all the fiery Temptations of the Enemy in theſe oure Dais, by Jeſus Chriſt owr Saviour, *Amen.* Praiſed and exalted be the Name of owre lyving God, for the Trewth of his faithful Promiſes, which he maketh his People to fele in the Tyme of Extremitie, when thei ſeme of the Worlde to be forlorne and moſt miſerable, ſuch is the Goodnes of the Omnipotencye of owre God, that he can and doth make to his Elect Sower Sweet, and Miſery Felicitye. Wherfor it was not without Cauſe that the wiſe Man in his Proverbs writeth, *Whatſoever happenith to a juſt Parſon, it cannot make hym ſorrowfull.* All Thyngs work to Good unto them which be good. Unrighteous we are, and wicked of owreſelfs, yea, when we have owre gayeſt Pecocks Fethers on : But through Chriſt, on whom we beleve, we are juſt, and in his Goodnes we are good : And herby have daily Experience of his Marcy and loving Kyndnes towardes us yn owre Afflictions and Miſeries, contrary to Man's Judgment. Therfor let us alwais, as *David* did, put the Lord before us, and then ſhall we fynd as he ſaid, that *he is on my right Hand, and I ſhall not be moved.* Sure it is as S. *Paul* ſaid, *If God be with us, who ſhall be agaynſt us :* As who would ſay, that all that owre Enemies can do, makith for owre Glory, ſo long as we abide yn God. What Hurt had *Sidrach*, *Myſach*, and *Abdinego*, by the Fyer, whyles the Lord walked with them? What Anoyance had *Daniel* by the fierce Lyons in the Dungeon, the Lord beyng with hym? So mighty is owre Lord, and hable, yea, and ready to comfort ſuch as put their whole Truſt in hym.

Therfor, myn owne Hart, be of good Chere in thes cruel Dais; for thes are to the Yncreaſe of owre Glory; they that bringe us low, do exalt us, and they that kill us, do open the Gates of Eternal Life. You by the Sprit of God, wherwith your Mynd is indewed, do ſee that I ſay, and I by Experience do feel it, Praiſe be to God therfor. I cannot but lament the Blyndnes, or rather Madnes of the World, to ſee how they do abhorre the Priſon of the Body, yn a moſt righteous Cauſe, and litle or nothyng at all regarde the Priſon of Infydelity, in the which their Sowle is fetter'd moſt miſerably, which is more horrible than all the Priſons of the World. How much the Sowle is more precious than the Body, ſo much is the Captivity and Myſery of the Sowle more to be lamented than of the Body. God therfor be bleſſed, which hath gyven yonr tender Parſon to underſtand, that the Libarty of the Sowle ſurmountith all the Treaſures of the World; and that the Sowle beyng free, nothyng can be hurtful to the Body. Hold faſt this Liberty, for this is the Freedom of the Children of God, by the which we paſſe withowt Fear, both through Fyer and Water. And where to the World thoſe be terribe, to the Elect thei are joyous, and full of Glory. God ſpake to *Moiſes* in the Mownt, in Fyer, Thunder, and Stormes; and the Voice was ſo terrible, to the People, that thei trembled therat, and wiſhed that God would not ſpeak unto them yn ſuch wyſe: But *Moiſes* Face, comyng owt of the ſame, was ſo bright, that the Children of *Iſrael* could not behold his Face. Even ſo ſhall owre Faces be, yn the Middeſt of owre fieri Formes, that owr Enemies ſhall hereafter never be hable to behold the Brightnes of owr Cowntenance. And although we be made as black as the Pot's Bottom, that hangeth over the Fyer, yet ſure I am, that we ſhall be made whyter than Snow, and purer than Silver, or fine Gold. If we have to joy in anything yn this World, it is yn Tribulations, by the which we are certefied to be the Children of God, and Inheritors of his everlaſtyng Kyngedom. By this, ſaith S. *Jhon*, *we know the Love of Chriſt toward us, that he gave his Life for us*. And by this we know we love hym; that we are redy at his Callyng, to yeld owre Life for the Teſtimony of his Trewth to owre Brothers, that they might have Occaſion to learne by owre faithful Example, to eſteme more the Thyngs of God, than of the World.

O God, increaſe this trew Faith yn you; for I ſee you hereby to be in Poſſeſſion of Heaven. Continually through Hope behold the Thyngs that be not ſeen, but yet hyden for owre greater Rewards; and then ſhall not this noble Faith periſh, but grow to Perfection and Fruition of God. What though this Sack of

Dong which we carrye about us, doth pynch and repyne at this owre pure Faith, ſhall it diſcomfort us? No trewly, but make us more circumſpect and vigilant, that we be not overthrowen in owre right Wais, ſince we have ſo familiar an Enemy

By Faith we overcum; and he that overcumith ſhal be crowned. Therfore, the Aſſaults of the Fleſh, and of the World, wherewith we are to be preſſed as long as we lyve, ought to make us diligenter in ſpiritual Thyngs, and to be more deſyrous to be delivered owt of this Body of Corruption. Happy be we, that ſee the Dawnger of owr Conflict, wherby we are admoniſhed to beware, and to runne to the ſtrong Hold of the Name of the Lord, owre Defence, to the which, in all your Temtations, I do moſt hartely commit your faithful Harte for ever.

As concerning myne owne Affares, ſynce I cam to the Biſhop's Colehowſe, I have ben ſix Tymes in Examination, twice before the Spitell Biſhopes, and ons of late before a great many of the Lords of the Counſel, before whom I have more frankly, I thank God, uttered my Mynd than I did any Tyme before. The Matter laid againſt me was, the Diſputation in the Convocation-howſe two Years paſt, concerning their Idol the Maſſe; the which by all Means thei wold have me recant; and I have anſwered, that if the Clargy that now rule the Roſt, can prove yether their Sacrament of the Aultar to be a Sacrament, or els themſelfs to be of the trew Churche of Chriſt, that I would be as conformable to their Doyngs as thei cowld deſyer. I loke daily for my final Judgment, which was promiſed me yer this; but I thynk now they will defer it until the End of the Parliament. God, in whoſe Hands my Lyfe is, haſten the Tyme in his good Pleaſure, and make me worthy of that great Glory. You are as preſent with me as I am with you. Chriſt gyve us a perfect Fruition one of another in his Kyngdome. Owre Bretherne that be gon before us, do loke for us. Haſten, O Lord, owre Redemtion, and ſuffer us not to be overcumed of Evill, *Amen*. Owte of the Biſhop's Colehouſe, wherof one *Eleynye*, dwellyng in *Pater noſter Row*, Gailer of *Lolar*'s *Towar*, and another named *Fountayn*, be Kepers. The xiijth of *November*.

*Tour owne Bowels in Jeſus Chriſt,*

**Jhon Philpott.**

*To my Right Welbeloved, and the*
*very Elect Lady of God, which*
*hath choſen the better Part,*
*this be delivered.*

NUM.

## NUM. L.

## *A Letter by an unknown Perſon to Biſhop* Boner: *Reproving him freely for his Cruelty, and foretelling his Downfal.*

*Wo be unto thee that deſtroyeſt, when thou waſt not deſtroyed: Thou brakeſt the League, when as none hath broken it with thee. For when thou ſhalt leave off deſtroying, thou thyſelf ſhalt be deſtroyed; and when thou ceaſeſt from breaking the League, ſhal they break it with thee.* Eſay 33.

Foxii MSS. OH! thou bloudy *Boner*, and idolatrous Biſhop of *London*; Oh! thou moſt cruel Tyrant of *Sodoma*, and proud painted Prelate of *Gomorra*, hear the Word of the Lord, and harken unto the Voice of his Mouth. Be thou warned by the Power of his Hand, and haſten to eſcape the Day of his fearful Viſitation. For his fierce Wrath is already kindled againſt thee, and his heavy Diſpleaſure ſhal ſhortly take hold upon thee. For why, the great abundance of innocent Bloud which thou haſt ſo cruelly ſhed like Water, both in the City of *London*, and in the Country round about it, cryeth ſo ſore for Vengeance in the Ears of the Lord God of Hoſts; that of his Juſtice and moſt righteous Judgments he can no longer forbear thee. The Meaſure of thy Sin and Iniquity is filled up to the Brim: And thy wicked Grapes of Fiercenes and Cruelty be now ful ripe. Therfor ſhal the Angel of the Lord ſhortly come with his ſharp Sickle, and cut thee down, as a Cluſter of Corruption and Wickednes, and caſt thee into the Winefat of the fiercenes of God's Wrath, or Lake that burneth with Fire and Brimſtone; there to be tormented for ever, as thou art moſt worthy, except thou repent, and turn to the Lord in Time. And altho thou doſt believe, and haſt alſo in Secret ſaid, that there is no ſuch Place of Puniſhment; yet I aſſure thee, even in the Name and Word of the Lord, that thou ſhalt ſhortly have perfect Experience, and true taſt, and feeling of it, unles I ſay, thou do ſpeedily repent, and ſurceaſe from thy bloudy Proceedings, and butcherly Slaughter of the Lord's poor ſimple Sheep.

To reherſe unto thee the fearful Examples of cruel *Cain*, *Nemroth*, *Pharao*, *Achab*, and wicked *Jezabel* his Wife, *Paſhur*, *Nabucadonaſar*, *Hamon*, *Holifernes*, *Antiochus*, *Pilate*, *Herod*, *Annas*, and *Caiaphas*, with thy Predeceſſor deſperate *Judas*, which hanged himſelf, I think it would little or nothing pierce thy ſtony Heart, which is hardened as *Pharao*'s, becauſe thou doſt not only deny the Holy Scriptures, but alſo that there is any God, or Life after this. Therfore I will let them paſs, and alſo the Examples of curſed *Nero, Domitianus, Trajanus*, and divers other, whoſe Steps thou doſt ſo directly follow, that at the length thou ſhalt be ſure to fall into the ſame Pit of perpetual Deſtruction, that they are in, with them to be tormented together for ever; Except, I ſay ſtill, thou do truly repent, and turn to the Lord in Time. But if the threatned Vengeance of God, againſt whom thou doſt ſtrive, nor the fearful Examples of them, whoſe Footſteps thou doſt follow in al Points, will nothing quench the flaming Heat of thy malicious Mind, thy greedy thirſt after innocent Bloud, and thy unſatiable Deſire of deſtroying God's dear Children; yet let the very Shame and Obloquy of the World, wherunto thou art deeply fallen, ſomething abate thy ravenous Raging, and aſſwage thy fierce tyrannous roaring againſt the People of God. For not only *England*, but alſo the moſt part of the whole World, ſpeaketh Shame of thy unmerciful Doings. Every Man almoſt can tel upon his Fingers Ends, how many of God's dear Servants thou haſt burned, and how many thou haſt murdered and famiſhed in Priſon, within theſe three Quarters of this Year. The whole Sum ſurmounteth to a XL Perſons, or thereabouts. Every Child can ſay, that can any whit ſpeak, *Bloudy* Boner *is Biſhop of* London. Thou art become the common Slaughter Slave to all thy Fellow *Biteſheeps*, (Biſhops I would ſay) and ſo art thou called every where, and that of all Sorts of Men; yea, even of the Papiſts themſelves. There are Thouſands, that bear thee a good fair Face, and flatter thee for Advantage, which ſpeak Shame of thee, as they may well enough, behind thy beaſtly Back.

I am credibly informed, that divers of thy Fellow Biſhops, and ſome of thine own Chaplains, do heartily abhor thee, more than thy beaſtly Proceedings, which be againſt al Law, Right, Equity, and Conſcience.

Oh! bloudy *Boner*, and moſt filthy Baſtard born, as thy other Brethren were, what haſt thou to do to condemn any Man, or keep them in thy cruel Colehouſe, to famiſh them, which are not of thy Dioces? Cannot thine own Laws, which yet are too much cruel, bridle thy unſatiable Deſire of ſhedding the Bloud of them, with whom by no Law or Reaſon thou haſt any thing to do? Shal al the World ſay to thy Shame, that bloudy *Boner* is the common Cut-throat, and Bloud-ſhedder for all the Biſhops in *England*! Oh ravening Wolf, art thou ſo hungry again ſo ſoon, that for Haſte to ſatisfy thy greedy Deſire, thy Cubbs muſt be fain to bring the Sheep forth of other Mens Folds? Oh! butcherly Bloudſhedder, is there no Mercy in thy cruel Hands? Waſt thou ſo handled, when thou hadſt moſt juſtly deſerved it? Haſt thou found that at the Hands of other, which ſo many at this Day feel at thine? No, no, for then hadſt thou come too ſhort to the ſupping of ſo much Bloud of them whom thou haſt moſt cruelly ſlain. But truſt unto it, thou cruel Tyrant, thou haſt not not yet eſcaped the mighty and terrible Hand of God, no more than thy bloudy Brother, wily *Wincheſter*, hath done, if thou do ſtill deſpiſe his great Mercy, and long Suffering, be thou well aſſured thou ſhalt not long eſcape his fearful Judgment, and violent Fire, which ſhortly ſhal conſume thee, and al other his Adverſaries, to the forewarning and terrible Example of al Tyrants, and cruel Murderers, unto the World's End.

Repent therfore, you Prieſt's Son, I ſay, repent in Time, and ſurceaſe from thy moſt wicked Procedings. Lay away thy Tyrant-like Tyranny, and be thou ſure the Lord hath yet Mercy enough in Store for thee. Surely, his great Patience and long Suffering would fain draw thee, and all other, unto ſpeedy Repentance. But if thou have hardened thy cruel Heart, as *Pharao* did his, ſo ſinning againſt the Holy Ghoſt, be thou right well aſſured thy final Deſtruction is hard at hand. Make as merry as thou wilt, thou ſhalt ſhortly know thy Fare. Longer ſhalt thou not tary here, than thou haſt wrought thy appointed Feat. But then ſhalt thou alſo go to thy Place, as the very Man of God, good Fatter *Latymer*, ſaid to that curſed *Wincheſter*; whoſe Words he hath found true, as thou ſhalt do mine: For God wil get his Name the Glory over thee, or ever it be long; that our Poſterity, which is yet to come, may praiſe him for the ſame. Thou ſtriveſt againſt the Stream, and doſt wreſtle with him in vain. Thou ſhalt not bring al thy peſtilent Purpoſes to paſs, though thou wouldeſt braſt thine Heart about it. *Hamon* ſhal hang upon his own Gallows, do the beſt thou canſt. The little Muſtard wilbe the greateſt Tree in God's Garden, though the godleſs *Gardiner*, and thou, have gon never ſo much about to root it up. Remember the ſaying of an old Doctor, *The Bloud of the Martyrs*, ſaith he, *is the Seed of the Goſpel.* When one is put to Death, a Thouſand ſpring up in his Stead. *Zorobabel* wilbe found no Lyar, which ſaid, that the Truth ſhould have the Victory. Chriſt doth tell thee, and all the reſt, that it ſhalbe too hard for you al to kick againſt the Prick.

Therefore it were beſt for you all to follow the good Counſil that *Gamaliel* gave your Predeceſſors, which put Chriſt to Death; leſt while you be ſtriving againſt God, you utterly periſh in his Anger; for his Wrath is already kindled hot againſt you. But if thou wilt needs ſtill procede forth in thy Wickedneſs, until thou fall into the Pit of Perdition, (the Wrath and juſt Judgment of God provoking thee therto) yet for very Shame of the World, if thou be not altogether a Beaſt without Shame, meddle with no mo than be of thine own Dioceſs. Seek not to become the Slave and common Slaughter Man to all thy bloudy Brethren, and very Children of Satan, whom Chriſt calleth rightly, a Murderer from the Beginning. I ſay not this, for that I think thou canſt ſhorten any of God's Elect Childrens Lives before the Time, that God hath appointed by his divine Will and Pleaſure; but becauſe I would fain ſe ſome Equity appear in their Doings, which hitherto have ſhewed themſelves moſt deteſtable and deviliſh, as the moſt ſimple in the World may eaſily diſcern. And I alſo thought it good, yea, and my very bounden Duty to give you Warning in

God's Behalf, that thou mayeſt be more excuſeleſs at the great Day, when I and many other are to be called in heavy Witnes againſt thee. And take theſe my Doings as thou liſt, yet ſhall my Conſcience hereby be freed before God, and thine the further burthened; and alſo thy ſhameleſs Doings the further known to al, and ſpoken of to thyne Infamy and Reproch.

Before God I ſpeak it, if thou do cauſe that eminent Servant of God, good Maſter *Philpot* to be put to Death, now thou haſt [unrighteouſly condemned] him, I wil cauſe as many Copies of this as I can, to be caſt abroad into every Part of this Realm: So that thy ſwoln Cheeks ſhal even tingle at the hearing of it. I know thou, or ſome other for thee, wil practiſe thine accuſtomed Craft of Conjuring, Sorcery, or Witchcraft, to come to the Knowledg of me. But I ſet not a Pin by al thy familiar Spirits, no, though thou have a principal Devil, even *Beelzebub* himſelf. For you can do no more to me than God wil give you Leave, for the ſetting forth of his Glory, and my Commodity. Therfore his Wil be don, for it is onley Good. God graunt mine always to be obedient, and ſubject to the ſame. *Amen.*

*It is not for Fear, I write not my Name,*
*Sith God can preſerve me forth of thy Hands;*
*Yet for to tempt him I were to blame,*
*And needleſs to bring myſelf into Bands.*

*My Time is not come, therfore I wil tary,*
*Stil truſting in God I ſhall not miſcarry.*

## NUM. LI.

## *Cardinal* POLE, *Archbiſhop of* Canterbury, *his Metropolitical Viſitation of the Dioceſe of* Lincoln. *With the Articles of Viſitation.*

COMPERTA & DETECTA *in Viſitatione Reveren*$^{mi}$ *Domini Cardinalis per Reveren. Patrem* Johannem Lincolniens. *Epum. in Dioc' ſua* Lincoln. *a Feſto* Paſch' *Anno Domini milleſimo quingen*$^{mo}$ *quinquageſimo ſexto* ; *Et deinceps exercita* ; *ſequuntur.*

Foxii MSS. Ars Magica. THoms' *Waller* de *Alwincle* in Dioc' *Petriburgenſi* detectus, q$^{d}$ daret operam Magicis Artibus. Et q$^{d}$ conſuluiſſet quendam *Willmu' Atkinſon* de *Tardwel* in Com. *Lincoln.* & *Johem. Toſſell* de *Baltisſham* in Com. *Cantabr'* homines preficos, & fatiloquos, confeſſus eſt. Et ulterius exaiat' quid illi dixiſſent, reſpondit, alterum predixiſſe, imminere dco' *Thome Waller* ſuſpendium in proximis Comitiis apud *Northampton.* Alterum predixiſſe, q$^{d}$ evaderet ſuſpendium ; ſed vix, & cum magna difficultate. Pendente hac cauſa coram nobis, dicus. *Thoms' Waller* in proximis Comitiis fuit convictus de Sacrilegio ; & pependiſſet apud *Northampton* (ut dicitur) ni aufugiſſet.

Preſbyter Conjugat. *Ormundus Hill* de *Thorneton* Preſbr' conjugat' in Dioc' *Lincoln.* unde prius effugerat, comprehenſus, ab uxore illicita ſeparatus fuit ; ſalutari penitentia utriq; injuncta.

Preſbr. Conjugatus. Dns. *Thoms' Nix* de *Caiſho* in Com. *Bedf.* Preſbr. quondam uxorat' & ante biennium per nos divorciatus, convictus fuit poſt divortium predcm. conſuetudinem ſtupri cum uxore ſua pretenſa hu'iſſe. Quod & confeſſus eſt, & penitentiam ſibi injunctam tam apud *Caiſho*, quam apud *Bedf.* in maxima hominum frequencia peregit. Poſt penitentiam peractam, humiliter petiit ſe admitti ad miniſtrandum, & fuit admiſſus.

Fuga. exco'icata. Domina *Anna Graie*, uxor *Henrici Graie* Militis, neglectis Cenſuris Eccleſiaſticis, ſtetit per integrum jam annum exco'icata. Unde ad Dnos. Regem & Reginam pro Brevi de Exco'icata capienda ſcribendum Decrevimus.

*Anthonius Meeres* in Com. *Lincoln.* Armiger, citatus ut compareret coram nobis; eo quod Euchariſtiam in Feſt. Paſche non recepiſſet, fugit ad partes tranſmarinas. Ut dicitur, ſtat Excoicat.

Fuga.

Grauntham Vidua in principio Viſitac'onis nre' ſimili de cauſa fugit ad Duciſſam *Suff.* in Part. tranſmarinis, ut dicitur.

Fuga.

*Thoms' Armeſtronge* de *Corbie* in Com. *Lincoln.* Armiger, & *Elizab.* ejus uxor de hereſi contra Sacramentum Altaris, & auricularem Confeſſionem & Auctoritat. Sedis Aplice' convicti, ſe humiliter ſubmiſerunt, & publicè recantaverunt: Et feria tertia ebdomade Penthecoſtes in maxima hominum frequentia in Proceſſionibus in Ecclia' Catho' *Lincoln.* faſciculos portaverunt: ac deinde Dominica ſequenti apud *Grauntham* faſciculos etiam portaverunt, habita utrobiq; concione ad populum.

Faſciculus.

*Thomas More* in Ecclia' parochi Divi *Martini Leiceſtrie*, ac poſt etiam in Ecclia' Dive *Margarite* xxi die *Aprilis* 1556. coram nobis comparuit, & multas Hereſes defendit: Dicens inter cetera, *This is my Faith, that in the Sacrament of the Aultar is not the Body of Chriſt; no more than if I myſelf ſhuld geve one a Pece of Bread, and ſaie, Take, eate, this is my Body: Meaning my own Body within my Dublet.* Unde Sententia contra ipm' lata. Scriptum eſt ad Dominos Regem & Reginam: Et per Breve *De Heretico comburendo*, apud *Leiceſter* predict. menſe *Junii* fuit combuſtus.

Combuſtus.

Maior Ville *Bedford* ſcripſit nobis, quendam in Ludibrium Ordinis Sacerdotalis raſiſſe verticem pueri infra bimatum; exquirens nram' Sententiam. Cui reſcripſimus; & ſuper eo Pars rea peregit publicam peniten' in Mercato de *Bedford*.

Raſura pueri in ludibrium.

*Robertus Wakeley* R'cor de *Stoughton* parva, in Com. *Hunt.* propter *Simoniam* coactus Bn'ficium ſuum dimittere.

Simonia.

*Thomas Hulcocke*, Curat. Eclie' Omnium S'ctor' in *Huntingt.* quia miniſtravit Euchariſtiam *Simoni White*, *Georgio Haſſeley*, & aliis, ſine Confeſſione Auriculari, ſed cum Confeſſione generali in *Anglica* Lingua, ſicut fieri ſolebat tempore Schiſmatis; primum in Gaolam eſt per nos injectus. Deinde etiam, publica penitent. eſt illi injuncta: quam peregit. Et injunctum eſt eidem, ne amplius miniſtraret in Dioceſi *Lincoln.* Et ſuper eo receſſit.

Curato penitentia injuncta.

Conqueſtum eſt nobis, qd Dns' *Oſwaldus Butler*, nuper Rector de *Wodhall* in Com. *Bedford.* adhuc tenet Mulierem ſuam in amplexibus adulterinis: quem citandum fore decrevimus. Compertum eſt etiam, q$^{d}$ nunquam fuit Preſbr' Ordinatus. Tamen omnio Sacramenta tempore Schiſmatis miniſtraſſet. Pro quo ſubmiſit ſe; & injuncta eſt ei Penitent' publica. Quam peregit in Eccl'iis de *Wodhall*, & Sce' *Marie* in *Bedford*.

*Oſwal. Butler,* Rector de *Wodhall.*

***Anna Drewrie.*** **Adulterium.**

*Anna Drewrie* parochie de *Noviell*, vivit in Amplexibus adulterinis cum Dno. *Johanne Gaſcoine.* Milite. Super quo citamus utrúmq; D'cus *Johannes* comparuit & ſubmiſit ſe. Cui injunctum eſt, ne dcam' *Annam* in ſuum Conſortium amplius admitteret; ſed ſuam uxorem l'timam ad ſe reciperet. Quod promiſit ſe facturum. Sed promiſſo non ſtetit.

**Exco'icata.**

Eadem *Anna* non comparuit. Quare ſtat exco'icata. Quare decrevimus Scribendum Regie Majeſtati pro Brevi *de Exco'icato capiendo.*

***Edmund. More & Maria Lee.***

Notati ſunt *Edmundus More* & *Maria Lee* de *Medmenam*, q$^{d}$ viverent in Amplexibus adulterinis. Dict' *Maria* citata venit: De Crimine objecto competenti numero manifeſte purgavit. Ut in Actis apud *Miſſendem* magnam xxiiii$^{to}$ *Aprilis* apparet.

***Thom. Troughton.*** **Church Bells.** ***Blonham.***

*Thomas Troughton* citatus venit coram nobis, & Commiſſionariis Regiis, Sexto *Julii*, Anno Dni. 1556$^{to}$. Et convictus fuit malicioſè protuliſſe hec Verba *Anglicana*, *The Belles of the Church be the Devill's Trumpettes.* Ac etiam iſta Verba, *The Ivel Churche did ever perſecute the goode Churche, as they do now:* Precedenti Sermone de Hereticis cumbuſtis apud *London.* Super quo obligatus ad recantationem publicam per Scriptum, *De Recognitione.*

**Preſbyteri Conjugati.**

*Anthonius Redſhawe* de *Leiton*, & *Thomas Bell* de *Molleſworthe* in Com. *Hunt.* citatis viis & modis, non comparuerunt. Ideo ſtant exco'icati. Unde ſcribendum decrevimus pro Brevi, *De Exco'icat. capiendo.*

**Carnes comederunt in Quadrageſima.**

*Henricus Burnebie*, *Johannes Marcie*, *Thomas Selbie*, *Xpo'ferus Kendal*, *Will'mus Maxey*, *Alicia Selbie* & *Thomas Felde*, de *Aconberce Weſton*, Convicti & confeſſi, q$^{d}$ in Quadrageſima abſq; Diſpenſatione carnes comediſſent, in Carcerem ſunt conjecti. Ac poſtea peregerunt penetent. ſibi injunctam, *viz.* Faſciculos portando in Villa de *Huntington.* Die Sab'ti poſt Dominicam in Albis, ac craſtino ejuſdem Sab'ti in Eccl'ia Paroch. de *Aconbery Weſtonne.*

**Palme Sunday.**

**Ceremony mocked.**

Vigeſimo Septimo die Menſ. *Aprilis* Anno predco. *Laurentius Burnebie* de *Brampton* detectus & convictus q$^{d}$ Dominica in Ramis Palmarum, cum Vicarius aperiret Valvas Ecclie' Baculo Crucis, dicus' *Laurentius* per modum Ludibrii dixit, *What a Sport have we towards. Will our Vicar ronne at the Quintine with God Almightie?* Super qo. ſubmiſit ſe: Et injuncta eſt ei publica penetentia: quam peregit, prout in Actis.

**Non reſidet Rector.**

Eodem die *Nicholaus Abbot*, Rector de *Branfelde* Officio notatur. Quod non reſidet in Rectoria ſua. Et citatus non comparuit. Quare Dns. decrevit eundem citandum in Eccl'ia ſua. Et vocandum ad Reſidentiam ſub pena Deprivationis.

XXVIII

XVIII *Aprilis* Anno Dni. antedict. injunctum eſt Vicario de *Spaldwike*, ut Prolem ex adulterino conjugio, tempore Schiſmatis ſuſceptam, in Scandalum aliorum, amplius in brachiis ſuis non circumferret. Ac data eſt illi inſuper quædam Recantatio, quam publicè in Eccl'ia ſua ex *Spaldwike* legit.

Proles Vicarii de *Spaldwike*.

Fructus Eccl'ie de *Spaldwike*, parcelle Prebende de *Stowe* Sequeſtrat. fuerunt propter dilapidationem, & notabilem ruinam Cancelli ibm. Ac reparatione ſufficienti facta, eadem Sequeſtratio relaxata eſt ult. *Julii*.

Dilapidatio. Cancelli.

*Rich'us Simpſon*, *Ric'us Whittel* & *Henricus Barrey* de Villa Sce. *Ivonis* notati ſunt, q$^d$ aufugerunt propter Religionem. Se humiliter Submiſerunt; & Hereſes quas prius defenderant, recantabant. Unde a Sententia Excoi'cationes abſoluti, in Gaolam primum intruſi, publicam peniten. faſciculos gerentes, peregerunt.

Fuga propter Religionem.

Vicarius de *Stewkeley* mag.           detectus, q$^d$ Sacramentum Euchariſtie inconfeſſis miniſtraſſet in Feſto Paſche ult. & Confeſſionem Auricularem petentibus negaſſet; convictus in Gaolam eſt detruſus: Ac Recantationem publicè coram parochianis ſuis pronuntiavit, prout plenius apparet in Actis.

Euchariſtia data inconfeſſis.

*Rob'tus Cupies*, Sacerdos de *Eiton* detectus, q$^d$ he'ns Penſionem quinque librarum, in otio vivit, nulli Cure deſerviens, Cui Dns. injunxit, q$^d$ preparet ſe ad deſerviend. alicui Cure, cum ad hoc vocatus fuerit.

Sacerdos in otio.

*Faucet*, Sacerdos ac Pedagogus apud Sc'um *Neotam*, notatur, q$^d$ tenet quandam *Elizabetham Williams*, quam tempore Schiſmatis duxerat: antequam citatus fugit. Citata tamen *Elizabeth* comparuit. Cui a Dno. eſt injunctum, ne de-cetero admittat dcum' *Faucet* in ſuum Conſortium, quoùſq; divortium Aucte' Eccl'ie ſit inter eos factum.

Sacerdos tenet uxorem. Fugit.

Injunctum eſt Parochianis Sce' *Neotis*, q$^d$ citra ultimum diem, hujus menſis reedificent omnia Altaria, quæ ante Schiſma fuerunt in eadem Eccl'ia; Impoſitione ſive Taxa in Parochianos ibm. facta. Iiſdem etiam injunctum eſt, q$^d$ citra finem Paſche prox. reedificent Crucifixorium cum imaginibus ad hoc neceſſariis inpoſterum facta, ut prius.

Reedificanda Altaria.

Injunctum eſt Parochianis de *Brampton*, q$^d$ reedificent Crucifixorium, & quatuor Cruces lapideas infra eandem Parochiam, citra Feſtum Natalis Dni. prox' ſumptibus communibus.

Reedificare Crucifixorium.

Injunctum eſt Parochianis de *Wrabie*, q$^d$ Veſtiarium plumbo coopertum per ipſos prius detractum, reedificent, citra finem Sci. *Michaelis* Archangeli prox.

Veſtiarium reedificandum.

Bulla Carnes veſci.

*Ambroſius Sutton* de *Burton* in Com. *Lincoln*. Armiger, detectus eſt, q$^{d}$ Tempore Quadrageſime Carnes comediſſet. Vocatus comparuit, & allegabat Bullam Diſpenſationis a Dno. Papa ſibi conceſſam, Quam produxit, Cujus Tenor continet, q$^{d}$ durante Infirmitate tantum, cum conſilio utriuſq; Medici citra Scandalum, exceptis feriis, quarto, Sexto & Sabbato, comedere liceret. Compertum tamen eſt, q$^{d}$ inconſultis Medicis, omnibus diebus, indiſcriminatim, cum nulla laboraret Infirmitate, in grave aliorum Scandalum, comederet, Super quo, ſe ſubmiſit. Cui Dns. peniten. injunxit.

Sequeſtratio pro Reparatione.

*Emundus Pike*, Firmarius de *Wilden*, obligatus eſt pro reparatione omnium Edificiorum Rectorie ibm. infra biennium faciend. Quam repartionem d'cus *Pike* magna ex parte fecit ante Menſem *Junii*. Quo tempore Eccl'ia vacavit per mortem ultimi Incumben. ibm. Unde Dns. poſuit Fructus ejuſdem Eccl'ie ſub Sequeſtratione pro reliqua reparatione faciend. dco' *Pike* interim manente obligato.

*Houghton* Rect. Appropriator.

Gardiani preſentant Cancellum eſſe in maxima Ruina, culpa Approprietarii: ac Rectoriam predictam nuper perveniſſe ad diſpoſitionem Reverend$^{mi}$ Dni. Cardinalis. Unde Dns. Epus' detulit detectum ad prefatum Reverendiſſimum Dn'um.

*Todington* Chancel.

Gardiani preſentant Cancellum defectum pati in vietris feneſtris, atq; Rectoriam eſſe in magna Ruina; ac quadrageſimam partem Fructuum non eſſe diſtributam. XX$^{mo}$ *Junii* comparuit *Thom's Coke* Firmarius ac Procurator Rectorie ibm. ac promiſit Reparationem Cancell. citra Feſtum Sti. *Johannis Bapte'*, ac Rectorie ante Feſtum *Mich'is*: Et promiſit diſtributionem xl$^{me}$ [quadrageſſime] partis ad ſtatim. Unde Dns. aſſignavit ad certificand. Super premiſſis prox. Curia apud *Bedford* poſt Feſtum *Mich'is*.

Octo vaccæ de bonis Eccl'ie.

Magir' *Will'mus Smithe* de *Chalgrave*, detectus eſt, q$^{d}$ h'uit de Bonis Eccl'ie de *Totern-hoo*, octo vaccas. Secundo die *Junii* Anno Dni' 1556$^{to}$ comparuit *Will'mus Smithe*, & allegavit predictas vaccas eſſe Dni. Regis, ex conceſſione Statuti Parliamenti, ac ſe eſſe generalem Superviſorem ac Cuſtodem humoi' Bonorum pro parte Dni. Regis. Unde Dns. decrevit ſuperſedend. in Cauſa.

*Dunſtable.* Ibi nec Rector, nec Vicarius.

Gardiani preſentant, populoſum eſſe Oppidum: ac ibm. nec Rectorem eſſe, nec Vicarium perpetuum, qui Divinis Officiis fungatur; ſed conductitium tantum Curatum, precio conductum. Qui predicatur, ut poſſit. Ac Rectoriam jam eſſe in diſpoſitione Dni. Cardinalis. Unde Dns. detulit detectum ad Reverendiſſ$^{um}$ Cardinalem.

*Harlington.* Rectoria ibm. in ruina.

Gardiani preſentant, Cancellum eſſe in maxima ruina, ac Rectoriam pertinere ad Dnum. Cardinalem. Unde Dns. detulit detectum ad predcm' Reverendiſſ$^{um}$ Cardinalem.

Item, Gardiani preſentant Horreum Vicarie ibm. fere collapſum eſſe. XXVI$^{to}$ *Junii* Anno predco' comparuit Vicarius, & allegavit Portionem Vicarie ſue eſſe perquam exiguam; ac ruinam factam antequam ipſe Vicarius ibm. fuerit. Unde Dns. aſſignavit eidem, ut hoc anno expendat in reparatione dci' Horrei Vicarie, xx *s.*

Horreum Vicarie collapſum.

Cancellum Eccl'ie detectum eſt indigere magna reparatione: Ac Rectoriam eſſe Dni. Cardinalis. Unde Dns. detulit detectum ad Rev$^{m}$ Dnum. Cardinalem.

*Salford* Rectorii.

*Thomas Lawton* detectus eſt, q$^{d}$ abfuit ab uxore ſua viii. annos, ac q$^{d}$ rediit cum duobus nothis. xxvi$^{to}$ *Junii*, Anno Dni. 1556, comparuit Curat. ibm. cum Gardianis, & certificabant predict. *Thomam* impreſentiarum detineri in Carcere Regis apud *Bedford.* Unde Dns. decrevit ſuperſedend. donec predict. *Thoms'* ſui juris fuerit.

*Cranfeld. Lawton* abſuit ab uxore.

Cancellum Eccl'ie, ac tota Rectoria fere delapſa. xxvi$^{to}$ *Junii* Anno predco' comparuit Rector ibm. ac allegavit, ſe noviter inſtitutum in eadem R'coria, ac non eſſe adhuc in reali poſſeſſione ejuſdem; nec intendere ſe eandem poſſidere: Eo q$^{d}$ Decime maxime partis, ac maxime fructuoſ. terre illius Parochie, viz. earum terrarum, que parcis Dni. Regis *Henrici* Octavi ibm. vicinis nuper incendebantur, a Rectore auferuntur: Quemadmodum & ceteris Rectoribus ac Vicariis ibm. vicinis. Ac allegavit ceteras Decimas ibm. debit. vix ſufficere ad tenuem Curati victum. Unde Dns. hoc detectum decrevit referend. ad Reverend$^{um}$ Dnum. Cardinalem.

*Ampthill.* Rectoria delapſa.

Gardiani pn'tant Vicariam ibm. vacuam fuiſſe tres annos; Eo quod Portio Vicario aſſignata ſit nimis tenuis. Et allegabant Rectoriam eſſe Dni. Cardinalis. Unde Dns. retulit detectum ad Reverendiſſ$^{um}$ Dnum. ut ſupra.

*Litlington.* Vicaria vacua.

Gardiani pn'tant, Vicariam vacuam fuiſſe fere tres annos propter tenuitatem dotationis Vicarie. Ac allegabant R'coriam perquiſitam eſſe per quendam Magiſtrum *Loude.*

*Fletwike,* Vicaria vacua.

Cancellum Eccl'ie in ruina. Culpa Appropriet arii. Ac Gardiani putant Rev$^{mum}$ Cardinalem habere diſpoſitionem Rectorie ibm.

*Potton.* Cancellum in ruina.

Cancellum Eccl'ie eſt ruinoſum. Eſt in diſpoſitione Dni. Cardinalis. Unde Dns. retulit ad Rev$^{mum}$ Dnum. predict.

*Eſworthe.* Cancellum.

Vicaria diu vacua permanſit: Quia tenuis Dotatio ejuſdem non ſufficit Curat. alendo. Rectoria pertinet ad Rev$^{mum}$ Dominum Cardinalem. Unde Dns. detectum ad eund. retulit.

*Dunton.* Vicaria vacua.

Gardiani pn'tant Vicariam ibm. tres fere annos vacuam fuiſſe. Eo quod Portio Vicarii non ſufficit Curat. alendo. Unde Dns. detectum retulit ad Rev$^{mum}$ Dnum. Cardinalem. In cujus diſpoſitione R'coria ibm. eſt.

*Bedford Pauli* Vicaria vacua.

*Okely.* Confeſſio in Quadrageſima.

*Milo Redſhawe* detectus eſt, q$^{d}$ bis in Quadrageſima non confitebatur Vicario ibm. xxv$^{to}$ *Junii*, comparuit dict. *Redſhawe*, & confeſſus eſt, qd. ſemel in Quadrageſima confitebatur. Unde Dns. injunxit ſibi publicam peniten. & eum dimiſit.

*Wutton.* Cancellum.

Gardiani pn'tant cancellum Eccl'ie eſſe in ruina: ac Rc'oriam eſſe Reverend$^{mi}$ Dni. Cardinalis. Unde Dns. retulit detectum ad Reverenm$^{um}$ Dnum. Cardinalem; Eo q$^{d}$ appropriata eſt clero.

*Deane.* Rectoria impropriata.

Preſentant Gardiani, q$^{d}$ duos jam annos Rc'oria ibm. habit. & impropriata eſt Decano & Capitulo *Wigorniens:* Ac qd. interim nullus eſt ibm. dotatus l'time Vicarius. Ac q$^{d}$ ſepenumero deſtituti ſunt Curato; cum interim ampla ſit Rc'oria, ac humoi' que anteactis temporibus laudabilem prebuit Hoſpitalitatem.

*Tilleſworth.* Vicaria vacua.

Vicaria diu permanſit vacua: Quia nullus Curatus eandem acceptare vult. Domina *Longe* perquiſivit Rc'oriam.

*Roxton.* Magiſter & Socii Coll. Trin. Cant. Approprietarii.

Mag'ir ac ſocii Collegii Sce' *Trinitat' Cant.* Approprietarii ibm. detecti ſunt, qd. deberent comparare Eccl'ie ibm. unam Capam pro diebus feſtivis congruam, xx. *Junii* 1556, comparuit Firmarius Rc'orie, ac promiſit ſe mertiaturum dict. Approprietariis, ut emendent detectum citra Feſtum *Mich'is.* Unde Dns. decrevit ſuperſedend. ad illum diem.

*Riſley.* Cancellum.

Cancellum ibm. indiget reparatione. Rectoria eſt Rev$^{mi}$. Dni. Cardinalis. Unde Dns. decrevit referend. Cauſam ad predict. Dnum. Cardinalem.

*Bednam.* Vicaria vacua.

Vicaria per quatuor annos vacua. Quia Dotatio ejuſdem non ſufficit Vicar. alend. Rc'oriam ibm. perquiſivit quedam *Anna Butler*, nuper Vidua.

*Willington.* Vicaria vacua.

Vicaria vacua permanſit ſupra duos annos propter inſufficient. Dotationem ejuſdem. Dns. *Will'mus Peter* perquiſivit Rectoriam.

*Wooborne* nullus Rector, nec Vicarius.

Nullus Rector, nec Vicarius dotatus ibm. Decime perquiſite ſunt per Dum. *Joh'em Ruſſel*, nuper defunctum.

*Bedford.* Domus Hoſpitalis.

Gardiani pn'tant quandam Domum hoſpitalem apud *Bedford*, vocat. *Anglicè*, S. *Leonard's Hoſpital*, occupatam fuiſſe per multos annos jam tempore Schiſmatis, per Dnm. *Joh'em Braie:* Ac jam eandem perquiſitam eſſe per quendam *Johannem Albainum* de *Bedford:* ac valorem ejuſdem eſſe xvi *l.* vi *s.* viii *d.* annuatim conſiſtend. in Temporalibus. Fundatio ejuſdem in omnibus violata eſt, & fuit per plures annos.

*Todington.* Hoſpitalis violata.

Preſentant Gardiani quandam fundationem Hoſpitalis ibm. in omnibus eſſe & fuiſſe per plures annos violatam; ac fructus ejuſdem occupatos eſſe per Laicos. Ac egregiam ibm. Domum Magiſtro & Fratribus Hoſpitalis conſtitutam, in magnam prolapſam ruinam. Valor ejuſdem Domus Hoſpitalis eſt viii *l.* annuatim iii *s.* iiii *d.*

*Derney.* Cancellum.

Gardiani pntant' Cancellum reparatione indigere, culpa Approprietarii, & Firmarii R'corie ibm. xviii° die *Junii*, Anno Dni. 1556, apud *Whitchurche* comparuit *Will'mus Tillxley*, Armiger, Firmarius R'corie ibm. & allegavit dcam' Rectoriam conceſſam Reverend$^{mo}$. Dno. Cardinali: Ac ſe non teneri ad reparationem. Unde Dns. retulit Cauſam ad pred'cum Rev$^{mum}$. Dnm. Cardinalem.

*Denham. Agnes* innupta, gravida.

Gardiani pntant' *Agnetem Comes* innuptam gravidam fuiſſe ex patre ignoto. viii° die *Junii* Anno predco' apud *Whitchurche*, facta fide de executione Citationis, Dns. dict. *Agnetem* exco'icavit: ac eadem excoi'cata permanſit ſupra xl$^{ta}$ dies. Unde Dns. pro brevi, *De Excoi'cata capienda*, ſcribendum decrevit.

*Dachet.* Cancellum ruinoſum.

Gardiani preſentant Cancellum ruinoſum, culpa Coll'ii de *Windeſor*, Approprietarii ibm. viii *Junii*, Anno Dni. predict. comparuit *Will'mus Reade*, Firmar. R'corie ibm. ac promiſit reparationem ante finem *Mich'is* prox. ſequen. Unde Dns. injunxit ad certificandum apud *Beconsfeld* prox. curia poſt fin. *Mich'is* coram Commiſſar. *Bucks.*

*Stoke Poges. Tho. Holl.* non frequentat Eccl'iam.

*Thomas Hollowey*, detectus eſt per Gardianos, q$^{d}$ non frequentat Eccl'iam parochialem Temporibus Divinorum. viii *Julii* Anno predict. comparuit; ac confeſſus eſt detectum; ac ſubmiſit ſe correctioni. Quem correctum & emendatum Dns. Epus. dimiſit a judicio.

*Marloo* Magn, Carnium Venditor.

*Johannes More*, Carnium Venditor detectus, q$^{d}$ tempore Divinorum diebus feſtivis, het' apertas feneſtras Officine ſue. viii *Junii*, Anno predict. comparuit, ac promiſit emendationem detecti. Unde Dns. injuncta penitent. dimiſit.

*Sanderton.* Rector non reſidet.

Rector Dns. *Robtus' Frankiſhe* detectus, q$^{d}$ non reſidet. viii *Junii*, Anno Dom. 1556$^{to}$ comparuit Mr. *Morganus Jones*, ac exhibito Procuratorio l'torie concepto pro d'co Rectore, allegavit illam eſſe *Oxonie* ſtudiorum Cauſa. Et obtulit ſe paratum ad id probandum. Unde Dns. Epus. injunxit, ut reſideret ante feſtum *Mich'is* prox. Ac certificet prox. Curia apud *Ailebury* poſt Feſtum *Mich'is*.

*Wendover.* Meretrix.

*Johanna Hales*, detecta, q$^{d}$ meretrix eſt. viii *Junii*, Anno pred'co comparuit, & negavit crimen. Unde aſſignatum eſt eidem, q$^{d}$ ad purgandum ſe quarta manu preſentar. ſe xxiiii$^{to}$ *Julii* apud *Whitchurche*. Quo die comparuit, & confeſſa eſt detectum. Submiſit ſe correctioni Dni. Unde eandem peracta penitent. emandatam dimiſit.

Non ibant in Proceſſione.

*Hugo Roſſe*, *Ni'chus Hore*, ac *Ni'chus Kepinge* de eadem Parochia, detecti, q$^{d}$ quodam die d'nico, in Proceſſione cum ceteris parochianis

chianis non ibant. Octavo *Junii* Anno pred'co comparuerunt, & faſſi ſunt detectum. Unde eoſdem poſt penitent. peractam Dns. dimiſit.

*Risborough Principis. Margaret Maſon.*

*Margareta Maſon* detecta eſt, q$^{d}$ habuit partum ex illicito Coitu. xviii *Junii*, Confeſſa eſt ſe partum h'uiſſe per *Nichum' Welche* de *Oxon.* Cum quo etiam aſſeruit ſe matrimonium contraxiſſe. Unde Dns. injuncta peniten. predict. *Margarete*, decrevit ſcribendum Ordinario *Oxon.* pro Emendatione *Nicholai Welche.*

*Weſton Turvill.* Cancellum ruinoſum.

Cancellum detectum eſt ruinoſum eſſe. viii *Junii*, Anno Dom. predco' Rector ibm. per Procuratorem ſuum lt'um confeſſus eſt detectum, ac promiſit emendationem. Unde Dns. injuxit, ut emendaretur ante Feſtum *Mich'is* prox. & certificaret apud *Ayleſbury* prox. Curia poſt, coram Commiſſario *Bucks.*

*Codington.* Cancellum ruinoſum.

Cancellum ruinoſum, culpa Decani & Capit'li *Roſſen.* Appropriętarii. viii *Junii*, Anno pred'co comparuit *Thomas Holman*, Firmarius Re'orie ibm. Qui promiſit ſe renuntiaturum Detectum Dno. Decano. Unde Dns. diſtulit Cauſam ad finem *Mich'is.* prox.

*Brill.* Non recepit Sacramentum.

*Will'mus Bawle* detectus eſt, q$^{d}$ non recepit Sacramentum, nec confeſſus ſuo Curato, hoc Paſchate. Deinde per Parochianos ac Gardianos ibm. facta eſt Fides, q$^{d}$ idem *Bawle* mente captus eſt, ut plurimum. Unde Dns. decrevit ſuperſedend. ad intervalla: Quibus intelligi poſſit dict. famos. aliquid ſane mentis recepiſſe.

*North Merſton* Innupta habet partum.

*Iſabella Sharps*, detecta, q$^{d}$ innupta habuit partum, & pater ignoratur. Octavo *Junii*, Anno Dom. 1556. comparuit dict. *Iſabella*, ac confeſſa eſt ſe partum h'uiſſe per *Johannem Weſtley* de *Hogſhawe*, paſtorem ovium. Unde Dns. eandem peracta peniten. dimiſit: Ac *Weſtley* excoi'cavit, non curand. comparere.

*Stowe.* Ire in Proceſſione.

*Johannes Nutbrone* detectus eſt, q$^{d}$ non vult ire in proceſſione diebus Dni'cis. xi *Junii*, Anno Dni. 1556. comparuit, & confeſſus eſt detectum: Submiſit ſe. Unde Dns. injuncta penitentia eundem dimiſit.

*Shenley.* Non recepit Sacramentum.

*Will'mus Harte* detectus eſt, q$^{d}$ non recepit Sacramentum infra ſuam Parochiam hoc anno, nec confeſſus fuit. xiii° *Julii*, Anno Dni. predco' comparuit d'cus *Will'mus Harte*, ac exco'icatus propter Contumacium ſuam, petiit Abſolutionem, &c. Et allegavit ſe recepiſſe Sacramentum in Eccl'ia de *Brigſtocke* Comitat. *Barks.* ac ibm. confeſſum fuiſſe: Ac ſuper Allegatione humoi' fidem fecit. Unde Dns. eundem abſolvit, &c. Reſtituit, &c. Ac preterea injunxit, q$^{d}$ citra Feſtum *Mich'is* afferat Certificatorias L'ras a Curato de *Brigſtocke.*

*Newport Pannel.* Commiſit Adulterium.

*Will'mus Woodcocke* detectus eſt, qd. commiſſit adulterium cum quadam *Matilda* xiii° *Junii*, Anno pred'co Gardiani certificabant pred'cum *Will'mum* & *Matildam* aufugiſſe. Unde Dns. decrevit ſuperſedend. ad reddit. ipſorum.

Gardiani

Ejuſdem Vicaria vacua.

Gardiani preſentant Vicariam ibm̃. vacuam eſſe ac fuiſſe tres annos; ac etiam ibm. plerumq; divinis officiis deſtitutam eſſe diebus Dominicis ac feſtivis: Ac neminem velle ſuſcipere in ſe onus Vicarie tam magne ibm. propter exilitatem portionis Vicarii ibm. viz. x*l.* in pecunia numerata, cum rudi manſione. Ac preſentabant Rectoriam ibm. eſſe in diſpoſitione Rev$^{mi}$ Dni. Cardinalis. Unde Dnis retulit detectum ad dictum Reveren$^{mum}$ dc'um Cardinalem.

*Bradwel* Cancellum.

Cancellum ruinoſum eſt culpa Appropriarii ibm. xvii$^{o}$ die *Junii*, Anno Dni. 1556$^{to}$ comparuit *Will'mus Wogan* Firmarius ibm. ac allegavit Rc'oriam eſſe in diſpoſitione Rever$^{mi}$ Dni. Cardinalis, ac ſe exoneratum eſſe per Indenturam ſuam. Unde Dns. facta fide retulit Cauſam ad dict. Reverendiſſ. Dnum.

*Olney.* Cancellum.

Gardiani preſentant Cancellum ferè collapſum eſſe. ac vix centum Marcas ſufficere ad reparationem ejuſdem: Ac R'coriam eſſe Dni. Cardinalis. Unde Dns. decrevit detectum referend. ad Reverend$^{um}$ Dnum. Cardinalem.

*Iving hoo* Cancellum.

Cancellum ibm. indiget reparatione culpa Appropriarii. R'coria pertinet ad Rev$^{um}$ Dom. Cardinalem. Unde Dns. decrevit ſuperſeden. Ac Cauſam referend. d'co Reveren$^{mo}$ Domino.

*Swanborne* Cancellum.

Cancellum ruinoſum, culpa Appropriarii. Rc'oria pertinet ad Rev$^{um}$ Dom. Cardinalem. Unde Dns. decrevit Cauſam referend. pred'co Dno. Cardinali.

*Mureſley.* Cancellum.

Cancellum indiget reparatione, Culpa Rectoris. Nono die *Junii*, Anno Dni. 1556$^{to}$ comparuit Curatus Rectoris ibm. & promiſit reparationem citra fin. S'ti *Johannis Bapte'*. Ac certificavit de reparatione, facta juxta Mandatum Dni. Judicis.

*Weſtbery.* Bona Eccl'ie.

*Johannes Morden* Parochianus detectus eſt, q$^{d}$ habuit de bonis Eccl'ie ibm. Unum argenteum Calicem. Quem recuſavit reddere Eccl'ie. Tertio die menſis *Julii*, Anno Dni. pred'co comparuit *Johannes Morden*, & confeſſus eſt, q$^{d}$ vendidit Calicem xxx*s.* Unde Dns. eidem injunxit, ut citra fin. *Mich'is* prox. ſolveret d'ce Eccl'ie xxx*s.* Quos idem promiſit; ac habet ad certificand. prox. Curia poſt fin. *Mich'is* apud *Bucks.*

*Aſhbie parva.* Manſum R'corie.

Manſum Rc'orie & Cancellus maximam ruinam patiuntur. Jam vacat per reſignationem ultimi Incumbent. ejuſdem Dns. Rex & Regina ſunt Patroni.

*Wheſlon* Capella. Cancell.

Cancell. ruinam patitur Culpa Magiſtri *Rad'i Rowlet* manentis juxta Villam S'ti *Albani.* Qui emit dict. Capellam, (ut aſſeritur.)

*Ernisbie.* Cancellum.

Cancellus ibm. ruinam patitur, Culpa Magiſtri *Greſſam*, manentis apud Civitat. *London.* Qui emit dict. R'coriam.

*Elmiſthor.* p.

Vacat propter exilitatem. Comes *Oxon.* eſt Patronus.

Vacat

*Thurleſton.*

Vacat. Magiſter *Johannes Turvile*, Generoſus, eſt Patronus.

Hoſpital S'ti *Johannis* de *Lutterworthe.*

Valet per Annum, viz. communibus annis in reddit. & emolumentis xxxi*l.* xxii*d. ob.* Inde ſolut. & diſtribut. in Eleemoſynis pro Fundat. per ann. iiii*l.* & reddit. reſolut. xii*ſh.* v*d. ob.* Sic remanet Magiſtro ibm. xxvi*l.* ix*ſh.* v*d.* Unde nihil diſtribuitur. Manſum & Capella ruinam maximam patiuntur. Magir' *Broke*, qui manet apud turrim *London.* eſt Magir' humoi' Hoſpitalis: & tenetur habere unum ſufficientem Capellanum preſentem ad miniſtrandum certo numero pauperum: Et non ſunt ibm. neq; Sacerdos neq; pauperes; neq; fuerunt per ſpatium trium annorum. Dux *Suffolcie* nuper fuit Fundator: Modo Dns. Rex & Regina ſunt Fundatores.

*Stoniſbie.* Cancellus.

Cancellus ruinam patitur, Culpa Mri. *Bolles*, manentis apud *Freſton* in Com. *Lincoln.* Qui emit dict. Rc'oriam.

*Coſton.* Cancel. & Manſum.

Cancell. & Manſum Rc'orie maximam ruinam patiuntur, Culpa Rc'oris ibm. qui manet apud *London.* Mr. *Everardus Aſſhelie* eſt Firmarius ibm. Dns. Rex & Regina ſunt Patroni.

Magir' *Everardus Aſhebie* he't in manibus ſuis unam Capam & Veſtimentum de le *Crimſon Velvet*, ac aliam Capam de la *Green Silk*. Quas Eccl'ie reſtituere recuſat. Commiſſa eſt Cauſa Commiſſario *Leiceſtr.* ut fiat juſtitia.

*Barſton.* Feneſtre.

Feneſtre vitrie Cancelli ſunt ruinoſe. Dns. Cardinalis habet Rc'oriam appropriatam.

*Saxulbie.* Cancell.

Cancellus, Cemeterium & Rectoria indigent reparatione. Certificatur, q$^d$ reparantur.

*Gaddesbie.* Capella.

Muri cemiterii & Capelle fuerunt in decaſu, ac carent multis neceſſariis: nec altare reedificatum. Certificatur, q$^d$ reparantur.

*Wymyſworlde* Bona Subtracta.

*Will'mus Cockin* & *Will'mus Lacer*, eo Tempore quo erant Iconomi [Oeconomi] ſubtraxerunt multa bona ab eadem Eccl'ia. Sicut patet per billam Parochianorum. Qui reſtituere recuſant. Decretum eſt pro Proceſſu fiendo per Commiſſarium Archidiac. *Leiceſtr.*

*Will'mus Cockin* antedictus officio detectus eſt de Adulterio cum diverſis mulieribus: ſpecialiter cum quadam *Alicia Croſſe.* de eadem Citat. comparuit mulier, & ſubmiſit ſe peniten'. Et d'cus *Will'mus* non comparuit: in penam Contumacie ſuſpens' Poſtmodum obtinuit inhibitionem a Dno. Decano de Arcubus in d'ca Cauſa criminali. Qua occaſione Crimen manet impunit.'

*Walton* Cancel.

Cancellus & Navis Eccl'ie indigent reparatione; Culpa R'coris & Parochianorum. Habuerunt Terminum ad reparand. citra Feſtum *Penthecoſtes*. Rector vero moram trahit apud *Manceſtr.* in Com. *Warwici*. Cauſa committitur Commiſſario *Leiceſtr.*

*Earkbe.* Vacat.

*Belgrave.* Vacat. Non habens Rectorem neq; Vicarium, Dns. Epus' *Litchfeldenſis* eſt Patronus. Ad quem ſcripſimus.

*Preſtwolde.* Vacat: non habent Rc'orem neq; Vicarium, Dnus. Cardinalis eſt Patronus.

*Kirkbie Bellers.* Vacat: non habens Rc'orem neq; Vicarium, Dns. Cardinalis eſt Patronus.

*Lodington.* Vacat: non habens Rc'orem neq; Vicarium, Dns. Cardinalis eſt Patronus.

*Ulveſtoune.* Vacat: non habens Rectorem neq; Vicarium, Dns. Cardinalis eſt Patronus.

*Billeſden.* Cancell. Cancellus ruinam patitur: Culpa Mri' *Thome Haſilwoode*. Qui emit d'cam Rc'oriam. Cemeterium indiget reparatione. Carent ornamentis. Hu'erunt terminum ad reparandum citra finem *Penthecoſtes*. Nondum certificatur. Ideo fiat Proceſſus per Commiſſarium *Leic.* ad debitam correctionem.

*Norton.* Cancel. Cancellus ruinam patitur in feneſtris vitreis. Culpa Mri' *Turpin*. Qui emit d'cam Rc'oriam. Muri cemeterii indigent reparatione: ac violatur beſtiis. Habuerunt termin' ad reparandum citra Feſtum *Penthecoſtes*. Nondum certificat. Ideo decretum, ut fieret Proceſſus, ut prius.

*Foxton & Thurnebie.* Cancellus ruinam patitur. Appropriatur Reverendiſſimo Dno. Cardinali.

*Galbie.* non reſidens. Rector non Reſidens. Manet apud aliud Beneficium in Com. *Lincoln*. Decer' vocand. per Commiſſarium *Leic.*

*Kibworthe.* non reſidens. Rector non Reſidens. Fiat Proceſſus: Ut prius.

*Lubham.* Vacat: ac diu vacavit propter exilitatem Beneficii, Dns. Cardinalis eſt Patronus.

*Medburne.* Manſum. Manſum Rc'orie patitur maximam ruinam. Fama publica eſt, q^d^ Rc'or. ibm. Dnus. *Johannes Standiſh*, qui trahit moram *Leiceſtrie*, eſt *Symoniace* promotus, Dns. *Le Scrope*, ſive Dns. *Le Conias*, ſunt Patroni. Unde Dns. vocand. decrevit. Necdum comparuit. Ideo Dnus. decrevit ulteriorem Proceſſum. Et Cauſa commiſſa eſt Commiſſario *Leic.*

*Bowden.* Vacat, & diu vacavit: Non he'ns Rc'orem nec Vicarium. *Mra' Stirley* he't Rc'oriam in ſuos uſus; perquiſitam per Virum ſuum, modo defunctum: Sed non antea appropriatam. Fiat melior Inquiſitio.

Manſum

*Higham.* Manſum. Manſum Rc'rie maximam ruinam patitur. Fama publica eſt. q$^{d}$ Rector eſt *Simoniacè* ea promotus, per Conventionem inter ipſum & *Johannem Ridgeley*, Generos. D'cus *Ridgeley* he't proficua Beneficii, Dns. Rex & Regina ſunt Patroni. Decernitur vocand. Et committitur Cauſa Commiſſario.

*Bredon.* Vacat: ac diu vacavit, ratione Junctionis extra Curiam Augmentationis. Cauſa eſt in Audientia coram Reven$^{mo}$ Dno. Cardinali.

*Rotheley.* Cancell. Cancellus maximam ruinam patitur. Eccl'ia indiget reparatione. Carent multis Ornamentis & picturis. Habuerunt Termin. ad reparandum citra fin. *Penthecoſtes* prox. Nondum certificatur.

*Kegworthe* non reſidens. Rector non reſidens. Trahit moram apud *Cantabr.* Decernitur Vocand. ad Reſidentiam ſuam ſub pena Privationis.

*Shepſton.* Campana. *Will'mus Saliſbury*, & *Ric'us Hodge* de *Shepſton* predict. queruntur Parochianos a tempore Coronationis Dne. Regine maximam Campanam Eccl'ie de *Shepſton* vendidiſſe pro ix *l.* valentem xxxvii *l.* Dns. ſcripſit Archidiacono *Leiceſtrie*, pro hac Cauſa.

*Yaxley.* Abſens. *Thomas Aſchelin* notatur, q$^{d}$ abfuit ab Eccl'ia ſua parochiali in die *Paraſceues.* Sexto *Maii* comparuit, & ſubmiſit ſe. Ac penitentia eſt ei injuncta.

*Glatton.* Ludibrium. *Henricus Clerke* notatur, q$^{d}$ Ludibrio habuit Sacrificium Meſſe inter compotandum. Comparuit, & faſſus eſt ſe cantaſſe particulas illas, *Et cum Sp'u tuo. Surſum Corda. Habemus ad Dominum: dignum & juſtum eſt*, &c. Non tamen, in deriſione Meſſe. Submiſit ſe tamen correctioni Domini. Cui data eſt Schedula recantationis. Quam legit prox. Dominica tempore Miſſe, in Eccl'ia ſua parochiali.

*Stangronde cum Sacell.*
*Offley*
*Sandon*
*Weſtome*
*Eſenden*
} Caucelli ruinoſi. Sequeſtrantur fructus.

*Shenley.* Calix. Non habent Calicem argenteum. Tectum Eccl'ie ruinoſum. Habent ad reparandum citra finem Sti' *Johannis Bapte'*.

*Kimbaltoune.* Crucifixorium. *Will'mus Smithe* detraxit Crucifixorium abſq; conſenſu Paroch'. Et he'nt tantum Parochum, cum ſint amplius quam mille Parochiani. Mra' *Wilkinſon* habet appropriatam Eccleſiam. Decretum eſt pro *Smithe* vocand.

*Georgius Kidd* commiſit fornicationem cum quadam Muliere ibm. Sexto *Maii* comparuit d'cus *Kidd*, & Fatetur ſe cognoviſſe quandam *Elizabeth Powche*. Et q$^{d}$ contraxit cum eadem: Sed noluit eam ducere, pro eo q$^{d}$ quidam *Everardus Burnebie* etiam cognovit eam. Quem Dns. decrevit ad comparend. in prox. Curia, ac etiam mulierem. Et monuit d'cum *Kidd* ad comparend. in prox. ad recipiend. penitentiam.

*Alcumbery:* Commiſit fornicationem.

Rectoria in decaſu & Cancellus. Ac nullum habent Curatum. Fiat Sequeſtratio.

*Bitham.* In decaſu.

*Agnes Mery* notatur, q$^{d}$ non recepit Sacramentum Euchariſtie hoc *Paſchali* Tempore. Peregit penitentiam.

*Hatfeld* Epi'. Sacramentum

*Robertus Webbe* renuit portare cereum die Purificationis Bte' *Marie* Virginis ult. Peregit penitentiam.

*Hertford* Sti. *Andree:* Portare cereum.

*Agnes Thurſte* Vidua h'uit Prolem citra mortem mariti ſui; & de patre ejuſdem neſcitur. Peregit Penitentiam.

*Welwin.*

Eccl'ia in ruina. Habent reparare citra fin' *Mich'is* prox.

*Bayford.*

*David Will'ms* impregnavit quandam *Aliciam Downer*. Peregit penitentiam.

*North Myms.*]

Cancellus in ruina. Ut fiat Sequeſtratio.

*Kenniſworth.*

Domini *Johannes Tngvey*, & *Thoms' Goldere*, Preſbyteri, habent acceſſum ad ſuas Concubinas. Suſpenſi fugerunt.

Suſpenſi, fugerunt.

*Robertus Roſſe* abſentavit ſe ab Eccl'ia ſua parochiali die Purifications Bte' *Marie* Virginis. xix die *Maii* apud *Hitchin* Comparuit dict. *Roſſe:* & habet ad comparend. coram Juſticiar. habit. monitione. Peregit penitentiam.

*Hemilhamſtede.* Dies Purificationis.

*Anthonius Bonninge* citra t'pus Schiſmaticale detinuit candelam, ſuam & illam non obtulit modo ſolit. in die Purificationis Bte' *Marie*. Peregit penitentiam.

*Abbotſley.* Detinuit Candelam.

*Rogerus Clerke* ſuſcitavit prolem de *Johanna White*. Peregit Penitentiam.

*Barkehamſtede.*

Quidam *Alexander Alliſonne* detinet a Vicario duas Candelas Vicar. debit. dicend. iſta verba *Anglicana*, *That a wiſer Vicar than yee wil not require them.*

*Abboteſley.* Detinet Candelas.

Quidam *Rob'tus Newman* recepit Sacramentum abſq; auriculari Confeſſione. Peregit penitentiam.

*Paxton.* Auricularis Confeſſio.

*Ruſsheden.* *Fenny ſtaunton* } Cancelli ruinoſi. Dns' Epus. ſeque-
*Gaddeſden.* *Wimley magna.* } ſtravit.

***Berkehamſtede.* Penitentia.** *Rich'us Belgrave* abſentavit ſe diu ab uxore ſua, & alium duxit, & ipſa ſimiliter alium. Quibus injuncta eſt penitentia more ſolito.

***Abboteſley.* Habuit prolem illegit.** Quadam *Agnes Seale* h'uit prolem, & neſcitur per quem. Sexto *Maii* comparuit mulier, & fatebatur Articulum, per quendam *Rob'tum Mydleton* de *Gramſden parva*, dummodo erat in ſervitio ſuo, &c. Et habet penitent. more ſolito.

***Guneſter.* Suſpicioſe.** *Johannes Slowe* notatur, q$^{d}$ per duas noctes, & unum diem erat in domo *Thome Vintener* cum quadam *Urſula* ux' dict. *Thomæ* ſuſpicioſè. Peregit penitent.

***Somerſham.* Abſentat ſe.** Quidam *Robertus Aleyne* abſentat ſe ab Eccl'ia ſua parochi. Et cum venerit, ſe non benè gerit. Peregit penitent.

***Ramſey.* Laborat in die *Paſche.*** *Nich'us Philipp* notatur, q$^{d}$ laborat in ſua facultate in die *Paſche* ult. Peregit peniten. Et di..... eſt populoſa parochia: nec het' Rectorem nec Vicarium. Mr. *Ric'us Crumwell* habet Eccl'iam appropriatam.

***Stephinage.* Lenocinium.** *Thoms' Enderbie* & ejus Ux' notant' q$^{d}$ fovent Lenocinium in domo ſua, cuſtodiend. ſuſpectam mulierem: quam *Ric'us Tarley* de *Weſton* impregnavit. Reformatur quoad virum. Vocetur Mulier.

***Aylton.* Duas proles habuit.** *Elizabeth Cuthbert* h'uit duas proles, & manet cum *Thoma Welforde:* Ut vocetur ad reſpondend. certis Articlis'. xviii° *Junii* apud *Hunt*, injunctum eſt, q$^{d}$ offerret Cereum manibus Sacerdotis, &c. Peregit peniten.

***Wardon* vetus. Rectorem non habet:** Populoſa parochia Rectorem non h'et, nec Vicarium. Dna. *Elizabetha* eſt Proprietaria.

*Multon*
*Freſton*
*Whaplode*
*Butterwyke*
*Stirtonne*
*Pinchbecke*
*Randebie*
*Donington*
*Stainton*
*Frampton*
*Sibſey*
*Friſkeney*
*Stepinge* mag.
*Billeſbie*
*Billeſbie* mar'
*Kedington*
*Southelkington*
*Fotterbie*
*Grimolbie*
*Barrowe*
*Barton*
*Therneton*
*Ulcebie*
*Noneton*
*Warletbie*
*Eſteraiſen*
*Raiſen Drax media.*
*Weſterington*
*Ancaſter*
*Bemyngton*
*Honyngton*
*Burton*
*Hekyngton*
*Hale*
*Iwardbie*
*Digbie*
*Armeſton*
*Canwike*
*Timberlande*
*Swineſtede*
*Billingbrugh*
*Sempringham*
*Threkingham*
*Swatonne*
*Mortonne*
*Barham*
*Tallington*
*Hacthorne*
*Alkebarough*
*Winterton*
*Repham.*

Rectorie ſunt appropriate Reveren$^{mo}$ Dno. Cardinali. Et cancelli ac Manſa Rc'oriarum ruinam patiuntur. Quare Dns. decrevit referend. Reveren$^{mo}$ Dno. Cardinali antedict.

*Stickeforde*
*Holbeche*
*Quadringe*
*Wigtoſte*
*Brughen*
*Winthorp*
*Hoggeſthorp*
*Alforde*
*Mumbie*
*Hotoſte*
*Cokerington mar'.*
*Cokerington Leonardi.*
*Alvingham*
*Tetney*
*Rayſon.* Non pertinet ad Epum.
*Tupholm media.*
*Scopwithe*
*Kirkebie Grene*
*Bichefelde.* Reparatur.
*Horblinge*
*Morton*
*Aconbie*
*Northorpp*
*Gainſboroughe* Reparatur.

Rectorie appropriate ſunt Epo. *Lincoln.* Et Cancelli, ac Manſa Rectoriarum ruinam patiuntur. Ad reparationem quarundam tenentur Firmarii. Quibus datus eſt dies.

**Reparat.**

*Thediltborpe* omn' S'torum
*Langton*
*Scothorne*
*Hagnabie.*

Rectorie ſunt appropriate Heredib. Dni. *Caroli* nuper Ducis *Suffolcie.* Et Cancelli ac Manſa Rectoriarum ruinam patiuntur.

*Toynton* omn' S'torum.
*Fulſlowe*
*Eliſſham*
*Ingham*
*Frothingham*

Rec'orie ſunt appropriate Dne. *Catharine* Duciſſe *Suff.* Et cancelli ac Manſa Rc'oriarum ruinam patiuntur.

*Swineſhed.* Cancellus & R'coria ibm. egeat reparationem. Et nuper appropriata fuit Monaſt' de *Weſt'mer.*

*Flitte.* Cancell. & R'coria ibm. ſunt in magn. ruina: Negligentia Dni. *Gilberti Plumpton* Rectoris ibm. Fact. Proceſſus.

*Lenertton.* R'coria ibm. eget reparatione: Eo q$^{d}$ nuper vaſtat. & diſtract. fuit violentia ignis.

*Sutton.* Cancell. & R'coria ibm. ſunt admodum ruinos. Culpa Dne. *Anne de Cleve*, Proprietarie ibm.

*Thorneton.* Cancell. & R'coria ibm. egent reparatione; Negligen. Decani & Capitli' *Lichefeld*, Proprietar.

*Stickney.* Cancell. & R'coria ibm. ſunt ruinos. Culpa Dni. *Simonis Lewes* R'coris ibm. nuper in ead. R'coria inſtitut. Fit Proceſſus.

*Skendelbie.* Cancell. ibm. eſt in ruina, Culpa *Rob'ti Fawne*, Proprietar. ibm.

*Grimesbie.* Cancell. & R'coria ibm. ſunt in magna ruina: Culpa R'coris ibm. Fact. Proceſſus.

*Dirington.* Cancell. ibm. eſt in ruina: Culpa tam Dne. *Stanhope* vidue, quam *Johannis Thomſon* Proprietar. ibm.

*Lavington.* Cancell. ibm. eſt in ruina: Culpa *Rob'ti Brodbank* Proprietar. ibm.

*Saxbie.* Cancell. & R'coria ſunt in magna ruina. Culpa *Ri'ci Brokelleſbie*, Generos. Proprietarii ibm.

*Cameringham.* Cancell. ibm. eſt ruinos. Eo q$^{d}$ non valet Vicarius in Choro celebrare: Culpa Dni. *Rob'ti Tirwhite* Senioris, Militis defuncti.

*Ouſton & Haxey.* Cancell. & R'coria ibm. in manibus Rever$^{mi}$ P'ris Dni. Archie'pi *Ebor.* Proprietar. earundem. Sunt valde ruinos.

*Torkeſey maj. Torkeſey Petri.* Cancelli ibm. ſunt in magna ruina. Factus Proceſſus.

*Knethe.* Dns. *Thoms' Henneage*, Miles, jam defunctus, prophanavit Cancellum Eccl'ie ibm. in communia Hoſpitia. Et Dns. *Will'mus Willoughbie*, Miles, Dns. de *Parham* dict. Cancell. ſic prophanat. in pn'ti tenet. Et Eccl'ia ibm. eſt ferme ad terram collapſa.

*Conesbie.* Auricularis Confeſſio.

*Johannes Edenham* communicavit, antequam auricularem Confeſſionem ſubivit. xxii° *Maii* Anno Dni. 1556$^{to}$ coram dict. Rev$^{do}$ Pre' comparuit d'cus *Johann. Edenham*, & fatebatur Artic'lum. Cui jurat. d'ctus Rev$^{dus}$ Pr' injunxit ſubire Confeſſionem auricularem palam & publicè apud ſuum Altare die Domi'co prox. coram Parochianis per Sacerdotem: Et penitere in publico mercato apud *Taterſhal* in prox. mercato ibm. preſente, more penitentis, nudis pedibus, tibiis & Capite cum candela in manu ſua.

*Calorne.* Duxit Monialem.

*Will'mus Otbie* in uxorem duxit quandam *Janam Miſſenden* nuper Monialem. Sexto die *Junii* Anno Dni. pred'cto coram prefato Rev$^{do}$ P're perſonaliter conſtitut. d'ci *Will'mus* & *Jana* Fatebantur Artic'lum. Et Dns. per Sententiam definitivam ipſos, *Will'mum* & *Janam* tam a menſa, quam a thoro ſeparavit, & divortiavit.

*Gainsborough.* Monialis.

*Chriſtoferus Sawer* ſolut. in uxorem pretenſam quandam *Elizabeth Rider* duxit. x° die *Junii* Anno pred'co coram prefato Rev$^{do}$ P're perſonaliter conſtitut. d'ci *Chriſtoferus* & *Elizabeth*, ac nullam Cauſam poterant allegare, quare divortiari non debeant. Ac idem Dns. Ep'us per Sententiam definitivam ipſos a conjugali conſortio ſeparavit, & divortiavit: cum monitione de abſtinendo a mutuo conſortio ſub pena juris.

*Horkeſtowe.* Monialis.

*Andreas Lacie* illegitime conjunxit ſe conjugali conſortio *Margarete Jackelin*, nuper Moniale ſecundo die mens. *Julii* Anno Dni. ante d'co coram d'co Dno. Epo' perſonaliter conſtitut. d'ci *Andreas* & *Margareta* nullam Cauſam allegare poterint, quare divortiari non debeant. Unde idem Epus' per Sententiam definitivam eoſdem divortiavit, cum tali monitione ad abſtinend.

*Boſton.* Comederunt Carnes.

*Anthonius Strailes* & *Ric'us Langrake* comederunt carnes quodam die Sab'ti. xxvii die *Julii* Anno Dni. predict. comparuerunt d'ci *Anthonius* & *Ric'us*; & fatentur Artic'lum, ac penitentie ſe humiliter ſubmiſerunt. Quibus juratis Dns. injunxit penitere in hunc modum. Q$^{d}$ d'ci *Anthonius* & *Ric'us* in publico Mercato apud *Boſton* circumferant ſup. humeris ſuis induti Linthiamen, nudis pedibus & capite, unum quarterium Agni, *viz.* Le *a Lambs Quarter.*

*Wintringham.* Adulterium.

*Will'mus Barde* de eadem tenet quandam *Emmam Kerkebie* in amplexibus adulterinis. xii° die *Junii* Anno pred'co apud *Lincoln.* comparuerunt perſonaliter dict. *Will'mus* & *Emma*: Et exa'iat. fatentur Artic'lum. Cui Dns. injunxit penitere in publico foro apud *Lincoln.* publice, more penitentis. *viz. That the ſaid* Emme *ſhal ride thorough the City and Market in a Cart*; *and be ronge out with Baſons.* Et commiſit eandem Vicecom. Civitatis *Lincoln.* ad vidend. Executionem.

**Kirkebie Grene. Carnaliter cognovit.**

*Johannes Miller* als' *Fawkener* de eadem, carnaliter cognovit quandam *Elizabeth Hardwan.* xii° d'ie *Junii* Anno pred'co apud *Lincoln.* comparuerunt perſonaliter, tam dict. *Joh'es* quam dicta *Elizabeth.* Qui exa'inati Artic'lum fatentur. Quibus d'cus Rev$^{dus}$ Dns. Pr. injunxit penitere publicè, more penitentis in publico foro apud *Lincoln.* Donec & quouſq; penitent. ſuam peregerunt; prout ſibi & eorum utriq; erat injuncta per d'cum Rev$^{um}$ Patrem.

D'cus *Johannes Miller* ſimiliter cognovit quandam *Jennettam Smithe.* Qui ſimiliter exa'inat. fatetur Artic'lum. Cui d'cus Rev$^{dus}$ Pr' injunxit penitere, ut ſupra cum ſupranoi'nat. *Elizabeth.* Et ſimiliter commiſit eandem Vicecom. Civitatis *Lincoln.* ad vidend. executionem.

D'cus *Miller* als' *Fawkener* una cum preſcriptis Meretricibus commiſſ. Maiori & Vicecom. *Lincoln.* in biga circumferebantur. Et *Miller* nudatis Scapulis alligatus bige, fuit flagellatus uſq; ad Sanguinem.

Magiſter *Will'mus Wiat*, Sacerdos olim conjugatus, notatus, quod ab illicito ſuo conjugio ſeparatus, per biennium ab Altaris miniſterio ſe abſtinuit, nec curavit Officio reſtitui. Vocatus ſe ſubmiſit, ac reſtitui poſtulavit. Cui injuncta eſt Concio in Eccl'ia Cathedrali *Lincoln.* & reſtitutus Officio.

Magiſter *Johannes Todd*, Preſbyter conjugatus, ac ab illicito conjugio ſeparatus ab Altari ſe abſtinuit, atq; Amplexibus indulſit, Vocatus primùm in Gaolam eſt conjectus. Poſt, injuncta eſt Concio in Eccl'ia Cathedr. *Lincoln.* & reſtitutus Officio.

Dns. *Oliverus St. John*, Miles, pretendit ſibi indultum per Dnm. Papam comedere Carnes in Quadrageſima. Quo indulto utitur tam ipſe, quam tota ſua Familia in ſcandalum aliorum. Requiſitus ut proferret indultum hactenus non protulit. Ideo ———

Magiſter *Williams'* de *Dentonne*, detectus quod abſtuliſſet plumbum Cancelli de *Ewarbie.* Vocatus, allegavit Commiſſionem ſibi factam tempore Regis *Edwardi* ſexti. Ad quam proferendam coram Commiſſariis Regiis dat. eſt ei dies.

*Chriſtoferus Catlin* de *Harrolde* in Com. *Bedford*, detectus eſt, quod per duos annos jam elapſos non interfuit divinis Officiis, neq; recepit Euchariſtiam in ſua Parochia. Vocatus tam per Apparitorem, quam per literas Commiſſariorum D'norum Regis & Reginæ, fugit in aliam Dioceſim. Quare Dns. decrevit ſcribend. ad Dnm. *London.* Epum. & alios ſibi adjunctos Commiſſarios, pro ulteriori proceſſu verſus eundum.

*culi*

## *Articuli de quibus inquiſitum eſt in Viſitatione predict'.*

1. Primum, de Fide & Unitate fidelium : ſintne aliqui Heretici, aut Schiſmatici in parochiis, qui defendunt pravas & hereticas Opiniones, contra fidem Catholicam, aut Chri' Sacramenta in Eccl'ia contra Auct'em Sanctiſſimi Dni' nri' Pape, & obedien' ejuſdem.

2. Item, an ſint, qui ſine Licentia Dni. Pape, vel ſui Legati, aut Epi' loci, palam in Eccl'iis predicare preſumunt ; quive etiam in angulis adinuatis hominibus prava Dogmata inſtillant, libroſve hereticos legant, habent, vendunt, apportant, ſcribunt, aut quoquo modo propalant.

3. Item, an ſint in parochiis ſacerdotes conjugati a ſuis nephariis conjugiis nondum ſeparati ; quive ſeparati ſuas admittant ; ad eáſve acceſſum habeant.

4. Item, an ſint in parochiis alique perſone religioſe profeſſe, que contra vota illicito mri'onio ſeſe copularunt.

5. Item, an ſint omnia Altaria in Eccl'iis re-edificata, Calices, Libri, Veſtimenta, ac cetera Ornamenta. Sitne Crucifixorium, cum imaginibus crucifixi, *Marie* & *Johannis*, reedificatum ; ac repoſit. in locum imago Patroni.

6. Item, an ſint fideles Iconomi in ſingulis Parochiis : qui ſingulis annis fidelem Computum adminiſtrationis reddunt parochianis. Sintne aliqua bona Eccl'iarum tempore Schiſmatis per alios, quam per Commiſſionarios Regios ablata.

7. Item, an ſint in parochiis adulteri, fornicarii, uſurarii, Simoniaci, fatidici, incantatores, ebrioſi, criminatores, Ceremoniarum Eccleſiaſticarum contemptores, aut vituperatores.

8. Item, an ſint in parochiis, qui recuſaverunt ſuis Curatis confiteri in Quadrageſima, aut ſc'am Euchariſtiam ſumere in Paſchate.

9. Item, an ſint Violatores Jejuniorum ab Eccl'iæ indictorum, qui carnes comederunt in Quadrageſima, aut Sanctorum Vigiliis.

10. Item, ſintne Eccl'ie aut Cancelli, ſeu Manſa Rectoriarum, Sarta tecta.

11. Item, ſintne Rectores reſidentes, Hoſpitalitatem tenentes, ac gregibus ſuis invigilantes.

12. Item, ſintne Eccl'ie vacantes, ac Sacerdotibus deſtituti. Sintne ſatis dotate ad Sacerdotes alendos.

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## *Injunctiones pro Decano & Capitulo Eccleſiæ* Lincolnienſis.

*JOHANNES* Permiſſione Divina *Lincoln.* Epus', Dilectis nobis in Chriſto, Decano & Capit'lo Eccl'ie nre' Cathedral' *Lincoln.* Ac aliis miniſtris ibm. &c. Auctoritate qua fungimur, pendente adhuc Viſitatione prc̃t' quam vice & nomine Rev$^{mi}$ Dni. *Reginaldi* Cardinalis *Poli* nuncupati in choavimus; Vobis mandamus, quatenus Injunctiones ſubſcriptas recipientes, eaſdem executioni mandetis ipſi, aliis etiam omnibus (quantum intereſt) intimandas; & debite executioni ab ipſis (quantum in vobis eſt) demandandas, in Reg'ris inſuper Eccl'ie vre' tranſcribendas, in futuram rei memoriam, curetis. Dat. apud *Bugden* primo die *Auguſti* Anno Dni. Millimo' quingen$^{mo}$ quinquages$^{mo}$ ſexto. Et nre' Conſecrationis Anno tertio.

1. Ex parte Choriſtarum Ecce' nre' conqueſtum eſt, terr' tenementa & predia, que ad illos pertinent, fuiſſe & eſſe per nuper Decanum & Capit'lum, licet minus juſtè, ad illorum grave dampnum & prejudicium, ad Firmam dimiſſa. Vobis igitur aucte' qua fungimur, injungimns, ne terr' ten'ta aut predia humoi' de cetero ad Firmam dimittatis, ſeu etiam alienetis, Dimiſſionemve aut alienationem ab illis fact' (inconſulto Epo') confirmetis; ſub pena Deprivationis omnium Promotionum quas in Dioc' nra' obtinueritis.

2. Domus ſive Manſa infra Clauſum Ecce' nre' exiſten. & in quibus Canonici aut Eccleſiſtice perſone reſidere conſueverunt, Laicis ad Firmam per vos nullo modo dimittantur.

3. Mandamus, ut Ecce' nre' *Lincoln.* deinceps in omnibus ſecundum uſum Eccl'ie Cathedral. *Sarum*, tam cantando, quam legendo, ac etiam ceteras Ceremonias peragendo, citra finem Paſche prox. futur. deſerviri faciatis.

4. Mandamus, ut omnes Prebendarii dce' Ecce' in Habitu clericali deincept, tam infra Eccam' nram', quàm extra, incedant; nec barbas nutriant, ſub pena amiſſionis Prebende.

5. Mandamus, ne Prebendarii ad Stallum in Choro in propriis perſonis admiſſi tempore Divinorum in Eccl'ia, ſine ſuis ſuperpelliciis & Amiciis obambulant, ſub pena xij*d.* totiens quotiens in premiſſis deliquerent, in uſum triginta pauperum Scholaſticorum convertendorum.

6. Vicarii coias' infra precinctum Ecce' inſimul, aut ſeparatim capiant: neq; in Civitatem aut Suburbium convivandi cauſa in Ecce' Scandalum, poſt Feſtum Sti' *Mich'is* prox. futur. ullo modo tranſeant.

7. Male Conſuetudinis eſt, ut homines uxorati Altari adſtant, & Subdiaconi officium exerceant. Id quod poſthac ne fiat, curabitis.

8. Optamus aliquem gravem virum infra Ordines Sacros conſtitutum, Choriſtis in Seneſcallum per vos prefici; Prout antiquitus fieri ſolebat.

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## NUM. LII.

## *The Council to the Lord Preſident of the North, againſt ſome Players of Enterludes in thoſe Parts.*

Ex Epiſt. Comit. *Salop.* in Offic. Armor. Vol. A. p.229.

AFTER our right harty Commendations to your good Lordſp. Wheras we have been lately informed, that certain leud Perſons, to the Number of ſix or ſeven in a Company, naming themſelves to be Servants unto Sir *Frauncis Leke*, and wearing his Livery and Badge on their Sleeves, have wandered about thoſe North Parts, and repreſented certain Plays and Enterludes, containing very naughty and ſeditious Matter touching the King and Queen's Majeſties, and the State of the Realm, and to the Slaunder of Chriſt's true Catholic Church, contrary to al good Order, and to the manifeſt Contempt of Almighty God, and dangerous Example of others; We have thought meet to pray your Lordſp. to give Order forthwith to al the Juſtices of the Peace within your Rule, that from henceforth they do in no wiſe ſuffer any Playes, Enterludes, Songs, or any ſuch like Paſtimes, wherby the People may any Ways be ſtirred to diſorder; to be uſed by any maner of Perſons, or under any Colour or Pretence, within the Limits of your Charge. Praying you alſo, not only to write unto Sir *Fruancis Leke*, willing him to cauſe the ſaid Players that name themſelves his Servants, to be ſought for, and ſent forthwith unto you, to be further examined, and ordered according to their Deſerts; but alſo to give him ſtrait Charge and Commandment in their Majeſties Names, that he ſuffer not any of his Servants hereafter to go about the Countries, and uſe any Plays, Songs, or Enterludes, as he will anſwer for the contrary. And in Caſe any Perſons ſhal attempt to ſet forth theſe Sort of Games or Paſtimes, at any Time hereafter, contrary to this Order, and do wander for that Purpoſe abroad in the Country, your Lordſp. ſhal do well to give the Juſtices of Peace in Charge, to ſe them apprehended out of Hand, and puniſhed as Vagabonds, by vertue of the Statute made againſt loitering and idle Perſons. And thus we bid your good Lordſp. moſt hartily wel to fare. From S. *James*, the xxx of *April* 1556.

Your good Lordſp's aſſured loving Friends,

*Nico. Ebor. Canc. Wynchester. Hen. Suſſex. Pembroke. Arundel.*
*Tho. Wharton. Will. Petre. Tho. Ely.*
*John Bourn.*
*Jo. Mordaunt.*

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## NUM. LIII.

## *Sir* John Cheke's *Writing and Subſcription, for the Doctrin of the Carnal Preſence.*

MSS. penes me. *De veritate Corporis & Sanguinis Domini in Euchariſtia.*

*Hilar.* li. 8. De Trinit. EOS nunc, qui inter Patrem & Filium voluntatis ingerunt unitatem, interrogo, utrumne per Naturæ veritatem hodie Chriſtus in nobis ſit, an per concordiam Voluntatis? Si enim verè Verbum Caro factum eſt, & nos verè Verbum Carnem cibo Dominico ſumimus, quomodo non naturaliter manere in nobis exiſtimandus eſt, qui & naturam Carnis noſtræ igni inſeparabilis ſibi homo natus aſſumpſit, & naturam Carnis ſuæ ad naturam Æternitatis ſub Sacramento nobis communicandæ carnis admiſcuit. Ita enim omnes unum ſumus, quia & in Chriſto Pater eſt, & Chriſtus in nobis eſt.

Et paulo poſt.

Idem: De veritate Carnis & Sanguinis non relictus eſt ambigendi locus. Nunc enim & ipſius Domini, Profeſſione & Fide noſtra, verè Caro eſt, & verè Sanguis eſt: & hæc accepta & hauſta id efficiunt, ut & nos in Chriſto, & Chriſtus in nobis ſit. Anne hoc Veritas non eſt? Contingat planè his verum non eſſe, qui Chriſtum Jeſum verum eſſe Deum negant, etcæt, quæ in eodem loco ſequuntur.

*Chryſoſt.* ad pplm. *Antioch.* Ho. 2. *Helias* Melotem quidem Diſcipulo, filius autem Dei aſcendens ſuam nobis carnem dimiſit. Sed *Helias* quidem exutus,

Chriſtus autem & nobis reliquit, & ipſam habens aſcendit. Ne igitur decidamus, neq; lamentemur, neq; Temporum difficultatem timeamus. Qui enim ſanguinem ſuum pro omnibus effundere non recuſavit, & carnem ſuam & rurſus ipſum Sanginem nobis communicavit, & nihil pro Salute noſtra recuſavit.

In omnibus itaq; Deo pareamus, neq; contradicamus, licet cogitationibus noſtris adverſari videatur, & oculis, quod dicitur: Sed ſit & Cogitationibus & Viſu dignior ipſius Sermo. Sic & in miniſteriis agamus, nec ſolum præ oculis poſita reſpiciamus, ſed ipſius Verba contineamus. Ipſius enim Sermo infallibilis, ſenſus autem noſter ſeduci facilis. Ille nunquam decidit, hic autem ut plurimum, quoniam & Verbum dicit, *Hoc eſt Corpus meum.* Et pareamus, & credamus, & intellectualibus ipſum oculis intueamur.

Hom. 68. ad ad Pplm. *Antioch.*

Sanctum & vivificum incruentatúmq; in Eccleſiis celebramus Sacrificium, non hominis alicujus nobis ſimilis, & communis. Corpus conſimiliter & pretioſum Sanguinem eſſe quod præponitur Credentes, ſed magis proprium vivificantes Verbi Corpus & Sanguinem accipimus. Communis enim caro vivificare non poteſt. Et hoc ipſe Servator teſtatur, dicens; *Caro non prodeſt quicquam, Spiritus eſt qui vivificat.* Quoniam enim verbo facta eſt propria, ob eam cauſam intelligitur, & eſt vivifica; ſicut ſervator dicit, *ſicut me miſit vivens Pater, & ego vivo propter Patrem, & qui manducat me etiam vivet ille propter me.*

*Cyril.* ſup. Canon 12. Concil. *Epheſ.*

Quod videtis in Altari, Panis eſt & Calix, quod etiam Oculi renuntiant, quod autem Fides poſtulat inſtruenda, Panis eſt Corpus, Calix eſt Sanguis. Et paulo poſt.

*Auguſt.* ex *Beda* & *Ivone.*

Quomodo, inquit, Panis eſt Corpus, vel quod habet Calix, quomodo eſt Sanguis? Iſta, Fratres, ideo dicuntur Sacramenta, quia aliud videtur, aliud intelligitur.

Hoc accipite in Pane quod pependit in Cruce; hoc accipite in Calice, quod manavit de Chriſti latere.

*Aug.* Serm. ad Neophi. ex *Ivone.*

Hæc eſt Sanctorum Patrum, *Hilarii*, *Chryſoſtomi*, *Auguſtini*, *Cyrilli* de Veritate Corporis & Sanguinis Domini in Euchariſtia Sententia: in qua me quoq; eſſe profiteor, non modo quia propter authoritatem Doctrinæ & vitæ Sanctitatem digni ſunt quos ſequamur, ſed etiam quia Catholicæ Chriſti Eccleſiæ eadem ſit Sententia. Itaq; in hac Cauſa, & in reliquis omnibus idem me profiteor dicere & ſentire, quod Sancta Chriſti & Catholica tenet Eccleſia.

*Joannes Checus.*

## NUM. LIV.

### *Sir* John Cheke *to Cardinal* Pole, *when he ſent him the aboveſaid Confeſſion by the Dean of S.* Paul's.

### JHUS.

Ibid. FINEM contentionum non Diſputatio ſed ſubmiſſio facit. Ego ex C. T. conſilio & authoritate a varietate Doctorum ad Eccleſiæ Unitatem accedo. In quo & C. T. de conſilio gratias ago, & de Succeſſu Deo. Precor autem C. T. ut hæc mea Sententia, quam Vir doctus & pius Eccleſiæ *Paulinæ* Decanus C. T. tradet, quemadmodum non eſt a me ad tempus ficta, ſic ſit C. T. accepta, & omnis reliquæ de me queſtionis finis. Magnam habeo de Virtutibus tuis, de Pietatis & Clementis [Clementiæ] Laude, de doctrina Humilitatis fiduciam. Vellem te mei, & Pietatis & Literarum etiam aliqua ex parte ſtudioſi, nonnullam rationem habere. Reliquum ſpero vitæ meæ curſum talem futurum, ut gratia tua & favore non indignus videar.

Quæ neceſſariæ ſunt meæ hoc tempore Petitiones, eas D. Decanus Celſitudini tuæ exponet. In quibus etiam atq; etiam ſupplex peto, ut me juves. Dominus C. T. ſervet. *Londini* è Turre, 15 *Julii* 1556. C. T. addictiſſimus,

*Joannes Checus.*

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## NUM. LV.

### *Sir* John Cheke *to Queen* Mary. *Intimating his Compliance in Religion, and petitioning for his Liberty.*

Ibid. PLeaſith it your Majeſtie to underſtonde, that in Matters of Religion I have declared my ful Mynde unto your Majeſtie, by your virtuous and learned Chaplin, Mr. Dean of *Paul's*; Truſting, that as it is truly minded of me, ſo your Highnes will agree-

ably receave it. I beſeech your Majeſtie, therfore, as I have been and am your faithful Subject, whom I do, as God's Miniſter, faithfully honor and ſerve, that your Highnes wil have that Opinion preſent of me, that my Faithfulnes, I truſt, and Dewtie hereafter, ſhal ſhew unto you. And I truſt, among many obedient and quyot Subjects, which God ſtoreth your Highnes with, I ſhall be found, tho' not in Habilitie of other Qualities, yet in Wil and Redines, and Obedince of your Lawes, and other Orders of Religion, as glad to ſerve and obey as eny other: Deſiring your Majeſtie moſt humbly, to favor ſuch poor Suits for my Liberty, as Mr. Dean ſhal make to your Majeſtie in my Behalf. Almighty God proſper and encreſe your Majeſtie in all Honor and Godlines. From your Majeſties Tower of *London*, the 15th of *July* 1556.

*Your Majeſties moſt humble and obedient Subject,*

John Cheke.

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# NUM. LVI.

## *The Queen to King* Philip *her Huſband, concerning doing ſomething in which her Conſcience was not ſatiſfied.*

✠

*MONSEIGNEUR,*

Biblioth. *Cotton.* Tit B. 2. p. 124.

JA'y receu les Lettres de V. H. par *Franciſco* le xviii$^{e}$ de ce preſent, tres humblement remercient ycelle pour elles, Seſpecialement que vous pleuſt eſcripre que V. H. print les myens en bon part, Leſquelles j'aſſure a V. H. eſtoint eſcriptes avec bonne Intencion, Et veu que celle de V. H. eſtoint eſcriptes avec la meſme, je ne pourray icy dire aultre choſe, ſinon ſupplier tres humblement V. H. (veu que ſemble bon a ycelle que je examineroy mama Conſcience, pour entendre ſi ſeroyt conforme a la Veryté ou non) de m'appoynter & nommer quelz Perſones il ſemblera a V. H. plus convenientes pour moy, de communicquer ſur ceſt Affaire & je les ouyray de fort bon coeur ſincerement quelconques ſeront. Neantmoyns en mes dernieres Lettres a V. H. je fitz offerture a V. H. que je me conformeroy a ceſte Mariage touchant ceſt endroit ayant le Conſent de ce Royaulme, & ainſy feray je, ſans lequel Conſent je craints, que en la fin, ne V. H.

ne ce Royaulme ſeront bien ſervitz en ceſt endroit. Car unefois il ſouvient a V. H. par ma propre procuracion a V. H. je ouyoy les Freres de V. H. Mais doncques & *Alphonſes* me proponoit Queſtions ſi obſcures, que mon ſimple Entendement ne les pourroit comprehendre; comme pour exemple, il me demandoit, qui eſtoit Roy au temps de *Adam:* & diſoit comme jeſtoy obligée de faire ceſte Mariage par ung Article de mon *Credo.* Mais il ne l'expoſoit point les choſes trop difficiles pour moy d'entendre Ainſy quil eſtoit impoſſible en ſi peu de temps de diriger ma Conſcience. Mais une Choſe je prometz a V. H. ſur ma Fidelité a Ycelle, que quelconques hommes yl plaira a ycelle m'appoincter, ils ne me trouveront obſtinate, ne ſans rayſon j'eſpoyr.

Mais veuque V. H. eſcript en ſes dictes Lettres, que ſi ung Parlament iroyt au contrarie V. H. en imputeroyt la coulpe en moy; Je ſupplie en toute humilité V. H. de differer ceſt Affaire juſques a voſtre Retour; & doncques V. H. ſera juge ſy je ſeray coulpable, ou non. Car aultrement je vivray en jalouſie de V. H. Laquelle ſera pire a moy que morte. Car j'ay commencée desja d'en taſter trop a mon grand Regret; & pour dire la Verité en mon ſimple jugement ſubs la correction de V. H. veu que le Ducque de *Savoye* ſera aſture en guerre, & aulcum nombre du Conceil & de la Nobilité de ce Royaulme avec V. H. je ne pourray trouver par quel moyen la Choſe pourroit eſtre bonnement traictee ce pendant, ne auſſy en mon jugement (Combienque ma Conſcience ſeroys ſi bien ſatisfie comme celle de V. H.) L' Affaire ne viendra a la fin que V. H. le voudroyt avoyr, ſans voſtre Preſence.

Pourquoy, Monſeigneur, en ſi humble Sorte comme il eſt poſſible pour moy, eſtant Voſtre treſloyalle & tres obeiſſante Femme a V. H. (ce que faire je me confeſſe juſtement obligee d'eſtree, & en mon opinion plus que toutes aultres femmes, ayant tel Mary comme V. H. eſt, ſans parler de la multitude de vos Royalmes, car cela neſt pas ma principal Fundation) je ſupplie V. H. que nous deux cependant prions a Dieu, & mettons noſtre firme Confidence en luy, que nous viverons, & enconterons emſemble, & ce meſme Dieu, lequel a la conduicte des Coeurs des Roys en ſa mayn, ſans faulte jeſpoir, nos illuminera en telle ſorte, que la Fin tendra a ſa Glorie & Voſtre Contentation. Suppliant V. H. cependaut pardoner ma Preſumption de la Bonte de Dieu en ceſt Endroict. Car combien que je ne l'ay point merite, neant moyns je l'ay bien experimente oultra l'expectation quaſi de tout le monde; & j'ay le meſme eſpoir en luy que je ſouloy avoir.

NUM.

## Num. LVII.

## *Oratio habita* Pataviæ *in ſancto templo Divi* Antonii *Vigeſimo primo menſis* Septembris. M. D. L.VI. *In mortem illuſtriſſ.* Angli *Domini* Edovardi Courtenai, *Comitis* Devoniæ, *per* Thomam Wilſonum Anglum.

Foxii M.SS. FUnus videtis, grave quidem, & triſte ſpectaculum, humum non hominem, cadaver, non corpus, truncum non ſpiritum, molem ſine mente, vas ſine liquore, annulum ſine gemma. Res dura, mutatio ſiniſtra, caſus lamentabilis. Juvenem videtis, non unum intur multos plebeium, ſed unum è multis, atq; adeo ex omnibus ſingularem: non quem pauci laudarent; ſed quem omnes admirarentur: non quem vulgus tantum coleret; ſed quem Principes mirabiliter ſuſpicerent. Juvenem dico, natione nobilem, dignitate Illuſtrem, ingenio excellentem, ornamentorum omnis generis afluentia abundantiſſimum. Sed quem Juvenem vobis commemoro? Juvenem *Anglum*, & eum quidem ex *Anglis* nobiliſſimum. Juvenem dico, *Edouardum Courtenaium*, Comitem *Devoniæ*, ſpem patriæ, decus regni, ornamentum *Britanniæ*. Dolens dico, qui modò in ſummam ſpem erigebatur propagnandæ, illuſtrandæq; dignitatis ſuæ: Is jam depreſſus, humi jacet: ægritudine confectus, cophino, & faſciis obvolutus. O! Cœlum, ô ſuperos, ô lubricum, & incertum genus noſtrum, ô ſpem fallacem, ô ſummam vitæ inconſtantiam. Quem tot principes qui de facie eum nunq; cognoverunt, ob illuſtrem dignitatem & ſingulares animi dotes obſervabant: quem exteri admirabantur, hunc jam omnes hic preſentes ad terram devolutum, vident, deflent, lamentantur. Et ego quidem ex *Anglis* infimus, *Anglorum* maximum, potentiſſimumq; principem, morte (ah! nimis matura) præventum, vobis commendo: ut is ſepulchro ejus habeatur honor, quem tam præſtantis viri dignitas meretur. Et ut altius intrent in memorias veſtras tam illuſtris *Angli* ſplendores, obverſeturq; ob oculos melius veſtros viva ejus imago; dicam de eo, quemadmodum par eſt, & dicam vere. Sed primò ſi expatiari vellem in Regni laudes, fruſtrà rem vobis notam, & multò familiarem recenſendo, aures credo veſtras plus æquò obtunderem. Quamobrem Regni celebritate prætermiſſa, proſapiam ejus primo vobis evolvam, ut ex claritudine generis, nobilitatem Juvenis colligeretis. Ex rerum geſtarum ſcriptoribus domeſticis, legimus *Courtenaiorum* familiam, poſt hominum memoriam illuſtrem fuiſſe, imaginibus claram & ſplendore *Britannico* multò excellentem. Jam inde enim ab initio (quantum quis memoria conſequi poſſit) Comites *Deuoniæ* fuerunt ex hac eadem familia: Quor' cum multa extarent in rempublicam merita, ſæpiſſimè affinitate Regia digni habebantur. Et inter alios quidem, Dominus *Gulielmus* Comes *Deuoniæ*, Avus hujus Juvenis, *Edovardi* Regis, hujus nominis Quarti, filiam *Catherinam* in matrimonium ſumpſit ex qua Dominum *Henricum* genuit, patrem hujus. Unde *Albæ roſæ* inſignibus utebatur is *Henricus* materno jure, *Eboracenſis* famlliæ Illſtriſſimæ nota, cum *Lancaſtrienſes* alterius factionis Principes purpuream ſemper geſtarent. Ex hac autem affinitate Regia, *Henrico* ſeptimo ejus nominis Regi, qui alteram, & majorem natu *Edovardi* Regis quarti filiam *Eliſabetam*, uxorem duxit; frater conſanguineus fuit. Longum eſſet in iſtius viri & Avi hujus laudes intrare. Nam ſi virtutes & ſumma ejus in Regnum merita recenſerem, exitum credo non invenirem, & prius verba deeſſent ad expoliendum tantum principem, quam materia ad exornandum: Sic ut labor non quærendæ laudis, ſed ſtatuendi modi ſuſceptus videretur. Succeſſit *Gulielmo*, *Henricus*: patri filius, & pater hujus: ſed, Deus bone, qualis? Vir ſane omni laude ſuperior, Comes natus, Marchio poſt *Exonie* ſuo merito creatus: Vir non alicujus urbis, ſed totius orbis; non hominum, ſed humani generis; non unius nationis, ſed univerſæ naturæ lumen, & ornamentum. Sed adverſa tandem uſus fortuna, dolendum ſanè, ab omni dejectus fuit honore, & vita privatus.

Patre mortuo, juvenis hic ſolus patri filius, puer admodum, & innocens, annum agens duodecimum, ob patris offenſam duris cuſtodiis annis plus minus quatuordecim coercebatur. Quo quidem toto tempore tanta animi æquabilitate & conſtantia naturam ſuam corroboravit, nunquam ut ſuccumberet, aut ullo modo frangeretur. Natura etiam ad literas natus, ſtudiis ſe totum involuit, juvenis docilitate ſumma, minimo ut ſtudio eſſet opus, diligentia tamen ejuſmodi, quæ naturam poſſet etiam ex tarditate invitare: Sic ut nec anguſtia loci, nec ſolitudo, nec amiſſio libertatis illum à literis avocarent. Unde tam avide philoſophiam arripiebat, & tantas in ea progreſſiones faciebat; nemo ut illi ex principibus par eſſet. Neq; in hoc ſolum laudabili ſtudio ſe ipſe exercuit, ſed intima naturæ ſcrutatus myſteria, Mathematicorum labyrintha intravit, ſtudio exhauſto, fructu ſummo & voluptate ſingulari. Tanta etiam expingendarum effigierum cupiditate ardebat, ut facile & laudabiliter cujuſcumq; imaginem in tabula exprimeret. Teſtudinem vero ſonoriſq; intervallis, & temperata varietate contrectavit; abſolutam ut in illo diceres perfectionem. Neq; hac doctrinæ, & ornamentorum contentus, accumulatione, adjunxit ſibi etiam linguas, *Hiſpanicam*, *Gallicam*, & *Italicam*. In quibus omnibus tam diligenter elaboravit & ſic mentem exprompſit ſuam, ut cum quovis Externo ſumma cum ſua laude abſq; ullo interprete ad plenum argumentaretur & ſermonem haberetur. Tandem verò aliquando cum Regina noſtra *Maria* Sereniſſima, ſummo Dei beneficio, & ſuo jure ſucceſſiſſet ad Regnum, & tantas in hoc Juvene tertio affinitatis gradu cognato, virtutes eluceſcere vidiſſet; illius miſerta ſervitutem, & ſolitudinem ægrè ferens, è cuſtodiis illum primo quoq; tempore evocavit, libertatem donavit, decus reſtauravit, & ad dignitatem ſummam evexit, ſic ut pientiſſima Reginæ opera, Comes *Deuoniæ* ab omnibus ſalutaretur, proavorum ſuorum antiquum ſtemma, & ſplendor illuſtriſſimus. Cum igitur hic Juvenis *Edouardus Courtenaius* (Reginæ ſumma gratia, & clementia) ergaſtulo ſic ſolutus eſſet, & liber evolaret; tam ſe erga omnes facilem prebuit, & tantum ſuarum virtutum ſpecimen edidit; ut omnes illum, ſummo non ſolum amore, ſed etiam honore complecterentur.

Gravis erat ſine ſuperbia, Comis ſine levitate, in ſermone prudens, in reſpondendo cautus, in diſputando modeſtus, nec ſe ipſe jactans, nec alios excludens, paucis plura dicens, rem potius, quam verba ſecutus, familiaritatem exercens cum multis, à paucis tamen intimè cognitus. Et cum dignitate principibus par eſſet, tamen generoſa quadam ingenuitate animi ſe cum infimis exæquabat, ſi quidem ullas aut virtutis aut ingenii notas in illorum orationibus ineſſe intellexiſſet. Tam autem ingenio ad res omnes gerendas promptus erat, & voluntate tam ardenti; ut ex iis omnibus nil illi abeſſet, quibus illuſtrem perſonam vel ornari deceret, vel inſtitui conveniret. Et cum corpore tam eſſet ſpectabilis, quam animo excellens, compoſitio membrorum eleganti junctura partium & copulatione, egregia, & ſtatura laudabili: Ad militarem animum adjecit diſciplinam; unde brevi tempore, tam ſcienter, & militariter equo inſidebat, & haſta ad palum tam ſtrenuè, & laudabiliter curſum incitabat; proavorum ut in illo cerneres preſtantiam. At erit fortaſſis, qui me hæc auribus potius veſtris dare affirmet, quam vera putet eſſe, & vel hæc in illo non fuiſſe, vel non tanta fuiſſe credat, quanta meis ego verbis illa facio; præſertim cum vix in uno tot ſimul aggregatas eſſe virtutes credendum ſit, quæ in pauciſſimis ſingulæ inveniuntur. Sed teſtentur alii cum quibus intimam ille habuit conſuetudinem, & me coarguant mendacii, ſi longius quam par ſit, in ejus ſim evectus commendatione.

Quapropter cum tam preſtans is apud omnes eſſet, ut omnium oculos in ſe converteret; in tanta apud plures æſtimatione fuit, ut illorum judicio, non tam Regni ſubditus, quam Regni Rex eſſe mereretur, & Reginæ maritus. Sed ille, qua fuit modeſtia, nihil de ſe magnum cogitans, indigniſſimum ſe, & perpetuum profitebatur Reginæ famulum, ab omni ſemper abhorrens ambitione. Unde cum poſtea Regni Regem, & Reginæ maritum, potentiſſimum *Philippum*, *Caroli* Quinti Imperatoris invictiſſimi, filium, divina prudentia haberemus: Et eſſent ex noſtris, qui hunc Juvenem ſeditioſè, & turbulentè ad arma contra Regem, Reginamq; incitarent; ille memor officii, & fidei ſuæ, & beneficii nuper accepti; nunquam voluit ullius, aut perſuaſione, aut conſilio ingratus erga eam videri, à qua tot, & tam amplis affectus fuit dignitatibus: neq; illam in periculum ullum adducere, per quam ipſe fuit ab omni periculo liberatus. Ex quo liquet, quam divina in illo virtus fuit, & quam animus vere generoſus, qui ne Regni quidem potiundi ſpe ab officio nunquam deflecteretur. At læſæ majeſtatis accuſatus fuit: At accuſantur & innocentes. At coràm principibus Regni examinatus: At honorificè liberatus. At vixit in ſuſpicione apud plures: At erat vita inculpata apud omnes. At periculum erat ne offenderet: At certum erat quod non offenderat: At timendum pejora: At ſperandum meliora: At potuit ſemper: At noluit unquam: Et hoc quidem certe aperte teſtificabatur in univerſo vitæ ſuæ curſu, uſq; ad ultimum mortis diem, qui tam caute ſe ſemper geſſit, nunquam ut cum iis conſuetudinem haberet, quorum mores fuerunt Reginæ vel inviſi, aut vita quovis modo ſuſpecta. Equidem, ut id quod res eſt ingenue dicam, nihil tam illi (improborum certe machinationibus) tanta inuſſit tormenta, & tantas peperit calamitates, quam naſci ex familia nobili, & ex ſtirpe Regia. Cum igitur aliquot haberet inimicos (invidetur enim ſemper præſtanti dignitati) & criminationibus illorum aſpergeretur, quibuſq; quælibet ſuſpicio, etiam leviſſima, ingens ſcelus videtur; tam egregie & viriliter ſuam ipſe tuebatur innocentiam, & tam præſenti animo (adverſis enim nunquam frangebatur) ſyncerum ſe, inculpatumq; oſtendebat; ut Regina omnium laudatiſſima, illum de integro in gratiam ſumeret, & inter proceres Regni fidatiſſimos accenſeret. Unde poſtea, explorata ejus fide, & virtute cognita, Regis, Reginæq; communi conſenſu, mittebatur *Bruxelliam* in *Brabantia*, Curiam Imperialem, ut ipſi imperatori *Carolo* (quem honoris cauſa ſemper nomino) officium ſuum faceret, & innocentiæ ſuæ apud illum etiam teſtimonium exhiberet. Quo cum veniſſet, & ibi aliquot menſes conſtitiſſet, ſuperveniente poſtea Rege, in tanta fuit apud patrem, filiumq; authoritate & gratia; nemo ut externus majore apud eos loco eſſet. Ille vero humanitatem hanc meritis ſuis majorem conſpiciens, & favorem multò maximum, optimum ſe facturum putavit, ſi mentem ſuam majoribus, & amplioribus excoleret virtutibus, ut melius utriq; & copioſius poſthac inſerviret, & illorum ſingulari in ſe benignitati quoquomodo reſponderet. Intelligens autem *Italiam* bonarum artium eſſe mercaturam, & tanquam alteras *Athenas* ingeniis florentibus, exquiſitiſq; judiciis abundare, hanc ab ipſo Rege gratiam obtinuit, ut qui tam diu cuſtodiis obſepiretur, libere tandem aliquandò expatiendi facultatem haberet, præſertim cum Rex ipſe certo ſciret illum virtutis ac doctrinæ cauſa, tot loca tam diligenter perluſtrare velle. Ut vero gratior apud plures *Italiæ* Illuſtriſſimos viros adventus eſſet, ſcripſit Rex optimus in ejus gratiam complures literas commendatitias, in quibus ſic ejus virtutes extulit, ut quocunq; gentium proficiſceretur, perlibenter, ſemper & honorifice ab iis, ad quos literæ mittebantur, exciperetur. Id quod expertus eſt uberrime in iis locis, ad quæ perrexit, & in quibus diverſabatur. Sed videte, jam jam progreſſurus, & alios preterea principes viſurus, univerſamq; quaſi peregraturus *Italiam*, in medio itinere (pro dolor!) interceptus eſt, & in hac urbe *Patavina* annos natus circiter triginta, ex duplici febre tertiana mortuus, & prius ſane mortuus, quam moriturum quiſquam ſuſpicaretur. Breves quidem hujus vitæ hic voluptates hauſit, in ipſo nimirum ætatis flore abſorptus. Nam poſt annos vitæ duodecim, vix biennium in reliquo vitæ ſuæ curſu vixit ſecurus, & ab omni liber moleſtia. Sed (ô profunditatem judiciorum Dei!) Qui grave ſæpius & multiplex hucuſq; periculum evaſit; febrem evadere non potuit. Ex hoc igitur Juvene illſtriſſimo noſtram metiamur imbecillitatem,

tem, disjungamuſq; nos à corporibus, ut conſueſcamus mori, & vivamus hodie tanquam cras morituri, & ſic quidem hæc vita (dum erimus in terris) erit illi cœleſti vitæ ſimilis, & cum illuc ex hiis vinculis emiſſi feremur, minus tardabitur curſus animorum noſtrorum, & ſic moriemur ut vivamus ſemper. Nam qui vivit moriturus bene, morietur ut vivat melius. Juvenis iſte qui ſic virtutem colebat in vita, ſic jam è vita diſceſſit, ut certò certius perpetuò vivat, & pro terra, cœlum occupet: pro labore, quietem, pro incertis certa, pro humanis, divina: Nam mors quidem interitus non eſt, omnia tollens, atq; delens: ſed quædam quaſi migratio, commutatioq; vitæ, quæ in claris viris, & omnibus Chriſti præcepta obſervantibus, Dux in cœlum ſoleret eſſe. At ejulat mœrens D. Marchioneſſa *Exoniæ*, vidua provectiore ætate, & unico orbata filio, clamant famuli, vociferantur amici, & has voces ſemper ingeminant: *Mortuus eſt Juvenis.* Reſpondeo, ut quos lugere ſcio, hos nunc conſoler: Mortis nullum certum definitur tempus. Nam natura quidem dedit uſuram vitæ, tanquam pecuniæ, nulla præſtituta die. Neq; id intempeſtivum eſt, quod Deus fieri vult. At melius eſſet, ſi longius vixiſſet: At bene eſt, quod bene vixerit, & optime mortuus ſit. Nec verò parum diu vixit, qui virtutis perfectæ perfecto functus eſt munere. Nam vita acta perficit, ut ſatis, ſuperq; vixiſſe videatur. Mortuus etiam eſt in ſumma Regis ſui, Reginæq; gratia: fama ſecunda; ſummis bonorum ſtudiis: probatus à deo: æſtimatus ab omnibus. At *Anglia* illum deſiderat, & vivum requirit: At *Anglia* illo nunquam carebit. Nam ſi mens cujuſq; is ſit quiſq; fama illius & recte factorum memoria per omnes obvolitabit oras, & omnium aures *Angliæ* laudibus opplebit: ſic ut concidat omne cœlum potius, omniſq; natura conſiſtat; quam ut fœlix illius conteratur memoria, aut ex pectoribus hominum eruatur recordatio.

Vos igitur, Honoratiſſimi Legati, & omnes præterea cujuſq; gradus, quem audiviſtis tam in vita fuiſſe celebrem, & illuſtrem; hujus jam defuncti memoriam piè inviolateq; tenete, nomen propagate, & illi ſimul gratulemini in cœlis collocato. Nam ſi veram ſequatur laus virtutem, ſi recte facta premium, ille nec debet, nec poteſt fœlicitate ſumma privari, qui ſemper in virrute ſola ſummum bonum collocabat, & ad cœlum cogitationes omninò ſuas intendebat. Neq; verò cuiquam bono malè quicquam evenire poteſt, nec vivo, nec mortuo; nec poteſt is à Deo in morte negligi, qui Deum in vita tam impenſe colebat. Nos igitur (qui adhuc jactamur in vita) ſi illius inſiſtamus veſtigiis, hoc eſt, ſolidam virtutis viam ingrediamur, ad illum perveniemus locum, ubi ſedent *Angeli*, Sancti exultant, & Deus ipſe in ſua regnat majeſtate: & veniemus quidem filii ad patrem, Creaturæ, ad Creatorem, exules ad patriam, ſervi ad libertatem, peregrini ad ædes ſanctas, & plane noſtras. Ad quem quidem locum tunc gradiemur, cum Chriſtus noſtri miſertus, nos vocabit. Quod ut cito, & quam primum fiat, æternus faxit Deus, & communis omnium noſter unus & ſolus Pater.

DIXI.

## NUM. LVIII.

## John Moyar *to* John Boulton, *concerning a Book the Latter had printed of his Sufferings under* Q. Mary.

ISS. *JOHN Boultonne*, after my hartie Comendations unto you, *&c.* Wheras you cauſed to be put in print a ſerteyne Storye of your great Trouble, and my Recanting, I thought good to anſwer to ſerteyne Thinges conteyned therin, which are not true; leaſte many Thinges which are true, by the Untruth therof myght be diſcredited.

*Firſt*, Wheras you ſay, *you were taken uppone Suſpition for writinge of a Letter, the Writer therof longe tyme after unknown, and great Searche made for the ſame*; I marvell you were not aſhamed to cauſe ſo manyfeſt an Untruthe to be writen; for the longe Tyme after that it was unknown was not ij Dayes after it was written. It was ſet uppe the Satterday before Mydlent Sonday within Nyght, and on the Morrowe taken downe; and the ſame Sonday I was taken, and you on the Munday Mornynge; and by ix of the Clocke on the Munday it was confeſſed by us bothe. Ther was no further Search as I knowe; but one Man was ſent for, and aſked ſerteyne Queſtions, and ſo let goo; lykewiſe a Mayde: And this was all: And all this was done on the ſame Sonday followinge.

*Secondly*, Wheras you ſay, *you were committed to Warde for a Week or a Fortnyght into the lower Priſon, and then had uppe.* I marvell that you have forgotten that viij Days, or therabout, after we were committed to Priſon, that the Mayor cauſed us bothe to ſitt in the Stockes tenne Dayes and x Nyghts; but that the Keeper's Wiffe let us out ſometymes to refreſhe us; and uponne the Friday before Eaſter we were lette forthe by the Mayor, and ij of the Bretherne. And on the next Day following, being Saterday, in the Mornyng early we were examyned, where the Prieſt promyſed us, that *we ſhuld receave eaven as Chriſt had lefte it.* And when we came on the Sonday to the Church, we found it contrary. And when I refuſed to be Partaker at their Idolatrous Maſſe, they ſaid I was madde, and was ſent to the Stocks, and there cruelly handled tyll Monday Mornynge; and then you diſſemblingly, as I may charitably ſay, receaved at their Maſſe before the whole Pariſh, as the reſt did; and therfore then were ſet at Lybertie in the Keper's Houſe, and not before, nor for any other Cauſe, as the whole Contrey dothe well knowe, although you forgate to put it in the Story amonge the reſt.

*Thirdly*, Wheras you declare *your gret Trouble after you had bene before the Byſhopp of Wincheſter*; I being then delyvered, came many Tymes unto you; where you were indede tyed with a longe Chayne to a Blocke, and wente at the Length of the Chayne, and you called it my *Lord Chancelour's Almes.* But whereas you ſay, you lay in the Stockes Handes and Fete; that I deny to be true, and am habell to bringe Proofe for the ſame, if nede be. It may be that you might be put in the Stockes in the Keper's Rage, and let out againe; but I am ſure that being in yor right Mynde, you had never one Finger or Hand put in the Stockes. But all this Trouble that you ſpeake of was, when you were lunatike, and not your owne Man. There were dyvers of your Frindes, being one my ſealfe, which cauſed you to have your Handes made faſte; for that you tare in Peces yor Clothes, and ſate in the colde Froſte naked in the Priſon; but for no other Cauſe was any Man lett to come unto you, beinge in that Caſe, ether to bring what they could to comfort you, or els to watch withe you in the Nyght Seaſon. As touching the *eating of yor owne Excrements*, I am ſure that you did it not beinge in yor right Mind: I was preſent with you when you ſhewed yor ſealfe firſt to be madde; and there appeared in you then no Lykelyhode of any ſuche Wante: The Story alſo it ſealfe doth geve Occaſion of grete Doubt, whether that be true or not: For that there is no ſerteyne Tyme ſpoken of, howe long you eat them, for ſome ſay one Tyme, and ſome another: I am ſure no Man ſawe you do it, and therfore know not but by yor owne Mouthe. If you did it, being in yor right Mind, how chaunceth it that you knowe not the ſertenty of the Tyme? It is not a Thing, as I thinke, ſo ſone to be forgotten. I thinke alſo, that if you had bene ſo uſed, you wolde have ſhewed yor Griefe to ſomebody, for that you were not wonte to hide yor Trouble. When you were out of yor Witte, I graunte you myght do it as you did many other Thinges, but not of Neſſeſſity, I am ſure.

As touchinge that *the Keper and his Servauntes kept yor Meate from you*, I wyll ſay nothinge therunto, becauſe I know not the Truthe; there was no ſuch Thing uſed when I was in Priſonne: And beſyde that, you myght have complained, for that there were that came unto you now and then.

Laſte of all, Wheras you *complayned upon yor Hurt that you had by the Coller-Maker*, I know it to be true: But where you accuſe hym of Whordome, I may well doubte that, becauſe I underſtand by comon Report, that he had a wicked Woman to his Wyffe, who was a Whore, and ſought to poyſon hym; and therfore, being divorſed, he married with her that was with hym in the Priſon: And it was well knowen, that for the little Zeale that he had to the Goſpell, he was then priſoned; for they uſed not in thoſe much Puniſhment for Whoredome. And in that you *charge the Keper with Cruelty, for that he gave hym Lyberty, beinge madde, to hurte you:* You know that he was not knowen to be madde, tyll he preſently did the Hurt; and afterward was more ſharpely handled than ever you were, bothe in Stocking and Whypping, as it may appear; for he continueth the ſame untyll this Day. And where you ſay, you *were kept in the Stockes whyle he hurt you*; I marvell that you ſhame not to lye ſo openly; were you not abrode in the Priſon with a Paire of Fetters on yor Feete? Are you not aſhamed alſo to ſay, that *you were delyvered out of Priſon being madde?* Were you not come to yor ſealſe before you came out? I myght here ſpeake of yor Recantation at your comyng forthe, which, I think, myght have bene as well ſpoken of as myne. I leave to talk of my Recantation, becauſe I am contented to be judged by thoſe that dwell there, and do know the whole Matter. None of us both have any Cauſe to rejoiſe, except we be overmoch deſyrouſe of vaine Glory. And this is the Truth of the Story, the which I am able and wylbe redy to prove, as Occaſion ſhall ſerve; not that I deſyre to have it regeſtred, but rather, as unworthy to be put there, I would it were put quite out.

Thus I end, deſyring God to geve to you and me the Sprite of Humilite, that we may glory, not in our owne Vanite, but in God's gret Mercy, beſtowed plentifully upon us in Chriſt *Jeſu*, who is prayſed for ever, *Amen.* At *Wotton* this 18 of *March*, *Anno Dni.* 1564.

By me *JOHN MOYAR.*

*To his Frinde* John Boulton,
*geve this in* London.

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# NUM. LIX.

## *Informations gathered at* Reading, *Aº* 1571. *Touching the Storie of* Julius Palmer, *Martyr.*

Foxii MSS.

*B*OLTON, of whom *Thackam* ſpeaketh, was ſet at Lybertie by Sir *Fraunces Inglefield*, without any Suerties, as appeareth in the Storye of *Bolton*. Alſo *Jhon Ryder* of *Readinge* Capper, and *Wyll'm Dyblye* Weaver, do beare Witnes therunto. And of this *Bolton* hymſelfe, dwelling in *Longe Lane* by *Smythfield* in *London*, can tell more. He ys a Sylke Weaver.

That Mr. *Palmer* was ſet from the Cardinal Hatt in the Night Tyme, contrary to *Thackam*'s Aſſertion; the Goodwyffe of the

Cardynall Hatt, with her Sonne in Law *Harrye Singleton*, and *Stephen Netherclief*, Oſtler, of the Howſe then and yet, do beare Witneſſe. The Tyme was, to theyr Judgment, betwene x and xj of the Clocke at Night, or thereabowt. Alſo *Wyll'm Dyblye* Weaver, being at the next Houſe the very ſame Night, and the ſame Tyme, even abowt x of the Clocke, ſaith, that he heard a great Noyſe at the Cardinall Hatt; and comyng owt of the Howſe to learne what the Matter was, he mett ſome of his Companyons comyng out of the Cardynall Hatt, who told hym that the Offycers were come to fetch away Mr. *Palmer*.

And whether *Palmer* called for a cloſe Chambre or not, yt ys confeſſed by them of the Howſe, that he was lodged in the cloſyſt Chambre in the Howſe, to wyt, in the Chambre beyond the Hall, and that there he was fetched owt. Alſo *Stephen Nethercliefe* the Oſtler ſaith, that he called for a cloſe Chambre.

The Goodwyfe of the Cardynall Hatt, ſaith, ſhe was in a marveilous feare, when they dyd fetch hym, and therfore belyke there were more than one Seargeant. *Nicholas Sawnderſon* of *Readinge* heard the Woman ſpeake thes Woordes, that ſhe was marveylouſly afrayd; and ſhe ſaid the ſame to *Thomas Jhonſon*, and others.

*Item*, The Goodwyffe of the Cardinal Hat ſaith, that *Hampton*, ſometyme their Scholemaſter, came to her and aſked for *Palmer*, requeſtinge that he might ſpeak with hym. Alſo he deſired her to ſend for a Quart of Wyne, that he might drinke with hym. And afterward ſhe comynge in where they were, heard *Palmer* ſay, That *he would lyve and dye in yt*. When ſhe perceaved them whot in Talke, what (quoth ſhe) do ye chide? For God's Sake chide not in my Howſe. No, Hoſtys (quoth they) we do not chide, but reaſon the Matter. The very ſame Night was *Palmer* fet owt of the Howſe by the Offycers, as the Goodwyffe, and her Sonne, and her Oſtler, do all confeſſe.

Her Sonne in law lykewyſe ſaid, that he heard hys Mother oftentymes tell, that *Hampton* came to Mr. *Palmer*, and talked wyth hym, the very ſame Night that he was fett owt of their Howſe by the Officers. And this he rehearſed agayne in the Hearing of *William Dyblye*, *Chriſtopher Bernard*, &c.

*Wyllyam Dyblye* Weaver abovenamed, who often reſorted to hym in Pryſon, ſaith, that Mr. *Palmer* imputed the Cawſe of his Trouble to no Man ſo moche as to *Thackam*. And *Stephen Netherclief* the Oſtler abovenamed, ſaith the ſame, that *Thackam* was his greateſt Enemy. He ſpake thes Wordes to *Thomas Jhonſon* of *Reading*.

*Jhon Galant* of *Reading* ſayth, that *Gateley* confeſſed to hym, how that he watched *Palmer*, and brought hym firſt to Examynatyon. And touching the intercepting of the Letter, he ſayth, that *Gateley* ſpake theſe Wordes unto him; *We mett with the Meſſinger, and receaved the Letter of him, and cawſed another to be conveighed and delyvered to the Meſſinger, written in* Palmer'*s Name, which* Palmer *knew not of*. He uttered this before *William Dyblye* Weaver, and *Chriſtopher Bernard* Cutler. And he ſaith that he wyll now affirme the ſame to *Gateley*'s Face, as he hath done in

Tymes paſt. *Item, Jhon Galant* ſayth, that *Gateley* ſet certayne of hys Howſehold to watche *Palmer* at his Hoſtys Howſe.

*Chriſtopher Bernard* ſaith, that there was a Studye in the Scholehowſe in *Thackam*'s and *Palmer*'s Tyme. *Item, Jhon Galant* ſaith, that he heard one *Richard Bewen* reporte, that *Gateley* brake up that Studie in his Sight. Alſo *Richard Bewen* confeſſed the ſame to *Thomas Jhonſon*.

*Item, Jhon Galant* ſayth, that he reſortinge to *Palmer* in Pryſon, charged hym, that he was apprehended and puniſhed for Adulterye and prepenſed Murther. Unto whom *Palmer* anſwered, *Brother* Galant, *I am a greater Synner, than all the World knoweth: But for thes Thinges wherwith I am now charged, I am as cleere as the Child that was borne this Night.*

*Thomas Jhonſon* ſaith, he can bring forth dyvers Perſons that have ſeene *Hampton* play uppon the Organs, and ſing in the Quyer, together with *Thackam*.

*Wylliam Dyblye* ſaith, that *Palmer* proteſted to him in Pryſon, that in the Letter wherwith he was charged before the Vyſitours, hys Hand was counterfeated, and that he was betrayed, and was not wytting nor waring of that Letter.

Mr. *Moyer*'s Lettre agreeable to the ſame.

*William Dyblye* and *Chriſtopher Bernard* do ſay, that *Downer* was a Diſſembler and an Hipocrite, praying God to ſave every Man from ſoche Frends. The lyke ſayd *John Galant* to Mr. *Sheper*.

*Harry Singleton* ſayd, that *Gateley* had bene with him to inquere whether *Palmer* was fett owt of that Howſe, and of other Thinges, as, who was then Conſtable, *&c.* He confeſſed this before *William Dyblye, Chriſtopher Bernard, Jhon Galant, &c.* The ſaid *Harrye* ſayd, he anſwered hym that he hymſelfe (to wyt) *Gateley*, was then Conſtable, and (as he remembred) one of them that dyd fetch hym.

*Item*, Whereas *Thackam* ſaith, that *Palmer* was taken leaping over a Wall, *Tho. Jhonſon* ſaith that in that Place there was never no Wall.

*Item*, Wheras *Thackam* ſaith, that he payd *Palmer* all hys Monye, there appeareth a Letter of Atturney of *Palmer*'s owne Hand to the contrarye.

## *Other Notes.*

*Thackam* ſpeaketh of one *Coxe* in hys Anſwer; and the Story meaneth another called *William Coxe* the Cook, which was *Palmer*'s Hoſte.

*Jhon Galant* ſayth, that *Palmer*'s Hoſte was not at Home when the Letter was intercepted, and knew not of yt tyll he came home.

The Mayd whom *Thackam* abuſed, and begatt with Child, was one *Stanſhall*'s Servant, a ſyllye impotent mayd, who, at the byrth of the Child, proteſted that yt was *Thackam*'s Childe; and afterward, when God called her, ſhe tooke yt alſo uppon her Deathe.

*Item*, His ſwering for the Child, and his falſe Othes to *Jhon Galant*, touching the Boordes.

*Thackam* proteſted in the Pulpytt in the Begynnynge of Queene *Maries* Raigne, that he would ſeale hys Doctryne with his Blud, and ſtand to yt even unto Death. Yet afterward he ſhranke backe, and ſayd, that he would never be Miniſter agayne.

*William Dyblye* wytneſſeth, that *Thackam* brought into the Church Leaves of old Popiſhe Service, and that he, with others, dyd helpe to patche together the Bookes, and to ſing the fyrſt Latin Even Songe in the Church of S. *Lawrence*.

*Item*, Mr. *Greſſhop* can report of hys Doinges at *Yorke*, knowne to the old Ladye of *Rutland*.

*Item*, *Jhon Galant* ſayth, that the Ladye *Vane* talking with hym, called *Thackam diſſemblynge Hypocrite*; and told hym, how he deceaved poore People, with that which ſhe dyd ſkymme off, and would not geve to her Dog.

# NUM. LX.

## *The Epiſtle of* John Clement *to the Profeſſors in* Surrey. *From the King's Bench.*

### Jeſus. Emanuell.

Qui ex Deo eſt, Verba Dei audit.

*Unto the Faithful, and ſuche as have yet any Sparke of the true Feare and Love of God remaynynge in their Hartes, dwellinge in the Pariſhes of* Nutfilde, Merſtham, *and* Chaldon, *or therabowtes, in the Countie of* Surrey, *or els wheare ſoever this Letter ſhall come: Your poore Brother (in Bondes for the Teſtemony of Godes everlaſtinge Truth)* John Clemente *wiſhethe the ſwete Peace of God in Jhus' Chriſte, with the contynuall Ayde, Strengthe, and Comfortes, of his moſte pure, holye, & mightie Spirite; that in all Thinges you may onely ſeake his Glorye, the Comforte and Commoditie of his poore afflicted Church, the Encreaſe of your owne eternall Joye and Comforte in him,* Amen.

Foxii MSS.

SEing (my dere Neighbours and lovinge Frindes) that the Malice of this troubleſome Tyme is ſuche, that it will not ſuffer the true Servaunts of God to lyve and enjoye the Libertie of their Conſciences within this Realme of *Englande*, but forceth them to flye from their native Countrye, or elles deprivethe their Lyves in this Worlde, excepte they will (as alas! too many doe) forſake theire deare Lorde and onelye Saviour Jhus Chriſte, *Eſai.* 41. by commyttinge of Idolatrye, and Abhominations agenſte him: which Thinge to doe is mooſte dangerous, and the very Deathe of the Sowle: And ſeinge alſo that God, of his greate Mercye and infynite Goodnes, hath choſen and placed me to defende his Truthe, agenſte all thoſe Abhominations uſed and defended with Lyes of the Papiſtes: I have thought it good, and my bounden Dewtie, to write this rude and ſimple Letter unto you; not onely *Job* 14. to take my Leave and laſte Farewell of you in this Mortal Life, (altogether repleniſhede with Synne and Miſerye) but alſo of *Luke* 19. Love to admoniſhe you, and in the Worde and Name of the Lorde, to warne you to conſider well the Tyme of your Viſitation; leaſte that come ſodenly upon you, that hathe bene oftentymes (by the Prophetes and trewe Servauntes of God) threatened unto you; and though perchaunce of ſome, which ſeme wiſe in their owne Conceptes, I ſhalbe lawghed to Scorne, and have many a drye Mocke for my Laboure, yet I will not for that, leave my Dewtie in this Pointe undone, but will diſcharge my Conſcience towardes you; and then do as you liſt. For ſure I am, that you ſhall not have many mo general Warninges before the Lorde performe his Pourpoſe upon the ſhrinkinge People of this Realme. Conſider, dere Frendes in the Lord, and call to your Remembraunce how often the Lorde hath both by the Woordes *Math.* 23. and Writinges of his faithfull Preachers, called you from the *Babylonical* Filthines, the Service of Idolatrie, and Abhominations, unto earneſte and ſpedye Repentaunce: Forgeate not howe thei did threaten you (as well with Plagues that are come to paſſe, as alſo withe more Perill that is harde at Hande) if you did forſake the Lorde for the Love of any worldly Thinge. And do not you thinke, but as parte of their Wordes are proved true by theis Daies Experience, ſo ſhall the reſte be as verely performed as God himſelfe is God: For they have moſte conſtantlye confirmed their Sayinges with their Deathe, and ſealed the ſame with their Blude, What wolde you have more? I my ſelfe, when I was with you, did, with my ſimple Learnynge and Knowledge, the beſt I cowlde *Col.* 3. to call you from thoſe Thinges that will ſuerlye bringe the Wrathe of God upon you, excepte you repente in Tyme, and turne to the Lorde with your whole Harte: But howe Preachers Warnings, and my poore Admoniſſions have ben or is regarded, God and you do knowe.

Well: I wolde yet have you repente in Tyme, and turne to God, and geve him his dew Honnor: And the greateſt Honnor that we can geve to God, is to confeſſe and anſwer trewlye and faithfullye to his holy Worde, and in his Trewthes Cauſe: And that ſhoulde every Man do, whatſoever the Worlde, Feares, Diſpleaſure, Friendſhipe, or other Lettes ſhoulde ſay to the Contra- *Math.* 10. rye, upon Paine (ſaithe Chriſte) that I will denye him before *Luke* 13. my Father, &c. Reade the x*th* Chapter of *Mathewe*, and iiij*th* of S. *Peter*'s firſt Epiſtell, and you ſhall ſe that Perſecution for Righ-

teouſnes ſake, is no ſtrange or newe Thinge to be marvelled at;
for it hathe alwaies accompanied the preachinge and profeſſinge 1 Pet. 4.
of Godes Worde, yea even in the Prophets and Apoſtells; ſuche
is the Malyce of the wicked Ennemye agenſte the true Servauntes
of God; yea, ſometime at Godes Permiſſion, he trieth them
with fearefull Threatenynges, and harde Perſecutions: As it is
ſaide by Chriſte, *Thei ſhal betraye you to the Judges, and of them* Math. 10.
*ye ſhal be beaten and judged to deathe.* On the other Side he tempteth
them with Love of Wife, Kynrede, and worldely Friendes;
yea, with Love of Goodes, Landes, and their owne Lives. But
he that is overcome by anye of theis Means, hathe this Judgemente,
*he is not myte* [*meet*] *for me*, ſaith Chriſte, yea, he ſaithe moreover,
*He that ſaveth his Liffe*, meanynge by Diſſimulation in this Math. 16.
Matter, *ſhall loſe it: And he that loſethe his Liffe for my Sake and
the Goſpelles, ſhall ſave it.* And againe, *What ſhall it proffit a Man
to wyn all the whole Worlde, and loſe his own Sowle*, &c.

Dere Frendes, flatter not yourſelves in your Wickednes, as to
thinke that you may be preſente at Idolatrye, and be fawteles
therof; for God abhorrethe Diſſimulation. I do reade in the
Word of God, that penytente Synners that confeſe and acknowlege
their Synnes (in Faithe through Jhus Chriſte) have had
Remiſſion therof: But I never reade of any unpenitente Synners,
that called Evill Good, and Idolatrye reaſonable ſervinge of God, Eſai. 15.
that obteyned Remiſſion of their Synnes. Further, I reade that a
Servaunte that knowethe his Maſter's Will, and doth it not, ſhal Luke 12.
be beten withe many Stripes. But I never reade, that it was
lawfull for a Man that had Knowlege, to do Evil, but he was
worthie double Dampnation; once becauſe he did Evill, which is
lawful for no Man to do; twiſe becauſe he did that Evill, that
his owne Conſcience and Knowlege condempnethe to be evil.
And yet ſome Men are not only contente to do Evil themſelves, Rom. 1.
but alſo they encourage others to do the like; whoſe Dampnation
is not far off, excepte they repent; for all they that wolde
make you beleve that you may for civill Pollecye without Daunger
towards God, be preſente with your Bodies, wheras you know
an Idol is honnoured for God, deceyve you, and themſelfes alſo;
for it is as filthie and as haynous unto Chriſte that redeemed us,
(both Bodye and Sowle withe his Precious Bloode) to ſee us
beare him good Will and Service in our Hartes (as we ſay we
do) and yet owtewardlye withe our Bodies to be preſente before
an Idoll, as it is to an honeſte Man to heare his Wife ſaye that
ſhe bearethe her Huſbande good Will in her Harte above all Men,
and yet gevethe the Uſe of her Bodye aſwell to another Man as
to her Huſbande. Reade the Scripture and followe it, and beware
of flatteringe, carnall, fleſhely, and worldely mynded Men.
S. *Paule* ſaithe, that *Chriſte loved his Churche*, or Congregation, *and* Eph 5.
*gave himeſelfe for it, to ſanctefye it, and cleanſed it in the Fountayne
of Water, thorough the Words, &c.* And after many Wordes, he
concludethe thus: *This Miſterye is greate, but I ſpeake of Chriſte
and his Churche.* Well, I ſay no more; but conſider and weigh
the Marriage betwene Man and Woman, with the Marriage be-

twene

twene Chriſte and his Church, and judge with your owne Conſcience whether the Sowle and the Body, redemed withe Chriſtes owne moſte precious Blude, be not aſmoch bownden unto Chriſte, as the Body and Sowle of the Woman, or Wife, is to her Huſbande: I dare ſaye theare is none amonge you, but he will ſay, yes, and more bownde too, or elles you know not your Dewties: Then tell me whether the Wife, in gevinge her Bodye to the Uſe of another Man, let her prate, and commende the Knowlege, Faithe, and Love of the Harte to her Huſbande never ſo moche, whether ſhe be not an Harlot in her Doinge? I warrante you, bothe her Huſbande, and all them that knowe it, will ſay the ſame. Suche is the Partialytie, Blyndnes, and Wickednes of Men, that thinkethe that Chriſte, the Huſbande of the Congregation and Churche, hathe enowth, if a Man geve him the Knowlege of his Harte and Mynde, and let his Bodye ſerve the Uſe of Whoredome and Idolatrie never ſo moche. No, no, (deare Bretherne) the Ipocrites underſtande not the Word of God, neither the Mariage betwene God and Man: For as the Man and Wife (at the Time of Mariage) dothe promiſe Faithe of the Bodye, beſides good Will of the Hart, eache to other; ſo do we at our Baptiſme promiſe Faith unto Chriſt, aſwell of Bodye as of Mynde: Therfore our Baptiſm declareth that we ſhoulde not lyve to Synne, Rom. 12. but unto God. And *Paule* requirethe us, to *appoint all our Mem-* 1 Cor. 6. *bres to the Servyce of God:* Yea, he ſaithe, *Glorifie God in your Bodyes, and in your Spirites, whith are Godes.*

I praye you, Bretherne, take hede and beware of all them that counſaile you to the contrarye: For the Time is not longe, but ye ſhall all appeare before the Judge of all Equity and Right, and ther ſhall no Excuſe prevaile; but as ye be, ſo ſhall you be judged. As for this wicked Worlde, uſe Wiſdome and Diſcretion, as far as you may, (not offending God) to avoide all Daungers; and Exo. 20. be ye aſſurede, if ye knowe and underſtande the firſt Commaunde- Deut. 5. mente of God, you ſhal be of good Comforte, whatſoever ſhal Math. 10. happen unto you. Saye, *He is God*, then can Man do no more than God hathe permitted him, and then you ſaie, he is your Math. 10. God. Dowtles truſte in him, for if ye do, he will not onlye 1 Cor. 10. take hede of you, but alſo of the Haires of your Heades; he Math. 5. will not ſuffer you to be tempted above that you ſhalbe able to beare. Beware you differ not from God in Judgmente: He ſaithe, *Bleſſede are thei that ſuffer Perſecution for Righteouſnes ſake:* Then do not ye judge them unhappie: Yea, he addethe, *For theirs is the Kingedom of Heaven.* Is not this a comfortable Worde? Who owght not rather chooſe to be bleſſed withe Chriſte in a littell Tribulation, than to be curſed with the Devill for a littell Pleaſure? And you have bothe the Bleſſinge and the Curſe ſet before Math. 7. you; therfore chooſe the beſte. Chriſte ſaithe, *The Waye is narrow, and the Gate ſtreight, that leadeth unto Life:* Do not you ſaye, it is brode and large, as thoſe Men do, that be neither Apoc. 3. whote nor colde, whome God will ſpewe owte of his Mowthe. Act. 14. The Scripture ſaithe, we muſte enter into Heaven by many Troubles: Do not you ſaye, we maye come thither with Eaſe;

for if ye looke for it that Way, you ſhall never come there. Therfore, dere Frendes, breake not Godes Commaundementes for Mens Traditions.

But I here ſaye, that ſome be of this Opinion, that if the Quene or ſuperioure Powers (by their Authorities and Laws) deceave me, and make me do amiſe, they ſhall bare the Blame, and not I. But beware, my Friendes, this Sayinge is not of the Truth: For the Scripture ſaithe, that *every Man ſhall bare his* *Gala.* 6. *owne Burthen, and dye in his owne Synnes.* And in caſe a blinde *Math.* 15. ſuperſtitious Superiour's Authoritye cauſe a Sort of blinde Subjectes for to erre, and to do amis, both of them ſhall periſhe, and their Blude be upon their owne Heades. Therfore take hede in Time, or ever it be too late, and remember that you have often tymes bene warned, bothe by me, and other whiche coulde informe you by the Worde of God (if you wolde receave it) better than I. But it greveth me to heare howe littell you do regarde it: I wolde be lothe to be a Witnes at the greate Daye of Judgemente agaynſte any of you all.

Deare Frindes and Neighbours, I love you in the Lorde, as I have no leſſe Cauſe, for the greate Kyndenes I have founde withe you: But ſpeciallye with God, who hathe commanded me ſo to do; and therfore, of Love I am conſtrayned once more to call unto you, to come awaye from that filthie Whore of *Babilon*, and *Apoc.* 18. bye no more of her Wares: Medle not withe her Merchaundice at this Markete Tyme of *Eſter*; for her Synnes ar gonne up to Heaven, and hath procured Godes Plagues and Vengeaunce ſhortlye to be powred upon them all: Wherof you ſhalbe ſuerlye Partakers, if you do not repente of your backeſlydinge and ſhrinkinge from the Lorde. Repente, I ſaye, repente, for the tender Mercys of God, and have Compaſſion upon your owne Sowles before it be too late. Be not offended, dere Frendes, that I write ſomwhat ſharplye and earneſtlye unto you; for trulye it is no Tyme nowe to flatter withe you. Neither can I lawgh at your Harmes, whiche I ſe to be at Hand; though perchaunce it be hid *Luk.* 19. from your Eyes, as it was from them of *Jeruſalem*, when Chriſte wepte at their Mirthe and Rejoicinge, becauſe thei knewe not the Time of their Viſitation. No more do you, as it ſemeth; but I wolde have you take hede, and knowe the Tyme alſo of Godes firſt Viſitation amonge you: For I am ſure the ſeconde is harde at Hande: Do not you thinke to flye from his Preſence, for his *Pſal.* 134. heavy Hande will fynde you owte, thowgh you ſhoulde hide your *Oſe.* 10. ſelfes in Hell, as the Prophet ſaithe. Thinke not then that theis *Apoc.* 6. *Romiſhe* Rockes (wherinto you dailye creape) can cover you from *Math.* 25. his fearfull Face, when he ſhall begyne to call you to Accomptes for the Talente that he hath lente you: It is not then your feigned Excuſes of Feare and Frayltie of the Fleſhe, that ſhal excuſe your Follye, and fleeinge from him: No, no, you ſhalbe even ſpecheles at that Daye, when it ſhalbe ſeene you have defiled your Marriage Garmente withe ſuperſtitious Filthines of the Whore of *Babylon*; and howe you have withe her commyttede Fornication in the Spirit ageanſte your deare Huſbande Chriſte,

whiche

1 Pet. 1. whiche redemed you, *neither with corruptible Golde nor Silver, but*
Eph. 5. *with his owne moſte precious Harte Blude, and cleanſed you in the*
2 Pet. 2. *Fountayne of Water through his Worde, that you might be unto hymſelfe*
*a glorious Spowſe and Congregation without Spot or Wrinkle in*
2 Pet. 2. *his Sight.* O let not that be fulfilled in you, whiche is ſpoken in
the true Proverbe, *The Dog is turned unto his Vomit ageane, and*
*the Sowe that was waſhed to her wallowing in the Myre.* But repente
in Tyme, and take the earneſte Warnynge that God dothe ſend
you, willinge you to turne to him before it be too late. Conſider
your Dewtie towardes God in theis dangerous Daies, wherin the
Lorde is verely mynded to trye the Chaff from the good Corne,
and to pourge his Floor with his Fanne, or Croſſe of Tribulation,
that he may bringe the Wheat into his Barne, and burne the
Chaffe withe unquenchable Fire: You are called unto a Kingedome
that muſte be wonne withe ſufferinge on every Side, into
Math. 14. the whiche you muſte alſo entre, (as S. *Paul* ſaithe) *thoroughe many*
Heb. 13. *Tribulations and Afflictions*, in the whiche you muſt travaile as
Strangers and Pilgrims in this wretched Worlde, whiche is not
our natyve Countrye, wherin we muſte reſte and inhabite for
ever.

Oh! then, learne to leave all Thinges willingelye that you do
here poſſeſſe, and lifte up your Myndes alwaies to the Heavenlye
Habitation. where you ſhall continually remayne. Set not your
Felicitye and Pleaſure in the Pelfe of the Worlde, whiche ſhall
ſhortly periſhe and come to naught: But ſet all your Joye and
Pleaſure in the lyvinge God; whiche in Chriſte, and for his Sake;
hath geven himſelfe whollye to be your Portion and Inheritance
for ever. And therfore ought you withe all Gladnes to geve
yourſelfes whollye unto him both Body and Sowle: But that do
Math. 5. you not, ſo longe as you go about to ſerve ij Maſters. Which yet
you cannot do, (as Chriſt affirmethe) though ye wolde cloke, colour,
and counterfet never ſo moche. Do you thinke it to be
but a ſmall Thinge, for the Lorde himſelfe, even the myghtie
God, to geve himſelfe whollye to be your owne good God, and
moſte deare lovinge Father? Do you thinke it but a light Matter
that he hathe geven unto you (even to the Deathe of the Croſſe)
his owne onlye deare Son Jhus Chriſte, in whom was and is all
Rom. 5. his whole Pleaſure and Delight; yea, and that when you were
his verye Enemyes; by the whiche Gifte he hath geven you all
Rom. 8. other Thinges, ether in Heaven or Earth? Do you eſtime it but a
Trifle, that he hathe geven you the Holye Ghoſte, by whoſe
Powre and mightye Operation you are made the Sonnes of God,
and Coheires, anexed with Chriſte, of all your Father's Goodes
and Poſſeſſions?

But paradventure you will aſke me, who dothe not earneſtlye
regarde all theis aforeſaide Giftes? Verelye I ſaye, that none of
Luc. 1. you all do regarde them that do not wholye geve over yourſelves
agean to ſerve him, yea, and that in ſuche Holynes and Righteouſnes
as is accepted before him: For if you did well conſider
the Depth of his aboundaunte bottomles Mercye in Jhus Chriſt,
you woulde ſo love God ageane, that you woulde bowldelye ſaye

withe Sainte *Pawle*, *Who is he, or what is it, that ſhalbe able to ſeparate us from the Love of God in Jhus Chriſte our Lorde, &c. Rom.* 8. Read the whole Chapter, and the xj and xij to the *Hebrues* for your Comforte.

But I know that ſome of you will ſay, Dothe none love God, and ſerve hime truly, but ſuche as lye in Priſon, and geve their Lyfes for his Sake? Then God helpe us, for fewe ſhalbe ſaved. Indede, dere Frindes, even ſo our Saviour Chriſte dothe ſaye, *Math.* 20. that *many ar called, but fewe ar choſen*: And *ſtreight is the Gate,* *Math.* 7. *vnd the Way narrowe, that ledeth unto Life, and fewe do finde it.* *Luk.* 12. *Math.* 16. And in another Place Chriſte callethe his Churche a *littell Flock.* *Math.* 10. and conſervynge the firſte Parte of your Queſtion, Chriſte dothe make you a playne and directe Anſwer alſo, ſayinge, that *he that wilbe his Diſciple, muſte nedes take up his Croſſe and followe him.* And ageane, *he that lovethe Father or Mother, Wife or Children, Goodes or Landes, or yet his own Life, more than me,* ſaith he, *he is not worthy worthie of me.* And S. *Paule* affirmethe, that *all* withowte Exception, *that will lyve godly in Chriſte Jhu, muſte ſuffer Perſecution.* 2 *Thi.* 3. And in another Place he ſaithe, *to you it is geven, not onely to beleve in Chriſte, but alſo to ſuffer for his Sake.* Nowe tell me, I pray you, whether that theis Textes of Scripture do not prove, that all ſuche as will not ſuffer withe Chriſte, do neither love him nor ſerve him, nor yet be any of his Diſciples. Say what you will, and thinke what you liſte, yet ſhall you fynde this full true, that all ſuche as wilnot ſuffer with Chriſte here, ſhall not reigne with him elles where; neither is it mete they ſhoulde. Oh Lorde! that the Croſſe, that is to ſay, Trouble and Perſecution, for Righteouſnes ſake, whiche is come amongeſt us for the Triall of our Feith, ſhold ſeme a ſtrange Thinge unto us 1 *Pet.* 4. that profeſſe the Name and Goſpell of Chriſte! Wheras we ſhoulde be moſte of all acquainted with it, as with our unſeparable Companyon in this Life: Looke upon all the Apoſtelles, Martyrs, and Confeſſours, ſynce the Comynge of Chriſte, and tell me if any of them all did not contynuallye carrye the Croſſe of Chriſte, and in a Manner all (or the moſt Parte) dye in the End for his Sake: Yea, moſte chefly of all, look upon Jhus Chriſte himſelfe, the verye deare and only Sonne of God, and tell me, if all his Life and Deathe was not full of moſt paynfull Croſſes. And will you looke to be his Diſciples, and yet thinke Scorne to beare your Croſſes withe him? Diſdayn you to drinke of the ſame Cup that your Lorde and Maſter hathe donne before you? Will you loke to enter into the Kingdome of God any eaſier Waye than all other have donne before you? I praye you ſhewe me your Privelege, and tell me where you have this Prerogative above the reſte of your Bretherne, yea, above the Sonne of God himſelfe? My deare Frindes, and lovinge Neighbours, be not deceaved with ſelfe Love, and your owne fleſhlye Imaginations; for at one Worde, this is true, even as God in Heaven is true, that if you wilnot *Apoc.* 8. flye from that filthy Whore of *Babylon*, and all her abhominable Idolatrie and Superſtition, you ſhall ſuerlye periſhe with her in the Plagues that ſhall ſhortlye be poored upon her. And furthermore,

thermore, if you will not here willinglye ſuffer withe Chriſte, for the Teſtimonye of his Truthe, you ſhall not reigne withe him in Glorye at his gracious Comynge, unto the whiche I hope it be not longe: For this is the firme Decree and Purpoſe of the unchangeable God, reveled in his everlaſtinge Worde, that *all thei that will lyve godlye in Chriſte Jhu, muſt ſuffer Perſecution:* And that *every one of his electe Sonnes muſte be ſcourged:* Proved and tryed as Golde in the Fornace. And theis Wordes of Chriſte 2 Thi. 3. ſhall contynewe for ever, that *whoſoever ſhalbe aſhamed of him or* Heb. 12. *of his Wordes in this adulterous and ſynful Generation, of him ſhall* Gal. 2. Mark 8. *the Sonne of Man be aſhamed, when he cometh in the Glorye of his Father:* And *he that goeth abowte no ſave his Life ſhall loſe it, &c.*

Therfore, deare Hartes, looke to your ſelves in Tyme, and laye awaye all vayne Excuſes; for verely God wilnot accept them at your Handes for your Diſcharge, but will require of you in this Pointe, all that he hath commanded you. Wherfore, if you fele your ſelves too weak to confeſſe his Name before the Tyrawntes; then for your Refuge, the Lorde hathe geven you Leave to flee; and that is the uttermoſte that you may do; whiche Doinge is yet very Commendable, and a good Confeſſing of the Truthe before the Worlde. Beware of them that ſhoulde be your Shepherdes and Paſtors, for they deceave you, and ar become very Wolves; they knew the Trewthe, and pronely wolde confeſſe it. Rom. 1. But now ſee if they wex not worſe and worſe: And this is the juſte Judgemente of God, *Becauſe that when they knew God, they glorified him not as God, nether wer thei thankefull, and therfore hathe God geven them up to ther owne Hartes Luſtes*; for it is a juſte Plague of God to them, that had the Truthe offered them, and 2 Theſſ. 2. regarded it not, to ſend them ſtronge Deluſions to beleve Lyes, that all they may be dampned which beleve not the Truthe, &c. Dere Frendes, followe not their Example; for if you do, you ſhall have like Rewarde withe them; and ſeing that God hathe Prov. 1. called you by his Worde, if ye refuſe to heare, the Tyme will come that you ſhall call upon him, and he will not hear: Therfore, deare Frindes, obey his Voice, and then feare not the Tyrantes, for the Lorde wilnot ſuffer them to laye Handes on you, untill he ſee it good for you; and thereon reſte your Faithe. Take no Example of the worldly Wiſe, rich, and highe mynded Men, which are choked with the Worlde. For on high Mountaynes dothe not growe mooſte Plentie of Graſſe; neither ar high Trees fartheſt from Danger, but ſeldom ſure, and alway Math. 13. ſhaken of every Wynde that blowethe. Suche a deceiptful Thinge, ſaith owre Saviowre Chriſte, is Selfe-love, Honour, and Riches, to them them that ar affectioned therto, that it blyndeth Gala. 6. them, and maketh them thinke themſelves ſomwhate, when indede thei ar nothinge at all. For though, for owre Honoure we eſteme owre ſelves, and ſtand in owre owne Lighte, yet when we ſhall ſtande before the Judgemente Seate of God, ther ſhalbe 2 Thi. 6. no Reſpect of Perſons; for Riches helpethe not in the Daye of Vengeance, neither can we make the Lorde partial for Money;

But as ye have donne, ſo ſhall ye be rewarded. But if ye will turne unto the Lorde withe your whole Harte, he will ſuerly turne to you, forgeve your Synnes, and never remembre them any more, yea, he ſaithe, if you will harken unto him, *theare ſhalbe no ſtrange God amonge you, neither ſhall you worſhipe any other God*, but the Lord owre God; whiche hath promiſed that no good Thinge ſhalbe with-holden from them that lyve a godly Life, whiche Thinge God Graunte bothe you and me, and all other his deare Children, to do for his gloryous Name Sake, *Amen*. *Pſal.* 81. *Pſal.* 84.

Thus I have bene bowlde, dere Frendes, to trouble you withe my rude and ſimple Letter, the whiche I have written, partlye in Diſcharge of my Conſcience and bounden Dewtie towardes you, and partlye for the Love and good Will I beare unto your Sowle Healthe, that I mighte therby ſtere, provoke, and allure you to go on ſtill forwardes in Chriſtes true Feithe, Feare, and Love, accordinge to your Profeſſion, and as you once godly did begynne; that as in Chriſte we have truely loved, here in this Life, ſo we may withe him together lyve eternally in that bleſſed Life to come, wheare theare is ſuche Joyes as the Eye hathe not ſene, the Eare hathe not hearde, neither yet hathe entred into the Harte of Man, *&c.* God he knoweth I love you, and in my Hart wiſſhe you Good, making Mention of you in my dalye Prayers; and glade wolde I be to have your Companye in that moſte joyfull Place, which Chriſte hathe prepared for all thoſe that love him, and contynewe feithfullye unto th'End; which Thinge God Graunt you all Grace and Strength to do, for his Name Sake, *Amen*. Fare well, deare Frendes, and pray for me, whilſte I am yet in this Life, as I neither will nor can forgette you: And if this my poore Sarvice ſhall be well accepted of you, and take good Effecte in you, I have my Hartes Deſire therin, as knowethe the Lord owre God, to whoſe moſte merciful Defence I hartelye commytte you all. The Almightie God bleſſe you all, and ſend us a moſte joyfull merye Metinge in his gloryous Kingdom, *Amen.* The Grace of owre Lord Jhus Chriſte be withe you all, *Amen.* 1 *Cor.* 2. *Math.* 24.

*Dns. mihi adjutor: & non timebo quid faciat mihi homo.*

*From the Kinges Benche the* xxvth *Day of* March, Anno Domini 1556, *by youres unfeinedlye to my Power,* John Clemente, *an unprofitable Servaunte of the Lorde: But yet of his great Mercye made Priſonner for his Sake, and for the Teſtimony of his everlaſtinge Truthe; at all Tymes abydinge his moſte merciful Will and Pleaſure. Praye, praye, praye, even withe youre whole Harte. Praye unto hym that is able to helpe.* Amen.

## NUM. LXI.

## John Clement's *Confeſſion of Faith.*

### Jeſus Emanuell.

### *A Confeſſion and Proteſtation of the Chriſtian Faythe, written by me* John Clement, Anno Dni. 1556. 1° Aprilis.

Rom. 10. *The Beleve of the Harte juſtifieth: To confeſſe with the Mouthe makethe a Man ſafe.*

John Clement, *unto the Chriſtian Reader.*

FOR two Cauſes, ſpecyallye (dearlye beloved in the Lorde) I have thought it good preſentlye to put furthe a ſhorte Summe of my Faythe, and a brieffe Declaration of the Subſtaunce of the ſame, grownded upon the ſure Rocke Chriſte, and the unfallible Veritie of his moſte holye Worde. The firſt is, for that I ſe a wonderfull Sorte of Sectes ſwarminge every where, not onlye of Papiſtes, whiche violentlye impugne and perſecute Chriſte in his Membres moſte tirannouſlye; but alſo of *Arians*, *Anabaptiſtes*, and all other kynde of Heretiques whiche (under a Pretence of the Goſpell, and godlye lyvynge) goe aboute the Countrye deceavyng manye a ſymple Sowle, to whom the Depthe of Satan's Subtiltie is not knowen, and bringeth into ſundrye Sectes and Schyſmes, cauſynge them to devyde and ſeparate themſelves from the true Churche of Chriſte, grownded upon the Fowndation of the Prophetes and Apoſtles, Jeſus Chriſte beynge the Heade Corner Stone, and to breake out of this Myſticall Bodye: This is one Thinge, I ſaye, that hath cauſed me to ſhewe thee my Faithe, that thou (good Reader) mayeſt knowe, not onelye what I hold and beleve, but alſo what the whole Churche of God, which is the true Spouſe of Chriſte, ever hath and dothe holde, mayntayne, and defende; and alſo what thou, and every lyvelye Membre of Chriſtes true Churche, ought faythfullye to beleve, fyrmely to holde, and earneſtlye by the Scriptures withe Sobryetie to mayntayne and defende, if they intende to be ſaved. The ſecond Cauſe is, for that I woulde be readye (as the Scriptures requirethe) to geve a Reckonynge of my Faythe in the Face of all the whole Worlde, and alſo to be readye (as Saynte *Peter* teachethe) *with Mekenes to geve an Anſwere to every one that ſhall aſke me a Queſtion of my Faythe and Hope*, that I have in Jeſus

Chriſte, and evydentlye to prove and demonſtrate it by the holye Scriptures, and by uniforme Conſente of the primitive Churche: from the whiche in any wyſe I dare not, nor will not in anye wyſe diſſent; no more do thou (deare Reader) if thou wilte not be deceaved. For I tell the Truthe, Sathan, that ſubtyll Serpent hathe transformed hymſelfe lyke unto an Angell of Lyght, and ſo craftelye he conveyeth himſelfe in theſe dangerous Dayes, that if it were poſſible, the verye Electe ſhoulde be deceaved: For thoſe, that neither by Feare nor by Flatterye, he can bringe to his Bowe, to make them open Idolators, and Perſecutors of the Truthe, with the peſtilent Papiſtes; nor yet Whoremongers, Dronkardes, Extortioners, Brybers, Peelers, and Poulers, with the wicked Worlde; them dothe he buſylye goe aboute to bringe into a wonderfull Eſtimation of themſelves thorough Hypocriſie and Vayne-glorye; makynge them beleve that they be farre better and holyer than any other; and that they be more wyſer, and have better Knowledge and Underſtandinge in the pure Senſe and Meaninge of the ſacred Scriptures, than any other Men, be they never ſo godlye, vertuous, wittie, or well learned: And when the Devill hathe gotten them into his Leaſe of Selfe-love, and Singularitie; then headeth he them at his Pleaſure, and perverteth them as he luſteth; makynge ſome to denye Chriſte to be God, ſome denyinge him to be Man, ſome denying the Holye Ghoſte to be God, ſome denyinge Originall Synne, ſome denyinge the Doctrine of Godes firm Predeſtination, and free Election of Almightie God in Jeſus Chriſte, whiche is the very Certayntie of our Salvation; ſome denyinge the Deſcenſion of Chriſte into Hell; ſome denyinge the Baptiſme of Infantes; ſome condempninge and denyinge all indifferente Thinges at any Tyme to be uſed of Chriſtian Menne; withe innumerable ſuche like, too longe to be recyted: And as he hathe cauſed them to denye all theſe Thinges, whiche yet Godes Worde dothe allowe; even ſo hathe he made them to affirme many madde fooliſhe fantaſyes, whiche the Worde of God dothe utterlye condempne; as Freewill, Mannes Righteouſnes, and juſtifyinge of Workes, withe dyvers ſuche like, to the great Diſhonoure of God, to the obſcuringe of his Glorye, the darkeninge of his Truthe, to the greate Defacynge of Chriſtes Deathe, yea, to the utter Deſtruction of many a ſymple Soule, that cannot ſhyfte from theſe ſubtyll Sleyghtes of Sathan, excepte the Lorde ſhewe his greate Mercye upon them. This hath the ſubtyll Serpent ſought ever ſynce the Beginninge; and muche of his peſtilent Purpoſe hathe he brought to paſſe in theſe preſent perilous Dayes, permitted of God as a juſt Plague to punyſhe our Unthankfulnes for his Truthe, and true Preachers of the ſame. The Lorde be mercyfull unto us, and pardon and forgeve us our Synnes and Offences, releaſe our Iniquities and Myſeryes, and geve us true Repentaunce, and encreaſe our Faythe. Good Lorde, defende thy Flocke, and ſhorten theſe ſorrowfull Dayes for thy Sonne Jeſus Chriſtes ſake, *Amen.* Farewell, (deare Reader) prayſe God onelye for his Truthe: And praye for me his poore unprofytable Servante.

*Put awaye Contention, and reade with Diſcretion.*
*Trye trulye by the Touchſtone. Judge without Affection.*

*O Lorde, encreaſe my Faythe.*

THE Confeſſion of the true Chriſtian Faythe, and Beleſe of me *John Clement*, the unprofitable Servaunte of Jeſus Chriſte, but yet thoroughe his greate Mercye and Grace, made Priſoner (with other moe in the *Kynges Benche* of the ſame Faythe) for the Teſtimonye of Godes everlaſtinge Truthe: Whiche Faythe and Beleſe, I do entende (by the Helpe and Aſſiſtaunce of Almightie God) to confyrme with my Deathe, and Seale with my Bloude, when the Tyme ſhall come that the Lorde my God hath appointed.

1. *Firſte*, I confeſſe and undoubtedlye beleve, that there is one (and but one) lyvynge and true God, and he is everlaſtinge, without Partes or Paſſions, of infinite Power, Wiſedome, and Goodnes, the Maker and Preſerver of all Thinges bothe viſible and inviſible; and in Unitie of this Godhead, there be three Perſones of one Subſtance, Power, and Eternitie, the Father, the Sonne, and the Holy Ghoſte.

2. *Secondlye*, I confeſſe and beleve, that the Sonne of God, the ſecond Perſon in Trinitie, whiche is the Worde of the Father, did voucheſafe for our Sakes to take Mannes Nature in the Wombe of the bleſſed Virgine *Marye*, of her verye Subſtaunce, and became trulye Man in all Poyntes, (Synne onelye excepte) ſo that two whole and perfecte Natures, that is to ſaye, the Godhead and Manhode, were joyned together into one Perſone, never to be divided; wherof is one Chriſte, very God and verye Man; who trulye ſuffred, was crucified, dead, and buried, and roſe againe: to reconcyle us to his Father, and to be a perfect Sacrifice for all the Synne of Mankynde, bothe Original and Actuall: And therfore, he beynge perfecte God and perfecte Man, is to be honoured and prayed unto of all Men, as the Father is.

3. *Thirdlye*, I do undoubtedly beleve in God the Holy Ghoſte, who is the Lorde and Gever of Lyfe, and the Sanctifier of all Godes Elect. That he is God equal with the Father, and the Sonne, and is to be worſhiped and prayed unto, of all Men, as the Father and the Sonne is; to whom, with the Father, and the Sonne, be all Honour, Glory, Praiſe, Thankes, Power, Rule, and Dominion, for ever and ever, *Amen.*

4. *Fourthelye*, I do confeſſe and undoubtedlye beleve all the whole Canonical Scriptures to be moſt true, and every Sentence of the ſame; and that the Holy Scriptures contaynethe all Thinges neceſſarye to Salvation: So that whatſoever is neither read therin, nor may be proved therby (althoughe the ſame be ſometyme receaved of the faithefull as godlye and profitable for an Order and

Comelynes, yet) no Man ought to be conſtrayned to beleve it as an Article of our Faithe, or repute it requiſite of Neceſſitie to Salvation ; but whatſoever is directlye againſt it is abominable, and to be warelye avoyded of all Men.

*Fyfthelye*, I doe confeſſe and undoubtedlye beleve thoroughlye in all Poynts the three Credes, *Nycene* Crede, *Athanaſius* Crede, and that whiche commonlye is called the *Apoſtles* Crede. For they may be proved by moſte certayne Warrants of the holy Scriptures. 5.

*Syxthlye*, I do confeſſe and faithfullye beleve, that there is one true, faithefull, Chriſtian Catholike Churche ; and but one in all the whole Worlde ; whiche Churche is buylte upon the Foundations of the Prophetes and Apoſtles, that is to ſaye, upon the Worde of God whiche they preached, Jeſus Chriſte beynge the head Corner-ſtone. Who hathe purified and clenſed this Churche in the Fowntayne of Water thoroughe the Worde, and hathe made it a gloryous Congregation unto himſelfe, without Spott or Wrincle in his Syght. 6.

Alſo, I do confeſſe and beleve Jeſus Chriſte (and not the Byſſhop of *Rome*) to be the onely Head of this true Churche, who only is the Gever of Lyfe and Salvation, to every true Membre of the ſame, whiche is the Propryetie of a true Head ; and that in this Churche onelye is purelye preached, and ſincerely taught the true Worde of God, and his Sacraments dulye miniſtred according to Chriſtes Inſtitution, in all thoſe Thinges that of Neceſſitie are requiſite to the ſame ; if they be not otherwiſe lett, or hindered by Perſecutions. Whiche Thinge often tymes chauncethe ; for longe cannot this true Churche be without Perſecuton, as the holye Scripture, in divers Places provethe, neither hathe it bene from the Beginninge. 7.

Alſo, I doe unfaynedlye confeſſe, and faithfullye beleve, that thoroughe the mere Mercye of God in Jeſus Chriſt, I am a true lyvelye Member of this bleſſed Churche of Chriſte : And ſo I doe acknowledge, confeſſe, and beleve all thoſe faithefull Preachers, Miniſters, and other godlye Perſones to be, that of late have bene put to Execution, within this Realme of *Englande*, for the Teſtimonye of God's ever laſtinge Truthe and Veritie ; for whome the Lorde is to be prayſed nowe and ever : And the ſame Lorde geve me, and all other his deare Children, Grace to follow their good Doctrine, and good Example of Lyvynge. 8.

Alſo, I doe believe and acknowledge this true Churche to be Chriſtes Spouſe, his myſticall Bodye, the Houſe of God, the Grounde and Pyllar of Truthe, governed contynuallye by the Holye Ghoſte : So that it can never whollye erre in any neceſſarye Poynte of our Salvation, but is able at all Tymes (by the Worde of God) to diſſolve all Doubtes. Therefore as God is my Father, 9.

ſo is this his Churche and Spouſe my Mother: For ſhe hathe, from Tyme to Tyme, nouriſſhed, fedde, and comforted me with the lyvelye Worde of God and his bleſſed Sacraments, and hathe brought me up in the true Underſtandinge and Knowledge of the ſame. Wherefore I do verelye purpoſſe, by the Grace and Helpe of Almightie God, to contynue her true, faithfull and obedyent Childe for ever. For I beleve and knowe that without this Churche is no Salvation nor Remiſſion of Synnes.

10. Alſo, becauſe the Byſſhop of *Rome*, and his Clargye, do uſurpe to themſelves the Auctoritie and Tytle of this true Churche; Here I do openlye confeſſe, acknowledge, and beleve undoubtedlye, that the Biſſhop of *Rome*, and his Clargye, with all their Adherents, are the very Synagogue of Sathan, and the malignaunte Churche of Antichriſte, whiche dothe corrupte the pure Worde of God, and abuſe his bleſſed Sacramentes, and hathe ever, from Tyme to Tyme, (as it doth nowe) perſecute the true Churche of Chriſte; and I do verelye beleve, that all *Jewes*, *Turkes*, and other Infydells that beleve not in Chriſte, and all Heretikes, be Members of the ſame curſed Synagogue; and all they do make but one Bodye of Antechriſte, the Devill beynge Heade of that beaſtelye Bodye, who in his Membres, from the Begynnynge, hathe impugned Chriſte in his true Membres, and ſhall doe untill the Worldes Ende; but yet more at ſome Tyme than at ſome other, as it ſhall pleaſe God to ſuffre him, for the Tryall of his Electe.

11. And alſo, I do proteſte and beleve, that the Doctrine of the Papiſticall Churche, concerning holy Breade, holy Water, holy Fyre, halowinge of Aſſhes, Palmes, Candells, Copes, Veſtimentes, Chalyces, and ſuche lyke; their makynge and guildinge of Images, their ſerveynge and worſſhipping of them; their goynge on Pilgrimage and Proceſſion, their Purgatorye, Pardons, and prayinge for the Deade, their Maſſes, Diriges, and prayinge to Sayntes, their forbiddinge of Meates and Mariages, their Doctrine of Freewill, juſtifyinge of Workes, and fynallye, their devilliſſhe Doctrine of the Sacrifice of the Maſſe and Tranſubſtanciation is mere Idolatrie, Superſtition, and moſt deteſtable Blaſphemye and Abhomination in the Sight of God, and therefore to be abhorred of all Chriſtian Men. And therefore I doe here confeſſe before God and Man, that I utterlye forſake, renownce, and diſſent from all *Jewes* and *Turkes* that are Infidells, and from all *Papiſtes*; from all *Arians*, *Eutichians*, *Manichians*, *Sabellians*, *Pelagians*, *Donatiſtes*, *Anabaptiſtes*, and all other Heretikes and Sectaries, whiche be contrarye to the Worde of God, and his true Churche. For, as I ſaid before, the true Churche (beynge Chriſtes Spouſe) is obedient in all Things unto the Voice of Chriſte her Bridegrome, and will not declyne therfrom, to the Right Hande nor to the Lefte: Neither will ſhe adde to, nor diminiſhe from the Worde of her Huſbonde Chriſte, to whome with the Father, and the Holye

Goſte, be all Honor, Glorye and Prayſe for ever and ever. *Amen.*

12. And furthermore, I do confeſſe, and undoubtedlye beleve, that I, and every lyvely Member of this Catholike Churche, is, and ſhall be redemed, juſtified, and ſaved oneley and ſolye by the free Grace, and mere Mercye of God in Jeſus Chriſte, thoroughe his moſte precyous Deathe and Bloudſheaddinge, and in no Parte, by (or for) any of our owne good Workes, Merites, or Deſervings, that we can do, or deſerve. Notwithſtandinge I confeſſe, that all Men ought, and are bownde by the Worde of God, to doe good Workes, and to knowe and kepe God's Commandmentes, yet not to deſerve any Parte of our Salvations thereby; but to ſhewe their Obedience to God, and the Frutes of Faythe unto the Worlde; that the Lyght of their good Workes may ſo ſhyne before Men, that God our Heavenlye Father may be glorified thereby. But yet I doe confeſſe, that God dothe not forgeve us our Synnes, or repute us juſte for any of our owne Workes, Merites, or Righteouſnes, whiche beynge compared to the Puritie whiche the Lawe of God requirethe ſhoulde all be fownde (as *Eſay* ſaithe) lyke a fylthye Clothe ſtayned with Menſtrue; but for Jeſus Chriſtes Sake onely, whoſe moſte precious Deathe and Bloude ſheaddinge, I hartelye acknowledge to be a full and perfecte Sacrifice, and a ſufficient Ranſome for the Synnes of all the Worlde; to obtayne Salvation therby. And this Salvation, Redemption, and Juſtification, is apprehended, or receaved of us, by the onelye Faithe in Jeſus Chriſte, in that Sence and Meanynge as is declared in the Homilye of *Juſtification* whiche was appoynted to be reade in the peculiar Churche of *Englande* in good Kynge *Edward*'s Dayes the Syxte: Whiche Homilye, with all the reaſte, then ſet furthe by his Auctoritie, I do affirme and beleve to be a true, holeſome, and godlye Doctrine for all Chriſtian Men to beleve, obſerve, kepe, and folowe.

13. Alſo, I do beleve and confeſſe, that the laſt Boke whiche was geven to the Churche of *Englande* by the Auctoritie of good Kynge *Edwarde the Syxte*, and the whole Parliament, contayninge the Manor and Fourme of *Common Prayer*, and Miniſtration of the bleſſed Sacramentes in the Churche of *Englande*, they ought to have bene receaved, and alowed with all Readynes of Mynde, and Thankfullnes of Harte: But (alas) for our Necligence and Unthankfulnes, this great Plague of Papiſtrie & Schyſmes is come agayne amonge us: God (of his greate Mercye) deliver us, and all *Englande* from it ſhortelye, for his gloryous Names Sake. *Amen.*

14. Alſo, I do accepte, beleve, and alowe, for a verye Truthe, all the godlye *Articles* that were agreed upon in the Convocation-Houſe, and publiſſhed by the Kynges Majeſties Auctoritie, (I meane Kynge *Edwarde the Syxte*) in the laſt Yeare of his moſte gracyous Reigne.

15. Nowe I have declared my Faithe, and Beleve of and in the holye and bleſſed Trinitie, of the Worde of God contayned in the Canonycall Scriptures, and of the bleſſed Sponſe of Jeſus Chriſte his true Churche, with a fewe other Thnges more; I will ſhewe you my Faithe and Beleve of the bleſſed Sacramentes, whiche Chriſte hathe inſtituted and lefte with his true Churche; whiche Churche, and every Membre therof, ought (as they may convenientlye) to uſe the ſame, aſwell for their owne contynuall Comforte, as alſo to the Stirringe up of their owne Hartes in Thankfulnes towardes God for all his mercyfull Benefites powred upon us thoroughe Jeſus Chriſte our Lorde. And therfore I beleve and acknowledge that our Lorde Jeſus Chriſte hathe knytt together a Company of newe People with holye Sacramentes, as but fewe in Number, ſo moſte excellent in Signification, that is to ſaye, Baptiſme, and the Lordes Supper: Whiche Sacramentes be not oneley Badges and Tokens of Chriſtian Mennes Profeſſion, as the *Anabaptiſtes* ſaye, but rather they be certayne and ſure Wineſſes, and effectuall Sygnes of Grace and God's good Will towardes us, by the whiche, the Lorde dothe worke inviſiblye in us, and dothe not onelye quicken, but alſo ſtrengthen and confyrme our Faythe in him; whiche Sacramentes were ordeyned of Chriſte, not to be gaſed upon, nor caryed aboute, nor to be worſſhipped, as the *Papiſtes* do uſe their counterfecte Sacrament, to the great Diſſhonoure of Almightie God, and to the great Daungier of many a ſymple Soule: But for that we ſhould rightelye uſe them to the Ende that they were ordeyned for, as it is afore ſaid. For in ſuche onelye as do worthelye receave the ſame, they have a holeſome Effecte and Operation, (and yet not of the *Worke wrought*, as papiſticall Schoolemen ſpeake; whiche Wordes, as it is ſtrange and unknowen to the holye Scripture, ſo it engenderethe no godlye, but a very ſuperſticious Sence) but they that receave the Sacramentes unworthelye, doe receave to themſelves Dampnation, as Saint *Paull* ſaythe. Therfore let every Man rightlye examine himſelf.

16. As concerninge the Bleſſed Sacrament of *Baptiſme*, I do confeſſe and undoubtedlye beleve, that it is the pure Ordinance of Almightie God; not onelye to be a Signe of Profeſſion, or a Marke of Difference, wherby Chriſtian Men are decerned or knowen from other that are not chriſtened: But it is alſo a Sygne and Seale of our newe Birthe: Wherby, as by an Inſtrument, they that receave Baptiſm rightelye are graffed into the Churche of Chriſte; and all the Promiſes of God's Mercye concerninge the Forgevenes of Synnes, and our Adoption to be the Sonnes of God, are viſiblye ſygned and ſealed to us; yea, Faithe is confirmed, and Grace encreaſed by Vertue and Prayer unto God. And therfore I do here confeſſe and beleve, that the Cuſtome uſed in the Churche of God to chriſten or baptiſe younge Children, is bothe good and godlye, and agreable to the Worde

of God: And therfore to be commended, retayned, and uſed in Chriſtes Churche: And I do utterlye diſſent from the *Anabaptiſtes*, whiche holde the contrarye; howbeit I do not condempne the yonge Children of Chriſtian Parents that dye without Baptiſme, as the prowde preſumynge *Papiſtes* doe; but I doe rather beleve them to be ſaved by the great Mercye of God in Jeſus Chriſte.

17. Alſo I do beleve, that if a Childe be baptiſed in the Name of the Father, and of the Sonne, and of the Holy Ghoſte, as Chriſte hath commanded us, that it is trulye and ſufficientlye baptiſed, thoughe the Miniſter be never ſo wicked in Life or in Learning that dothe baptiſe it; for the Effecte of God's Ordinance dothe not depende upon the Worthynes of the Miniſter, but upon the Truthe of God's Promiſes. Therfore I do beleve that thoſe Children that have bene, bee, or ſhalbe baptiſed of the Papiſticall Miniſters, be trulye baptiſed, be the Miniſter never ſo great a Papiſte: Howe be it, this I doe confeſſe and beleve, that no Chriſtian Man ought to bringe or ſende his Childe to the Papiſticall Churche, or to require Baptiſme of them, (they beynge Antichriſtes) for in ſo doynge, he dothe confeſſe them to be the true Churche of Chriſte: whiche is a grevous Synne in the Syght of God, and a great Offence to his true Congregation. Yet neverthelеſſe the Childe ſo brought, if it be baptiſed in the Name of the Father, and of the Sonne, and of the Holy Ghoſte, as is afore ſaid, that then it is ſufficientlye baptiſed: And as for the Childe (beynge without Underſtandinge) is not in the Faulte, but the Parentes or Governours be in a great Faulte for their ſo doynge. Therefore take Hede and beware of them for God's Sake, and bringe not your Children to them. For you ought not to requyre Chriſtes Sacramentes at Antichriſtes Churche, but at Chriſtes true Churche onely: And I do beleve that every true Chriſtian Man or Woman maye lawfullye baptiſe in the Tyme of Neceſſitye, yea, thoughe it were his or their owne Childe.

18. Alſo I doe confeſſe and beleve that the bleſſed Sacrament of the Bodye and Bloude of Chriſte, commonlye called the *Communyon*, or Supper of the Lorde, is the bleſſed and pure Ordinance of our Lorde and Saviour Jeſus Chriſte, inſtituted by him the Nyght before his Paſſion, not onelye to be a bare and naked Sygne of his Bodye breakynge, and his Bloud-ſheadding, and of the Love that Chriſtians ought to have amonges themſelves one to another; but muche rather to be a ſure Seale, and a fyrme Teſtimonye of our eternall Redemption by Chriſtes Deathe and Bloud-ſheaddinge. In ſo muche, that to ſuche as with true Faythe and Feelynge of the Mercye of God in his Promiſes, do rightelye and worthelye receave the ſame accordinge to Chriſtes Inſtitution, they doe ſpirituallye receave Chriſte, God and Man, with the Effecte and Commoditie of all his Mercyes, Merites, Paſſions, and Suffringes for us, as effectuallye and

advayleablye as they were our owne, as in dede they are freelye geven unto us by Chriſte; and alſo as a ſure Seale and fyrme Teſtimonye to our Conſcyence, that all our Synnes, (be they never ſo manye, ſo grevous, and ſo greate) be clerelye pardoned, releaſed, and forgeven, onelye for the mere Mercye of God, thoroughe the Deathe and Bloude-ſheaddinge of his deare Sonne Jeſus Chriſte, and we made the Children of God, and Heyres of his Kyngdome, and incorporated Membres of his Miſticall Bodye; as it is full well to be ſeen and proved in the holye Scripture, and alſo full well declared in the late Byſſhoppe of *Canterburries* Bokes, and many other godlye Workes ſet furthe in that moſt worthy Kynge *Edwarde the Syxtes* Dayes; and as it was full trulye, and ſyncerelye preached of theſe worthey Preachers, *Thomas Cranmer*, late Archebyſſhop of *Canterburye*, Doctor *Ridley*, old *Hughe Latymer*, Maſter *Houpper*, *Rodgers*, *Saunders*, *Bradforde*, and dyvers other godlye Preachers, who have ſealed the ſame with their Bloude; and as it is yet alſo godlye defended (by the Scriptures) of divers other that be yet lyvynge, and godly learned Men in Chriſtes Churche. Whoſe Determinations do fullye agree with the faythfull Fathers of the Primitive Church, but ſpecyallye with the Worde of God. And therefore I will not, nor dare not for my Lyfe, diſſent from them: But I doe undoubtedlye beleve and proteſt before God and Man, that the Doctrine of the Papiſtes, concerninge Tranſubſtantiation, Reſervation, and Adoration, is devilliſhe, deteſtable, falſe, fayned, and hereticall, and bringethe with it many Abſurdities and Inconveniences, to the utter Diſtruction of all that beleve it. For Chriſte, as he is perfecte God, ſo is he perfecte Man, of a reaſonable Soule, and humayne Fleſſhe, ſubſiſtinge: And foraſmuche as the Truthe of Mannes Nature requirethe, that the Bodye of one and the ſelfe ſame Man cannot be at one Tyme in dyvers Places, but muſt nedes be in ſome one certayne Place; therefore the Bodye of Chriſte is not preſent at one Tyme in many and dyvers Places, (the Scripture not teſtyfying the ſame.) For the Scripture dothe teſtifie that Chriſte was taken up into Heaven, and there ſhall continue unto the Ende of the Worlde. And agayne, he ſayethe, *I went out from the Father, and came into the Worlde, agayne I leave the Worlde and goe into the Father.* At whiche Sayinge, his Diſcyples ſaid to him, *Lo, nowe talkeſte thou playnely*; with dyvers other ſuche like Places in the Scripture, Therefore neither I, nor any other Chriſtian Man ought to beleve, or openlye to confeſſe the reall, and bodylye Preſence of Chriſtes Bodye and Bloude to be in the Sacramentall Breade and Wyne, or under the Accidentes of the ſame, as the *Papiſtes* do ſaye at their Pleaſure, and would force us to beleve it. God ſhortelye put them to Sylence, and diminiſſhe their tyrannous Power. For this their Tranſubſtanciation, or chaungeynge of the Subſtance of Bread and Wyne into the Subſtance of Chriſtes Bodye and Bloude cannot be proved by the holye Scriptures, but is cleane repugnante againſt it, and ſo is the takynge awaye of the one Halfe of the Sacrament from the

Lay-men againſt Chriſtes Worde, which ſaid, *Drinke ye all hereof.* And it is a verye Drifte of the Devill to deface the Glorye of Chriſtes Deathe, by ſettinge up a newe Sacrifice for Synne, I meane that moſt peſtilent, poyſoned, papiſticall Maſſe, whiche the Antichriſtes do affirme to be a Sacrifice ſatisfactorye, and propiciatorye, to obtayne the Remiſſion of Synnes for the Quicke and the Deade; contrarye to all the holy Scriptures, eſpeciallye againſte the excellent Epiſtle to the *Hebrewes*, wherein it is playnelye proved that Chriſte offered himſelfe upon the Croſſe once for all; and with that one Oblation he made a full Satisfaction for the Synnes of all that trulye repent and beleve in him. For *with that one Offering* (ſaithe Sainte *Paul*) *hathe he made perfecte for ever them that are ſanctified, and nowe is he ſet downe on the right Hande of God, and from hence furthe tarriethe there untill his Enemyes be made his Footeſtoole:* And then (that is to ſaye at the latter Daye) *to them that hartelye loke for him, ſhall he appeare agaiue and receave them to glorye*; whiche moſt deſirous Daye of thy comfortable Commynge haſten (deare Lorde) for thy great Mercye, Truthe, and Promiſe Sake. Amen. Let all true, faithfull Chriſtian Hartes hereunto unfaynedlye ſaye, Amen.

Furthermore, ſeynge I do perceave that there is a wonderfull Sorte of the *Pelagians* Secte ſwarming every where, whiche doe mayntayne, teache, and defende, that all Men (havinge Faithe or not, beinge regenerate or not regenerate) have Power, Choyſe, and Freewill to choſe Life, and to kepe the Commandementes of God in ſuch Wiſe as the Lawe of God requirethe, I have thought it good to ſet furthe my Mynde and Beleve herein alſo: Wherfore I doe confeſſe and beleve that *Adam* by his Fall, loſt from himſelfe, and all his Poſteritie, all the Freedome, Choyce, and Power of Mannes Will to doe good: So that all the Will and Imaginations of Mannes Harte is onelye to Evill, and alltogether ſubjecte to Synne and Myſerye, and bonde and captyve to all Manner of Wickednes, ſo that it cannot once thinke a good Thought, muche leſſe then doe any good Deede, as of his owne Worke, pleaſaunte and acceptable in the Syght of God; untill ſuche Tyme as the ſame be regenerate by the Holy Ghoſte, and prevented by the Grace of God. For as Saynte *James* ſaythe, *Every good and perfecte Gyfte is from Above, and cometh downe from the Father of Lyght:* And Chriſte ſaithe, *Without me you can doe nothinge:* And *Paule* ſaythe, That *it is God whiche workethe in us bothe the Will and the Dede even of good Will.* Therfore untill the Spirite of Regeneration be geven us of God, we can neither will, doe, ſpeake, nor thinke any good Thinge that is acceptable in his Syght. Let us therfore alwayes praye unto God, that he will make in us a cleane Harte, and renewe in us an upright Spirite: that by the myghtye Operation thereof, we maye doe, ſpeake, and thinke all Thinges to his Glorye and Commoditie of our Bretherne, in Reſpecte of his greate Mercye, Love and Kyndenes onelye; for without this his good Spirite, whiche dothe worke true Faythe in us, all our Doynges be verye Synne 19.

and Hypocriſie in the Sight of God, howe gaye and gloryous ſoever the ſame appeare in the Syght of Men: But here I doe not denye, but that every reaſonable Man (duringe the generall Influence of God) hathe in himſelfe Power and Will in Thynges humayne; as to eate and drynke, to buylde and plante, to learne this Scyence or that, to marye, *&c.* yea, to faſte and praye, to doe Almes-dedes, to heare or reade God's Worde, and ſo of all other lyke Operations. For Men are not Images nor deade Poſtes. That Men are free in Thynges humayne, it doth appeare moſte clearlye by the Philoſophers, and other heathen People whiche did, and doe yett floriſſhe in morall Vertues exceadinglye: But to doe any of theſe Thinges in ſuche Sorte, as God's Worde dothe require them to be done, and as is pleaſante, acceptable, and alowed in his Sight, is not in the Power or Lybertye of any Man, not beynge regenerate by the Spirite of God: becauſe it is not in his Power to have the ſupernaturall Knowledge of God, ſeynge the ſame is ſo farre above his Might: Therfore when I ſaye, Man hathe not Free-will to doe good, I meane it of Workes that are holye, ſpirituall, and divine, the whiche are pleaſante and acceptable to God, as to have lyvely Lyght, ſpirituall Knowledge, and Underſtandinge of God, to have in him fyrme Faythe and Hope, to love him, honor him, praiſe him, reverence him, and ſerve him with all his Harte, Soule and Mynde, to order all his Lyfe to the Glorye of God, to obey and committ himſelfe whollye to his Governance, with mortifyinge his fleſſhelye Appetites, and denyinge himſelfe the Fleſſhe, and his own worldelye Wyſdome; to love his Neyghboure as himſelfe, yea, even his very Enemyes for the Love of God, with all his Harte to praye for them, and to doe them all the good he can poſſiblye; but to doe ſuche Workes to the Glorye of God, is not in the Power or Lybertye of the naturall Man, untill he be born anewe, as Chriſte ſaid to *Nicodemus*: For (as Sainte *Paule* ſaithe) *the naturall Man perceavethe not the Thinges that be of God, neither can he perceave them*, for he is deade in *Adam*, and of Nature the Childe of Wrathe: For as a Man that is deade cannot raiſe up himſelfe, or worke anythinge towardes his Reſurrection, or he that is not, worke towardes his Creation; even ſo the naturall Man (whiche is deade in *Adam* as thoughe he were not) cannot worke anythinge towardes his Regeneration; but as a Bodye without the Soule cannot move but downewardes, ſo the Soule of Man without the Spirite of Chriſte, (whiche is his Lyfe) cannot lyfte up him ſelfe, but muſt of Neceſſitie deſcende ever more downewardes, regardinge but his owne Intereſte. Therfore he cannot but ſynne, he cannot but remayne in Diſtruſte, and in Infidelitie, ſo diſpleaſynge God in all Thinges that he doth: He muſt be borne agayne to doe the Workes that be ſpirituall and holye, and by our ſelves we cannot be regenerate by any Meanes, for it is oneley the Worke of God. To whom let us praye with *David*, that he will take awaye our ſtonye Hartes, and create in us newe Hartes by the mightye Operations of his holye Spirite, who leade, guyde, and comforte us by the certayne Feelynge of his greate

Mercye towardes us in Jeſus Chriſte, for his glorious Names Sake. Amen.

20. Fynallye, for as muche as I do perceave that not onelye *Papiſtes*, but alſo dyvers other that be Profeſſours of Godes Worde, beynge moved of an earneſte Zeale, than of any true Knowledge of the Scriptures, doe, with Wordes and Wrytynges, impugne the moſte pure, heavenlye, ſwete, comfortable, and true Doctrine of Godes fyrme *Predeſtination*, and free *Election* of us in Chriſte, accordinge to the Purpoſe of his Grace, before the whole Worlde began, whiche is the ſure Certayntye of our Salvation in Jeſus Chriſte; I will, with the Helpe of Almyghtye God, brieffelye declare a ſhorte Somme of my Faythe in this Article alſo: Wherfore I do ackowledge, confeſſe, and undoubtedlye beleve that God our eternal Father (whoſe Power is incomprehenſible, whoſe Wiſdome is infinite, and his Judgmentes unſearcheable) hath onelye of his greate aboundant Mercye, and free Goodnes, and Favoure in Jeſus Chriſte, ordeyned, predeſtinated, elected, and appoynted (before that the Fowndation of the Worlde was layed) an innumerable Multitude of *Adam*'s Poſteritie to be ſaved from their Synnes thoroughe the Merites of Chriſtes Deathe and Bloudſheaddinge onelye; and to be (thoroughe Chriſte) his adopted Sonnes, and Heres of his everlaſtinge Kingdome, in whom his great Mercye ſhalbe magnified for ever: Of whiche moſte happye Number, my fyrme Faithe, and ſtedfaſt Beleve is, that I (althoughe unworthye) am one, onelye thoroughe the Mercye of God in Jeſus Chriſte our Lorde and Savyour: And I beleve, and am ſurely certified, by the Teſtimonye of Godes good Spirite, and the unfallyble Truthe of his moſt holye Worde, that neither I, nor any of theſe his choſen Children, ſhall fynallye periſſhe, or be dampned, althoughe we all (if God ſhoulde entre into Judgment with us accordinge to our Dedes) have juſtlye deſerved it; but ſuche is Godes greate Mercye towardes us, (for our Lorde Jeſus Chriſtes Sake) that our Synnes ſhall never be imputed unto us: We are all geven to Chriſte to kepe, who will loſe none of us, neither can anythinge plucke us furthe of his Handes, or ſeparate us from him; he hathe maryed us unto him by Faythe, and made us his pure Spouſe without Spott or Wrincle in his Sight, and will never be devorced from us; he hathe taken from us all our Synnes, Myſeries, and Infirmities, and hathe put them upon himſelfe, and hathe clothed us with his Righteouſnes, and enriched us with his Merites, and Mercyes, and moſte lovinge Benefites: And he hathe not onelye done all this, and muche more for us, but alſo of his greate Mercye, Love, and Kyndenes, he dothe ſtyll kepe the ſame moſte ſurelye ſafelye for us, and will doe ſo for ever; for he lovethe us unto the Ende. His Father hathe committed us unto his ſafe Cuſtodye, and none can ever be able to plucke us furthe of his Hands: He is ſtronger than the Devill, Deathe, Synne, or Hell, for he onelye hathe overcome them all for our Behove, and yelded unto us his glorious Victorie, ſo that they can never hurte us any

more unto Deathe (I meane the ſeconde Deathe:) He hathe regeſtred our Names in the Boke of Lyfe, in ſuche Sorte that the ſame ſhall never be raced out. In Conſideration whereof, we have good Cauſe to rejoyce, to thanke God, and hartelye to love him, and of Love unfaynedlye, to doe whatſoever he willeth us to doe, for he loved us firſte, *&c.* Fynallye, Chriſte teſtifyethe himſelfe, That *it it is not poſſible that the Electe ſhoulde be deceaved.* Verelye then, can they not be dampned: Therfore I confeſſe and beleve with all my Harte, Soull, and Mynde, that not one of all Godes Electe Children ſhall fynallye peryſhe or be dampned. For God, who is their Father, both can, and will preſerve, kepe, and defende them for ever: For ſeynge he is God, he wantethe no Power to do it; and alſo ſeynge he is their moſte deare lovynge Father, he lackethe no good Will towardes them, I am ſure. Howe can it be, but he will perfourme their Salvation to the uttermoſte, ſythe he wantethe neither Power nor good Will to do it. And this moſte heavenlye, true, and comfortable Doctrine, dothe not bringe with it a fleſſhelye, idell, carnall, and careles Lye, as ſome Men unjuſtlye do reporte of it, whoſe Eyes God open, and pardon their Ignorance and raſſhe Judgmentes; but rather it dothe mayntayne and bringe with it all true Godlynes, and Chriſtian Puritie of Lyfe, with moſte earneſte Thankefullnes of Harte in Reſpecte of Godes greate Mercye and lovynge Kyndenes onelye. For (as Sainte *John* ſayethe) *He that hathe this Hope in him, purgethe himſelfe, as he is pure*; and he that hathe the certayne Feelynge of this in his Harte, cannot contynue or delyghte in Synne. Therfore is this a moſte true, godlye, neceſſarye, holeſome, and comfortable Doctrine to be receaved, embraced, learned, and faithfullye beleved, and folowed of all true Chriſtian Men. Whoſe Harte ſoever God movethe to be deſyrous to knowe further in the Truthe of this Matter, let him reade that godlye Boke of *Barnardyne Ochynes* xxv Sermons, or at the leaſte xiiii of them, (the laſte xiiii) which teachethe this Matter verye godlye, and at large; ſo that a godlye, meke, and humble Mynde, may therby be ſatiſfied abundantley. But be ware in any Wyſe of Curioſitie, that unſaciable Beaſte. Reverence and worſhippe the deepe Secretes and Judgmentes of God, whiche are unſearcheable, and paſt fyndynge out. Reaſon not with God, why he dothe this or that, for he is holye in all his Workes, and righteous in all Wayes, and hathe done all Thynges with Equitie and Mercye, Juſtice and Judgment.

As for *Reprobation*, I have nothinge to ſaye of it; for Sainte *Paul* ſaythe, *What have we to doe with them that are without?* God, for Chriſtes Sake, open our Eyes, that we may clerelye ſee his Truthe, and geve us Hartes mekelye to yelde to the ſame. The Lorde encreaſe our Faythe, and true Feelynnge of our Election, and ſure Certayntye of our Salvation in Jeſus Chriſte, to whom with the Father, and the Holye Goſte, for our Election, Vocation, Juſtification, and Glorification, be all Honor, Glorye, Praiſe, Thankes, Power, Rule, and Dominion, for ever and ever. *Amen.*

The

## The CONCLUSION.

LET it not offend thee (deare Reader) that in the Expreſſinge, or Declaration of my Faythe, I doe ſo muche ſet furthe the Prayſe and Commendation of the true Churche, and of the godlye learned Preachers of the ſame; as thoughe I ſhoulde ſeem to leane too muche to Men, and to builde my Faythe upon the Wiſdome and Learninge of Men, and not onelye upon the unfallible Worde of God, wherin is contayned all Veritie. For doubtles I doe not depende upon the Judgement of any Man, further than the ſame dothe agree with the true Toucheſtone, whiche is the holye Scriptures: Wherin (I thanke my Lorde God) I have bene continuallye exercyſed, even from my Youthe up, as they that have knowne my bringynge up, can tell: And ſome Perſecution I have ſuffred for the ſame. And now it hath pleaſed God to make me a Priſoner for the Teſtymonye therof: And I thynke that ſhortelye I muſt geve my Lyfe for it, and ſo confyrme it with my Bloude, whiche Thinge I am well contented to doe: And I moſte hartelye thanke my Lorde God therfore, that is to ſaye, for this his ſpecyall Gifte of Perſecution for Righteouſnes Sake. And thoughe for my Synnes, God myght juſtlye have condempned me to Hell Fyre for ever, and alſo have cauſed me to ſuffre bothe Shame and Perſecution in this Lyfe, for evyll doynge; yet hath he (of his great Mercye in Jeſus Chriſte, accordinge to his owne good Will and Purpoſe) dealte more mercyfullye with me; as to geve me this Grace and Favor in his Sight, that I ſhall ſuffre Perſecution of the Wicked, with his electe People, for the Teſtymonye of his Truthe; yea, even with the Prophets and Apoſtles, and with his deare Sonne Jeſus Chriſte himſelfe, to the Ende I may reigne with him in Glorye: For the Scripture ſaithe, If we ſuffre with Chriſte, we ſhall reigne with Chriſte; but if we denye him, he alſo will deny us: And againe, all that will lyve godlye in Chriſte Jeſu, muſt ſuffer Perſecutions. Thus can I teſtifie bothe by the Worde of God, and alſo by Expepyence, that the Croſſe of Chriſte is an unſeparable Companion with the pure Profeſſion of the Goſpell: And the Truthe beyinge taken to Harte, in Youthe, and planted therin diepelye with Affliction for the ſame, it will not be waſſhed awaye with the ſtronge Storme of Troubles and Perſecutions, be the Tempeſt never ſo greate. I have written nothinge, but that whiche I am well able to prove by the playne Texte of the holye Scripture, whiche (as the Prophete ſaythe) gevethe Wiſdome unto Babes, and is a Lanterne unto my Feete, rnd a Lyght unto my Pathes; and I will not, nor dare not for my Lyfe, ſteppe one Foot further than I have that Lanterne goynge before me: And ſo farre dare I boldelye goe, thoughe all the Worlde would counſayle, and command me to the contrarye. The Worde of God is that meaſuringe Lyne or Rodde whiche was committed to *Ezechiell*, and to *John*, to mete all Thinges with: It is the true

Toucheſtone wherwith Sainte *John* willethe us to trye the Spirites; yea, the Worde of God is the Thynge that oughte to be Judge of all our Doynges: For by his Worde that he hathe ſpoken, ſhall all Thinges be judged in the laſte Daye. Verelye no Man can geve the Worde of Gode too hyghe Praiſe, nor yet geve too muche Credite unto it; for, it is the everlaſtinge Truthe, and the Light of the Worlde, and excellethe all Miſtes of Ignorance, and Cloudes of Erroure.

Notwithſtandinge, as it is unto ſome the Savor of Lyfe unto Lyfe; even ſo it is unto other ſome, the Savor of Death unto Death: As Chriſte himſelfe is unto ſome a Rocke to ryſe bye, and to other ſome, a Stone to ſtumble at. I woulde wiſſhe all Men to reade the holye Scripture, with diligent Prayer Daye and Nyght, yea, and to marke it well. And yet not to refuſe the ordinarie Meanes that God dothe ſende to inſtructe them bye, (as ſome doe, whiche will allowe no Mennes Judgmentes, but their owne; nor loke upon any Mannes godlye Expoſitions upon the ſame:) For God hath ſett an Order in his Churche, and doth geve his Gyftes diverſlye, to ſome more, and to ſome leſſe, as his godlye Wiſdome pleaſethe, for the Edification of his Bodye, whiche is his Congregation. Therfore he (whatſoever he be) that refuſethe or deſpiſethe this Order, cannot but fall into dyvers Errours, and pernicious Sectes, every Man as his owne Fantaſye dothe leade him: For as *David* ſaith, *he that will underſtande the Secretes of the Lord, muſt entre into his Sanctuarye:* That is to ſaye, he muſte be at Unitie with Chriſtes Churche, whiche is grownded upon the Word of God, and governed contynuallye by his holye and mightie Spirite; whiche judgethe and trulye diſcuſſethe all Thinges. And doubtles, I dare affirme that God hathe ſent in our Tyme verye excellent Preachers, and Miniſters of his holy Worde, ſuche, as more excellent in Lyfe, but ſpecyallye in Doctrine, and more plentye of them hathe not bene ſeene nor hearde in all this Realme of *Englande*, who have ſyncerelye preached and teſtified his Truthe unto the Worlde, and have moſte conſtantlye confirmed and ſealed the ſame with their Bloude. And albeit that I muſte nedes confeſſe, that God hathe uſed their Wordes and Writinges, as his good Inſtrumentes and Meanes, to bringe me firſte to the true Knowledge and Underſtandinge of his everlaſtinge Word: Yet nowe I doe not beleve it onelye becauſe they have wrote and ſpoken it; but becauſe I know it my ſelfe to be moſte true, though they themſelves, or an Angell from Heaven woulde come and ſaye the contrarye: As the People of *Samaria* ſaide to the Woman, whiche firſte brought them Tydinges of Chriſte: *Nowe we* (ſaide they) *beleve, not becauſe thou haſte tolde us, but becauſe we have hearde and ſene him our ſelves.* Even ſo (I thank my Lorde God moſte hartelye) I have (by Faithe in him and in his holye Worde) bothe ſene and hearde Jeſus Chriſte to be my onelye and moſte mercyfull Saviour and Redemer: Therfore I cannot but teſtifie that whiche I have bothe ſene and hearde.

Thus have I (deare Reader) as brieffelye as I can, declared the whole Some and Subſtance of my Faythe, grownded and eſtabliſhed upon the ſure and unmoveable Rocke, Chriſte, and the unfallible Teſtimonye of his pure and holye Worde, as I am well able to prove before the Face of all the whole Worlde: And I truſte, by the Grace, Helpe, and Strengthe of Almightye God, to confirme it with my Deathe, and ſeale the ſame with my Bloude. Strengthen and comforte me, good Lorde, with thy holye and mightye Spirite, that I maye boldelye confeſſe my Faythe in thee, and in thy holye Worde, before the Face of all Men: And not to feare to dye for the ſame, when the Tyme is full come, whiche thou haſte appoynted for that Purpoſe. All faithfull Hartes, praye for me. The Bleſſinge of God be with you all, *Amen.*

Geve the Glorye to God onelye:
For he alone is worthye.

By me, *JOHN CLEMENT.*

*Dns. mihi adjutor: & non timebo quid faciat mihi homo.*

*Dns. virtutum nobiſcum: ſuſceptor noſter deus* Jacob.

*Dns. protector vitæ meæ.*

*Quod* JOHES. CLEMENT.

Cleave faſte unto Chriſte, and contynue in his Worde, *Quod*, i. e. *Quoth*, CLEMENT.

*FINIS.*

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# NUM LXII.

## *Cardinal* Pole *his Abſolution of three Perſons, that were condemned as Heretics, but revoked their Hereſies.*

Ex prima Editione Foxii Martyrol.

*Reginaldus* miſeratione divina Stæ. *Mariæ* in *Coſmedin* Stæ. *Romanæ* Eccleſiæ preſbyter Cardinalis *Polus*, Archiepiſcopus *Cantuarienſis*, Sanctiſſimi Dom. noſtri Papæ & ſedis Apoſtolicæ, ad ſereniſſimos *Philippum* & *Mariam*, *Angliæ* Reges, & univerſum *Angliæ* regnum de Latere Legatus; Dilectis nobis in Chriſto, *Gulielmo Adams*, *Thomæ Freman*, & *Guilhelmo Stonarde*, Laicis *Londinenſ.* ſeu alterius Diæceſis, Salutem in Domino ſempiternam. Ex parte veſtra nobis nuper oblata petitio continebat, quod licet vos in varias hæ-

reſes & errores, a puritate fidei Catholicæ manifeſtè deviantes lapſi, & ſuper ipſis per Ordinarium veſtrum inquiſiti, ac deinde convicti & confeſſi, per definitivam ſententiam damnati, & poteſtati ſæculari digna animadverſione puniendi, derelicti fueritis: Nihilominus vos, poſtea a nonnullis Catholicis piis, & doctis viris de veritate inſtructi, errores veſtros cognoviſtis, eoſq; voce & ſcriptis damnaſtis, ac de illis ab intimis doluiſtis, nobiſq; propterea humillime ſupplicari feciſtis, ut ab excommunicationis, aliiſq; ſententiis, cenſuris, & pœnis per vos propterea incurſis, & hæreſis crimine vos, & unumquenq; veſtrum abſolvere, & Eccleſiæ Catholicæ unitati reſtituere de benignitate Apoſtolica dignaremus: NOS igitur de vera & ſincera veſtra pœnitentia per fide dignas perſonas plenè informati, & attendentes quod ad ſe redeuntibus gremium non claudit Eccleſia, & nonnullis aliis juſtis, & rationabilibus cauſis moti, authoritate Apoſtolica, nobis in noſtra Legatione conceſſa, & quo fungimur in hac parte, tenore præſentium vos & unumquemq; veſtrum, quavis hæreticæ pravitatis occaſione a jure vel ab homine etiam per ſententiam definitivam, legitimis deſuper prius formatis proceſſibus, ſpecialiter & expreſſe latis, vel promulgatis, etſi per plures annos in eis inſordueritis, in utroq; conſcientiæ ſcil. & contentioſo foro, plenariè, ita ut ſuper hujuſmodi criminibus, peccatis, & exceſſibus, etiam de quibus, ut præfertur, inquiſiti, convicti & condemnati eſtis; nullo modo puniri, inquietari, vel moleſtari poſſitis, abſolvimus, & liberamus, ac Eccleſiæ unitati, ac aliorum Chriſti fidelium conſortio aggregamus, ac omnem inhabilitatis & infamiæ maculam, ex præmiſſis circa vos quomodolibet inſurgentem, penitus & omnino tollimus & abolemus; voſq; in priſtinum, & eum in quo ante præmiſſa quomodolibet eratis, ſtatum reſtituimus, reponimus, & redintegramus, præmiſſis ac regula de inſordeſcentibus edita, ac quibuſvis aliis conſtitutionibus, & ordinationibus Apoſtolicis, cæteriſq; contrariis, non obſtantibus, quibuſcunque. Volumus autem, ut omnem eam pœnitentiam, & alia pro præmiſſis, per nos ſeu alium, vel alios a nobis ad hoc deligendos, vobis & cuilibet veſtrum injungenda, quæ vos ſubituros expreſſe profeſſi eſtis, & promiſiſtis cum effectu, adimplere, omnino teneamini. Alioqui præſentes vobis nullatenus ſuffragentur. Datum in Palatio regio apud S. *Jacobum* prope *Weſtmonaſterium* Anno a nativitate Domini milleſimo, quingenteſſimo, quinquageſimo ſexto, quinto nonas *Julii*, Pontificatus ſanctiſſimi in Chriſto Patris, ac Domini noſtri, Domini *Pauli* divina Providentia Papæ IV. Anno 2.

*Re. Cardinalis* Polus *Legatus.*

*M.* Antonius faita *Secretarius.*
*D.* Lampſonus.

NUM.

## NUM. LXIII.

## *The Faith and godly Agreement of ſuch Priſoners, as, before the Biſhop of* London *at* Fulham, *the* 14*th Day of* June, *were condemned, and burnt together at* Stratford le Bow *the* 27*th of the ſame Month. Whoſe Names hereunder are ſubſcribed.*

Foxii MSS. I. WE al confeſſe, and conſtantlie beleve, that there is one God, and but one true lyvynge and everlaſting God, without Parts or Paſſions; of infinite Power, Wiſdome, and Goodnes; the Maker and Preſerver of al Things, both viſible and inviſible. And that in unitie of this Godhed, there are three Perſons of one equal Subſtance, Power, Majeſtie, Goodnes, and Eternitie, the Father, the Son, and the Holy Ghoſt, as it is truly taught and beleved in the true Church of Chriſt, grounded upon God's holie Word, and ever ſhalbe. Of which true Church we do acknowlege ourſelves to be, and every one of us doo alſo acknowlege our ſelves to be true and livelie Membres one of another.

II. And we confeſſe, and undoubtedlie beleve, that the ſecond Perſon in Trinitie, which is the everlaſting Son of God the Father, did vouchſafe for our Sakes to take our Humanity upon him, in the Womb of the bleſſed Virgin *Marie*, of her very Subſtance, and became truly Man in all Poyntes, Synn onlie excepted. So that two whole and perfect Natures, that is to ſay, the Godhed and Manhed, were joyned together in one Perſon, never to be divided, even in Chriſt Jeſus, which is verie God and verie Man. Of whoſe Kyngdom there ſhalbe no End.

III. And we hartilie Confeſſe, and beleve al and every Article of the Chriſten Faith, conteyned and reherſed in the Symbol, commonly called *The Apoſtles Crede*, and alſo the Crede called *Athanaſius*'s Crede.

IV. Alſo we do confeſſe, and beleve, and faithfullie acknowlege, that al Salvation, Juſtification, Redemption, and Remiſſion of Sins, cometh wholly and ſolely by the mere Mercy and Favor of God in Jeſus Chriſt, purchaſed unto us through his moſt precious Death, and Blood ſheddyng onlie, and in no Part or Peece by or through any of our own Merits, Works, or Deſervyngs, how many or good ſoever they be. Notwithſtandyng, leaſt any Man ſhould miſtake us, that we do deny or deſtroy good Works, we do acknowledge and confeſs that al Men are bound by God's Word to do good Works, and to know and keep the Commaundements of Almightie God: Yet not to deſerve any Peece of our Salvation therbie, but to ſhew our Obedience therbie unto God, and the Frutes of Faith unto the World; that the Light of our good Works may ſo ſhine before Men, that God our Eternal Father may be glorified therby: And we utterly deny and defie the idle, barren, and dead Faith, which holy Saint *James* ſpeaketh of in his Epiſtle, which hath no good Works following it. But yet ſtil we do affirme, that God doth not forgeve us our Synns, or repute us juſt in his Sight, for any of our own Works. For the beſt of them, compared to the Puritie which the Law of God requireth, ſhal be found, as *Eſaie* ſaith, like a filthie Cloth ſtayned with Menſtrue; but for Jeſus Chriſt ſake onlie, whoſe moſt precious Death and Blood ſheddyng we hartilie acknowlege to be a ful and perfect Sacrifice, and a ſufficient Ranſom for the Synns of al the whole World. So that al they which do trulie repent and beleve, ſhalbe ſaved. And that there is no Decree of God to the contrarie, ſo that they do perſever to the End.

V. Alſo we beleve that the Sacrament of Baptiſm is not onlie a Sign of Profeſſion, and Mark of Difference, wherebie Chriſten Men are diſcerned from other, that are not chriſtened, but it is alſo a Sign and Seal of our new Birth; wherebie, as by an Inſtrument, they that receyve Baptiſme rightlie, are graffed into the Church: The Promiſes of Forgiveneſs of Synns, and our Adoption to be the Sons of God, are viſiblie ſigned and ſealed: Faith is confirmed, and Grace encreaſed, by Virtue of Prayer unto God: And that the Cuſtom of the Church to chriſten yong Children, is to be commended, and in any wyſe reteyned.

VI. Alſo we beleve, that the Supper of the Lord is not onlie a Sign of the Love that Chriſtians ought to have amonges themſelves one to another, but alſo a Sacrament of our Redemption by Chriſt's Death. Inſomuch, as to them that rightlie, worthilie, and with Faith receyve the ſame, the Bread which they break is the Communion of the Body of Chriſt; likewiſe the Cup of Bleſſyng is the Communion of the Blood of Chriſt. Neither was it, by Chriſt's Ordinaunce, commaunded to be kept, carried about, lifted up, nor worſhipped.

VII. Alſo we beleve, that as the Godlie Conſideration of Predeſtination and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable Comforte to godlie Perſons, and ſuch as feel in themſelves the Working of the Spirit of Chriſt, mortifying the Works of the Fleſh, and the earthlie Membres, and drawyng up the Mynd to high and heavenlie Things; aſwel bycauſe it doth greatlie eſtabliſh and confirme our Faith of eternal Salvation to be enjoyed through Chriſt, as bycauſe it doth ferventlie kyndle our Love towards God: So for curious and carnal Perſons, lacking the Spirit of Chriſt, to have continuallie before their Eyes the Sentence of God's Predeſtination, is a moſt dangerous downfal; wherby the Devyl may thruſt them either into Deſparation, or els into Wretchleſnes of moſt unclene Lyving.

VIII. Alſo we beleve, that the Offering of Chriſt once for ever, is the perfect Redemption, the pacifying of God's Wrath, and Satisfaction for al the Synns of the World, both Original and Actual. And that ther is none other Satisfaction for Synn but that alone. Wherfore, the Sacrifice of the Maſs, in which is ſaid that the Prieſt doth offer Chriſt for the Quick and the Dead, to have Remiſſion of Synne and Payne, is moſt deviliſh and daungerous Deceyt.

*Edmund Hurſt.*
*Rafe Jackſon.*
*Henry Adlington.*
*Lion a Coiſe.*
*John Dorrifal.*
*Laurence Pernam.*
*George Searle.*
*Henry Wye.*
*John Roathe.*
*William Hollowek.*
*Thomas Bowyer.*
*Elizabeth Pepper.*
*Agnes George.*

[Al *Eſſex* Men and Women, except *Lion a Coiſe*, who was a *Dutchman.*]

# NUM. LXIV.

## Saunders *Oration to the Viſitors of* Oxford; *ſent from Cardinal* Pole.

Foxii MSS.

VEreor, ne admirati ſitis, Ornatiſſimi Legati, non modo quod tam præſtantes viros laudare aliquando, ſed quod vel coram prodire auſus ſim, is qui nec unquam doctus fui, & ut maxime fuiſſem, in tanta doctiſſimorum hominum multitudine pro Academia tam florente, has partes egiſſe primus non debebam. Neque vero quicquam reperiri poteſt, aut gradu hoc aut ingenio, magis ab inſtituto alienum, cum Gradus pœne infimi ordinis, Ingenium nullius uſus exiſtat. At ſi animadverteretis, in communi Civitatis negotio, non tam referre quis laboret, quam pro quibus laboretur, deberéq; ſuo quam minimum nomine actorem valere, ut ſumma rei ad ſolum referatur Auctorem, profecto neminem in hac Cauſa mihi fuiſſe præponendum facile ſtatuetis. Nam ut *Romæ* Scribarum munus Servis mandabatur, non quod libero homine non eſſet dignum, ſed quia cum jure Civili nulla propria Servi perſona putaretur, eo facilius poterat, domini perſonam ſuſtinens, ex Stipulationibus ei quærere; ſic putate, quoniam mea perſona, in tot

Illuſtrium Dominorum cœtu, nulla, aut certe quidem perexigua eſt, idcirco publicam ei conſenſionem potuiſſe imponi. Tantum enim abeſt, ut meum aliquid in hunc locum afferam. Vereor mehercule interdum, ne cum pro aliis dicere inſtituerim, minus commodè dicendo ex cauſa aliena Litem meam feciſſe videar. Sed me recreat & reficit divina eorum Comitas Facilitáſq; apud quos dico. Qui ſi ea quæ minus rectè facta arguentur emendanda, non tanquam ſed paterna quadam indulgentia hoc tempore adſunt. Quid tandem ab eis in eo genere ſperabimus, quod in *P li* ampliſſimi Cardinalis & ipſorum laudibus totum conſumetur?

Ac de Cardinale, cujus præcipuè nomine hæc Comitia nituntur, illud breviſſimè dicam, iis eſſe illum Moribus, ea Doctrina, & Auctoritate, nihil ut putem in Orbe terrarum caſtius, nihil in omni humanitatis genere perfectius, nihil in ſummo honoris faſtigio auguſtius. Atq; ut cætera taceam, quæ tamen ſumma ſunt, quo genere ortus, quomodo educatus, quantas anguſtias iniquiſſimis temporibus quanta animi æquitate pertulerit, quemadmodum bona, fortunas, amicos neceſſarios, matrem, Patriam poſtremò, Dei opt. max. cauſa, reliquerit, imò nihili putaret, ut etiam illa majora prætermittam, cum ſummum in terris Magiſtratum * repudiavit oblatum, cum Salutem ad eos ipſos, a quibus per Scelus ejiciebatur, a Papæ ſanctitatem impetratam, ultrò attulit: Neq; aliud quicquam commemorem hoc loco quàm ea beneficia, quibus Civitatem hanc affecit. Nomine illud vel maximum eſt, quod jam antè Reverendum Patrem *de Soto* ad Academiam miſit, qui tam vita, quàm eruditione, adoleſcentibus præeundo, eorum & animos & ſtudia confirmavit. Cui Patri quantum omnes debeamus, qui vel in Theologiam, vel in Honeſtatem incumbimus, cogitari profectò non poteſt, nedum ex dignitate exponi. Acceſſit, nec multo quidem poſt eadem occaſione omni amore dignus, Pater *Joannes de Villa Garcya*; qui vir quanto flumine Ingenii, quibus literis, qua comitate? Nos habemus ex illo fonte rivulos ita patentes, ut quum nemo propter eorum dignitatem ad aquam aſpirare audeat, omnes propter Liberalitatem recedant expleti. Propius accedo. Idem Illuſtriſſ. Cardinalis, cui parum fuit ———

* Scil. Pontificatum Romanum.

*Quædam deſunt.*

turbam: Quæ libentiſſimè occurrit, quæ videre jamdiu expetebat, quæ nunc undiq; ex omnibus locis intuetur, Epiſcopo *Glouceſtrenſi*, *Colo*, *Wryto*, *Ormaneto*, Doctoribus, magiſtro *Morweno*, Ornatiſſimi Cardinalis illuſtribus Legatis ſalutem dicere, adventum gratulari, utq; ditutiſſimè apud ſe commoretur, etiam atq; etiam flagitare. Deinde quod iſti tacitis ſuis Cogitationibus, ego autem apertè & palam dico, idem plateas, vicos, templa, ſcholas, ſi loqui poſſent teſtatum relinquere voluiſſe. Neq; id magis ex Conſuetudine, quam quod vere ita ſit, dico. Ea quippe fuit ſuperiorum temporum Calamitas, ii ad Urbem Legati, a quibus non modo ſtudioſi omnes, atq; in iis optimus quiſquam maximè timeret, ſed qui tectis, ædificiis, Altaribus, ipſis adeo muris minarentur. Quo nunc metu liberata Urbs, ſi omnibus lætitiis inceſſit, ſi gaudium ipſa ſuum non capit, ſi ſeriò triumphat, quid miramur? Miraremur potius, ſi iſta non faceret. At videte, quantum interſit inter mentes hominum & cogitationes. Illis Legatis, qui etiam ex eadem Conjuratione fuerant, propter avaritiam nihil credebant; Hiis, propter abſtinentiam Bona omnia, Fundamentorum Inſtituta, Collegiorum Origines, ſtatus deniq; totius Academiæ ita commendabuntur, ut hæc non tam fidei ſuæ Commiſſa, quam permiſſa poteſtati recordentur. Itaq; illorum ſi conſiderata Conſilia ſtatim delcta ſunt, veſtra verò Decreta non hac tantum memoria, ſed in omne reliquum tempus rata firmáq; erunt. Si enim quæ piè, juſtè prudentérq; conſulantur, illa æterna fore neceſſe ſit: Si debeat autem in Pontifice Pietas, in Juriſperitis Juſtitia, in Senioribus elucere Prudentia, profectò nihil neq; injuſtum, neq; ineptum in hac Legatione ſtatui poteſt: quam & Magiſter *Morwenus*, Senex graviſſimus, & *Colus*, *Wrytus*, *Ormanetus*, Juriſconſultiſſimi Doctores, & *Jacobus Gloceſtrenſis*, Pontifex optimus, moderabuntur & regent. Quibus de cauſis cum immortales Immortali Deo gratias hæc Academia egerit, cum fauſta omnia omnibus ſui Studioſis precata ſit, quum eos, qui in dicendo exciderint, errores condonari ſibi ac remitti petierit, tum in veſtra, lectiſſimi Legati, Virtute, in Ampliſſ. Cardinalis authoritate, in Illuſtriſſ. Principum *Philippi* & *Mariæ* tutela, in *Pauli* Quarti Sanctiſſ. Papæ fide, in totius Eccleſiæ conſenſu, amore, Societate conquieſcat.

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## NUM. LXV.

## *King* Philip *and Queen* Mary *to Pope* Paul IV. *In Behalf of Cardinal* Pole; *and his Legantine Authority.*

Foxii MSS.

SAnctiſſimo Patri, ac Domino nro', *D. Paulo* IIII$^{o}$, divina providentia, Pontifici Max$^{mo}$ *Philippus* & *Maria* Dei gratia Rex & Regina, *Angliæ*, *Hiſpaniarum*, *Franciæ*, utriuſq; *Siciliæ*, *Hieruſalem*, & *Hiberniæ*, Fidei Defenſores, &c. æternam Salutem & humillimam nram'. Obedientiam. Quum excellenti Dei bonitate, ad imperium paternum atque avitum veniſſemus, nihil antiquius habuimus, quam ut Religionis ſtatum, hominum & temporum improbitate non ſolum collapſum, ſed pœnitus deformatum, & ſedis Apoſt$^{cæ}$ reverentiam, ad priſtinam dignitatem ac ſplendorem, quod in nobis erat, reſtitueremus. Qua in re, quos labores, quæ Regni & ſtatus, atq; adeo vitæ nræ' diſcrimina ſubivimus, niſi Sanct$^{tem}$ V. multorum ſermonib. atq; adeò Orbis Chriſtiani voce, intelligere putaremus, eſſet nob' de eo, per has lras' plurib. exponendum. Illud certe magnæ nob. conſolationi fuit, quod in rebus nris. arduis & temporib. illis difficillimis, ſedis Apoſt$^{cæ}$ non ſolum gra' & favore, ſed etiam auxilio uſi ſumus. Accepimus enim ab ea Legatum, R$^{m}$ Prem' & Conſanguineum nrm' *Reginaldum Polum* Cardinalem, qui quum ſubditos nros' ad Sedis Apoſt$^{cæ}$ Obedientiam reduxiſſet, magnam poſt illa tempora & vehementer utilem, in reb. Ecclæ' componendis & confirmandis ſemper operam collocavit, cujus ut Legati authoritate, et ut viri ſapientiſſimi conſilio, magna ad pietatem eſt facta acceſſio, & major quotidie (niſi quid aliunde ſit impedimenti) futura ſperatur. Itáq; juſtis de cauſis, magno dolore affecti ſumus, quum lris. quibuſdam & multorum ſermonib. ad nos perlatum eſſet, Legati authoritatem ſemper utilem, his verò temporibus etiam neceſſariam, qua, pietas in Deum, & in ſedem Apoſt$^{cam}$ obedientia augetur, è Regno nro', quod nondum ſatis confirmatum eſt, revocari, atq; ita revocari, ut Legationem ſedi Cantuarien. innatam & penitus annexam, multor. retrò Summor. Pontificum actis confirmatam, multor. qui ante nos fuerat *Angliæ* Regum prærogativa uſurpatam, V$^{ra}$ S$^{tas}$ non exciperet. Quod, quia aliorum, qui rem non ſatis intelligebant, conſilio & impulſu, non V$^{ræ}$ S$^{tis}$ judicio & Sententia factum exiſtimamus, ſi nos ad pietatem & Religionem confirmandam, omnes nros' conatus, ita ut Chriſtianos Principes decet, ſemper contulimus, ſi erga Sedem Apoſt$^{cam}$ ea, qua debemus, Religione & obſervantia, & ante Regnum ſuſceptum, & in Regno fuimus, ſi V$^{am}$ S$^{tem}$ omnibus pietatis & obedientiæ officiis proſequuti ſumus; rogamus, ne nobis paternam pietatem, & Regno nro' juſta privilegia, ne populo nro', qui gregis vri' & Eccleſiæ Catholicæ portio eſt non contemnenda, auxilia ad pietatem negare velit, ne eam nob. ſine nro. merito, notam inurat, quæ à V$^{a}$ & Sedis Apoſt$^{cæ}$ Clementia, & nra' in eam pietate & obedientia, vehementer aliena eſt. Atq; hanc poſtulationem, quoniam Religione & pietate nititur, & ad populi Chriſtiani, cujus vobis curam Deus commendavit, profectum & ſalutem pertinet, v$^{amq,}$ ad S$^{tem}$ Orbis Chriſtiani Parentem deſtinatur, & audiendam libenter, & facilè concedendam, non dubitamus. Deus v$^{am}$ S$^{tem}$ diutiſs$^{me}$ conſervet. Ex Regia nra', *Weſtmonaſterii*, 21° *Maii*, M° D° L° VII°.

V$^{æ}$ S$^{tis}$,

*Humillimi & Obedientiſſimi Filii.*

SANCTISSIMO *Patri ac Domino*
*noſtro* D.P.P. PAULO IIII°.
*divina Providentia Pont. Max$^{mo}$.*

**R. Aſchanus.**

NUM.

## NUM. LXVI.

## *The Parliament of* England *to Pope* Paul IV. *in Behalf of Cardinal* Pole; *from whom he had taken the Legatine Power, and cited him to* Rome.

## JHESUS.

Foxii MSS.

MAGNUM & incredibilem dolorem accepimus ex Sanctitatis Vræ. Literis, quibus Reverendiſſ. Patrem *Reginaldum Polum* Vræ. Sanctitatis ad Principes noſtros, *Angliæq*; & *Hiberniæ* Regna, Legatum à nobis divelli, & Vro. Mandato *Romam* revocari intelligimus. Cujus, ut Legati, Authoritas, & ut Viri Sanctiſſimi & Sapientiſſimi præſentia tantum ad Fidem ac Pietatem apud noſtros conſtituendam momenti, adferre videtur; diu ut credere non potuerimus illud Conſilium Sanctitati V. placere potuiſſe, ut Legatum à ſede Apoſtolica miſſum, à V. Sanctitate confirmatum, temporibus horum Regnorum tam neceſſariis, revocandum putaret. Nam Legatum à Sede Apoſtolica ad Principes Chriſtianos miſſum, dum ejus præſentia neceſſaria eſſet, ſine magno Principis aut Populi, ad quem mittebatur, peccato, accepimus revocari non ſolere.

Reginæ autem Optimæ & Sanctiſſimæ erga Sedem Apoſtolicam Religionem & Obſervantiam, & Orbis Chriſtianus intellexit, & V. Sanctitas graviter, & diſertè verbis laudavit.

Atq; ut de Nobis ipſis aliquid dicamus, poſtquam ad Eccleſiæ Unitatem aggregati ſumus, quod veſtris Temporibus ut fieret Deus Opt. Max. conceſſit, non ſolum nullius nobis erga Sedem Apoſtolicam delicti Conſcii ſumus, ſed modis etiam omnibus laboravimus, ut obſequio & obſervantia priorem ignominiæ labem, cujus nos pænitet, deleremus. Quæ quum apud Nos diligenter cogitaremus, in eam tandem Opinionem incidimus, ut Sanctitatem V. ignorare crederemus, qui rerum noſtrarum, præſertim quod ad Religionem & Pietatem attinet, ſtatus eſſet. Atq; eam ob cauſam Officii noſtri eſſe putavimus, ut eum Sauctitati V. per literas noſtras declaremus; ne ſi id prætermiſſum à nobis eſſet, Deus Opt. Max. & V. Sanctitas poſthac negligentiam noſtram juſtis de Cauſis accuſare poſſet. Quod dum facimus Sanctitatem V. rogatam volumus per eum, qui communis eſt & ſummus omnium Paſtor, Cujus in Cauſa per has Literas Legatione apud Sanctitatem V. fungimur, ut iſta non ſolum libenter legere & audire velit, ſed etiam nos vera ſcribere exiſtimet, & quum illa omnia maturè & deliberatè perpenderit, eam Rerum noſtrarum & Religionis curam habeat, quæ ſede Apoſtolica ſumma omnium in terra Poteſtate, & Sanctiſſimo Chriſti Vicario, digna videri poſſit.

Itaq; ut Calamitates & Vulnera noſtra paululum perſtringamus, ante Reverendiſſ. Patris Legati Veſtri ad nos Adventum; etſi Sanctiſſimæ Reginæ pietate, & bonorum virorum ſtudio in reſtituenda Religione nonnihil erat actum, tamen Formam nos Eccleſiæ, vix aliquam habebamus. Populares animis & ſententiis diviſi, vix quicquam ſibi in Religione commune eſſe judicabant; Hæreſis non clam & in cubiculo muſſitabat, ſed in foro & pœnè in Caſtris exultabat: Pontifices, qui eam coercere & caſtigare volebant, quod eorum Auctoritas per annos ante complures, labefactari & contemni erat ſolita, quantum debuerunt efficere non valebant. Pleriq; longo errore & depravata Conſuetudine ſeducti, Sedi Apoſtolicæ non ſolum obedientiam nullam deberi putabant, ſed ab ejus vel mentione & appellatione abhorrebant. Ad hæc mala vel ſananda, vel ſaltem minuenda deerat unus, cui & Sedes Apoſtolica Authoritatem, & vitæ innocentia Commendationem daret. Qui idcirco majore cum gravitate alios ab errore revocare poſſet, quod ipſe ab eo per omnem ætatis curſum inimicus fuiſſet. Quo in genere etſi in ſanctiſſimo illo Collegio multi erant, tamen de quo noſtri aliquid audire, & quem noſſe poſſent, unus erat Ampliſſimus Cardinalis REGINALDUS POLUS; quem præter egregias animi virtutes, etiam nobilitatis Opinio, quæ Popularium animos non nihil movere ſolet, noſtris vehementer commendabat.

Qui ſuo Adventu, Sapientia, Virtute, & in omnes Ordines Moderatione, multa quæ vitioſa erant emendavit, quæ difficilia temperavit, quæ benè antea Cogitata & incepta confirmavit: Poſtremò, ita omnia quæ ad Dei Cultum & Pietatem attinent, adminiſtravit, ut jam ſpes magna ſit opus bene cœptum perfici & conſummari poſſit, ſi eo præſente & Legato aliquot adhuc annos frui poſſimus. Sed ut in Corporibus accidere videmus, quæ diuturno morbo afflicta, ubi paululum cœperint recreari, ſi ante perfectam & penitus confirmatam valetudinem, medico deſtituantur, ſæpe in deteriorem, quàm in quo antea erant, ſtatum devolvuntur; ita ſi hujus Eccleſiæ Corpori per annos jam complures afflicto, & Hæreſi, velut morbo peſtilenti, pœne ad exitium redacto, à quo tandem Dei Bonitate reſpirare & vires ſumere incepit, Legati Veſtri Authoritas detrahatur, magna & gravia pericula, (Quæ avertat Deus) imminere videntur. Videmus enim, & quaſi jam ob oculos habemus, Bonorum mœrorem & luctum, Imbecillium in Fide fluctuationem & caſum, malorum lætitiam & exultationem: quæ ut nobis, perinde ac debent, magnam curam & ſollicitudinem adferunt, ita V. Sanctitati, pro excellenti qua in Eccleſia fungitur Authoritate, majorem, ſi fieri poteſt, adferre ſperamus.

Atq; utinam, ut ærumnas & calamitates, quæ rebus publicis, ex Hæreſi proveniunt, Sanctitas V. legendo animadvertit, ita nobis qui magno noſtro & hujus Regni malo eos ſentiendo experti ſumus, fidem habere vellet. Sunt autem hujuſmodi, ut nemo noſtrum ſit, qui non mortem, quamvis acerbam, tamen præ illorum Temporum Calamitate, levem & optandam arbitretur. Quæ quoniam Dei in nos Clementia, & Sedis Apoſtolicæ, quæ Legatum

tum miſit, beneficio, jam depulſa, & in melius mutata videmus, juſtis de cauſis Sanctitatem V. rogamus nequid de Legatione, quæ Sedi Apoſtolicæ glorioſa, & huic Eccleſiæ Salutaris eſt, innovetur. Illud enim vehementer mirum in Literis Sanctitatis V. & inauditum videbatur, Revocari non ſolum Sanctiſſimam illam à Latere Legationem, ſed etiam alteram, Sedi *Cantuarienſi* innatam, & cum ea ita conjunctam, ut disjungi non ſolum re & uſu, ſed nec opinione quidem & cogitatione poſſit. Quod perinde nobis eſſe videbatur, ac ſi Archiepiſcopum *Cantuarienſem* ab hujus Eccleſiæ Corpore divelli, & *Romam* Sanctitatis V. mandato revocari audiiſſemus.

Nemo enim poſt hominum memoriam ejus Sedis Archiepiſcopus, non idem Legatus fuit: Quod tot Sæculorum uſu confirmatum, ſummorum etiam Pontificum Decretis conteſtatum, & Divi *Anguſtini Anglorum* Apoſtoli, ut exiſtimare poſſumus, temporibus incœptum, ut à V. Sanctitate, quem poſt D. *Gregorium* in Fide parentem habemus, commutetur, nec expectare nec timere poſſumus. Et quoniam ea cauſa non ſolum Archiepiſcopi propria, ſed totius Nobilitatis atq; adeo Regum *Angliæ*, qui ſemper ea Prærogativa uſi ſunt, communis eſt, etiam atq; etiam Sanctitatem V. rogamus, nequid ejus Poteſtatis, tanta cum Juris & Ordinum pertubatione, tanta Epiſcoporum & Cleri, tanta Nobilitatis, & Principum Ignominiâ, minuatur..

Non hoc Reginæ Sanctiſſimæ Pietas merita eſt, quæ toties fortunarum omnium ac vitæ diſcrimen ante ſuſceptum Regnum, & in Regno, non niſi ob Religionem & erga Sedem Apoſtolicam obſervantiam, adivit: Non Epiſcoporum Collegium, non Proceres Selectiſſimi, non Bonorum cœtus, qui ſunt omnes ſingulari in Sedem Apoſtolicam pietate & obedientia meriti. Qui ſi uno ore loqui poſſent omnes, a Sanctitate & ſupplices peterent, liceret illis aliquando ab Hæreſi & animorum Diviſione reſpirare; liceret in ſuaviſſimo Unitatis vinculo ſecum & cum aliis manere; liceret Legatum hujus Conjunctionis ſub V. Sanctitate Authorem & Miniſtrum apud ſe habere; Liceret privilegiis, tam in Sede *Cantuarienſi*, quam cæteris Regni partibus, quæ Sanctiſſimi Pontifices conceſſerunt, & quæ V. Sanctitas primum per Legatum Veſtrum in noſtra ad Sedem Apoſtolicam Reconciliatione, Deinde veſtris ad Sereniſſimam Reginam Diplomatibus per tres Legatos veſtros acceptis, ſanctiſſimè confirmavit.

Hoc nos pro ea, qua in Sedem Apoſtolicam obſervantia ſumus, V. Sanctitati, nequid ignoraret, ſignificanda putavimus, ut Filii Obſequentes Patrem rogavimus.

## NUM. LXVII.

## *The Nobility of* England, *to the Pope, upon the News of his intended Revocation of Cardinal* Pole.

Foxii MSS.

QUO majore in Sedem Apoſtolicam ſtudio, Religione & Obſervantia ſumus, & poſt reditum ad Unitatem Eccleſiæ noſtrum ſemper fuimus, eo magis admiramur Sanctitatem V. quod Literis multorum & Sermonibus ad nos perfertur, decreviſſe, ut Apoſtolicæ Sedis Legatus *Romam* a nobis revocetur; Quem nos quoniam ab ea Sede profectus eſt, libenter hoc in regno videmus, & cujus eam ob cauſam Authoirtate & Conſilio, non ſolum Popularium, ſed omnium Ordinum animi ad pietatem, & Sedis Apoſtolicæ Obſervantiam vehementer incitantur. Patrum noſtrorum Memoriá ſolebant ſummi Pontifices, quo melius Unitati & Paci conſuleretur, & Diſciplina conſervaretur, Legatos ſuos ultrò ad hoc Regnum deſtinare, quos tunc Reges & Optimates aut remittebant, aut illis præſentibus minus libenter utebantur. Nos, quoniam Sedi Apoſtolicæ Officium & Obedientiam libenter præſtamus, & Religionem quæ Dei bonitate & Legati Apoſtolici authoritate reſtitui cœpit, penitus confirmari cupimus, Legati præſentiam ultrò exoptamus. Et quoniam is gemina Legatione utitur, quorum una a Latere Sanctitatis V. proficiſcitur, Alteram Sedi *Cantuarienſi* in natam & penitus annexam cum eo Epiſcopatu accepit, Utrámq; ut his temporibus neceſſariam, & Eccleſiæ noſtræ ſalutarem, continuari vehementer cupimus: Sed alteram etiam, ex æquo & jure a V. Sanctitate poſtulare nobis videmur.

Non enim oblivisci poſſumus, quum ad Eccleſiæ Unitatem ante annos jam duos, rediſſemus, omnia Privilegia, Prærogativas & Beneficia, quæ ullis retrò temporibus ſummi Pontifices huic Regno omnibusq; ejus Ordinibus conceſſiſſent, per Sanctitatem V. ſanctiſſimis verbis reſtituta & confirmata fuiſſe. Inter quæ illud vel primum eſt, quod Sedis *Cantuarienſis* Prærogativa Reges *Angliæ* ſemper apud ſe Legatum habent; hoc Regno & Eccleſiæ noſtræ omnes poſt hominum memoriam ſummi Pontifices conceſſerunt: Hoc jure Reges omnes noſtri, qui multis non ſolum annis ſed ſæculis vixerint, uſi ſunt: Hoc legibus noſtris multis & antiquis conſtitutum eſt.

Ut jam ſiquis contrà aliquid moliri aut id pati & perferre velit, graviſſimis Legum pœnis coerceatur. Itaq; nos ut eam Juris Prærogativam tueamur, non ſolum voluntate noſtra, ſed etiam Officio & Neceſſitate adigimur. Omnes enim Sacramenti religione aſtringimur, ut hujus Regni Dignitatem, juſta Privilegia, Legum Authoritatem & Prærogativam, ſanctiſſimè conſervemus, &

tueamur. A qua Religione ut recedamus tanto noſtro periculo, tanta Nobiliſſimæ Reginæ & Noſtrûm Ignominia, idq; V. Sanctitatis, quem pro Parente habemus, Voluntate & Mandato, nec Sedi Apoſtolicæ glorioſum, nec nobis omnino ferendum videtur. Et quanquam Principes noſtros ita eſſe affectos non dubitamus, ut Regni ſtatum eum quem acceperunt conſervandum & omni Dignitatis Prerogativa ornatum, Poſteris relinquendum, judicent; Tamen ſiquid hac in Cauſa concedere vellent, nos ne noſtro officio deeſſe videremur, eos non contrà admonere & hortari non poſſemus.

Atq; ut hæc pro Regni hujus, cui deeſſe non poſſumus, dignitate conſervanda libere & juſtè ſcribimus; ita Sedi Apoſtolicæ & V. Sanctitati Officium & Obſervantiam omnem Chriſtiana nobilitate dignam libenter offerimus, & nos Sanctiſſimè præſtituros pollicemur; ut Filii obſequentes a communi Patre ſupplices petimus, horum Temporum rationem habeat, Legatum ſemper utilem, his vero temporibus etiam neceſſarium apud nos eſſe, & ſumma authoritate, quo magis prodeſſe poſſit, uti patiatur; ne nobis pietatem Paternam, quam paulò ante ampliſſimis verbis promiſit, ſine noſtro peccato, nec Regno, Sedis Apoſtolicæ amantiſſimo, juſta Privilegia negare velit, quæ nobis pro noſtra in Patriam charitate, in Principes fide & officio, in Leges Reverentia, Juraq; & Majorum noſtrorum Exiſtimatione, modis omnibus conſervanda & defendenda ſunt.

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## NUM. LXVIII.

## *Cardinal* Pole*'s Speech to the Citizens of* London, *in Behalf of Religious Houſes.*

*The Beginning is wanting.*

Foxii MSS.

leſs polytyke Conſell coulde never have byn geven, than utterlye to caſte them [the Monaſteries] downe, and ſo to ſuppreſſe them: Whereby, as I ſaye, was overtorned the Welthe of the Realme, and of the Prynce alſo himſelfe. And this nowe I have declarede unto you, exhortynge you bothe to Penance, and to ſhewe the worthy Fruyte of Penance; to th'intent you maye knowe in your Caſe what ys the worthye Fruyte moſte requyred of you. Notwythſtandinge my Meanynge ys not, that thys beynge a noble Act, and gratefull to God, and profytable to the Realme, that you ſholde furthewyth take in Hande the Byldinge of theſe, whiche I knowe you be not able to doo; and yf

you were able, and had ſuche a gay Mynde to reſtore the Ruynes of the Chyrches, yet there be other Chyrches, that are nowe fyrſte to be helpen, and theſe be your Parryſhe-Chyrches: Whiche albeyt they have not byn caſt downe by Coulore of Authoryte, as the Abbayes were, yet they have byn ſufferede to fawle downe of themſelves maynye, and yn lyke maner ſpoyled as the Monaſteryes were. And to thys I exhorte you furthewyth to ſett your Hande; the whyche you maye yn no wyſe fayle to doo, excepte you wyll have your People wax brutyſhe and wylde, and your Commonwealthe wythout Foundacion: And thys I ſaye to you nowe, that by Lycence and Dyſpenſatyon, doo injoye, kepe, and poſſeſſe ſuche Goodes and Landes of the Chyrche, as were founde yn your Handes, that thys was doone of the Chyrche your Moother's Tendernes unto you, conſyderinge your Imbecyllyte and Wekenes, after ſo ſore a Sicknes that you had in a Schyſme, at the whiche Tyme your Appetyte ſerved you to no Mete, but to that Fruyte that came from the Lande of the Chyrche, and by that you lyved. Whiche ſhe was contente you ſholde kepe ſtyll, and made Promeſſe yt ſholde not be taken from you, and ſo yt was lefte yn your Hande, as yt were an Aple in a Childes Hande, gyven by the Moother, whiche ſhe perceyvinge him to feade too much of, and knowynge yt ſholde doo him Hurte, yf he himſelfe ſholde eate the Hoole, wolde have him gyve her a lytyll Pece thereof; whiche the Boye refuſynge, and where as he wolde crye out yf ſhe wolde take yt from him, lettythe him aloone therwyth: But the Father her Huſbande commynge yn, yf he ſhulde ſee howe the Boye wyll not lett goo one Morcell to the Moother, that hathe gyven him the Hoole, ſhe aſkinge yt wyth ſo fayre Meanes, he may, peradventure, take the Aple out of the Boy's Hande, and yf he crye, beate him alſo, and caſte the Apple out of the Wyndowe. This maye Chryſte the Huſbande doo, yf you ſhewe ſuche Unkyndnes to your Moother, whiche ys his Spouſe. She aſkethe that ſhe knowethe ſhulde hurte the Chylde, and doo her great Good, becauſe yndede, ſhe ys yn a Maner famyſhed, and what Unkyndnes were that to gyve her nothynge? Trowe you her Spouſe can be content wyth ſuch Ungratfulnes? Specyallye knowinge, that thowgh you deny yt her, yet ſhe of herſelfe wyll never conſtrayne you further. But this I truſte you wyll doo, when you by his Grace waxinge a lytyll ſtronger, your Appetyte ſhalbe retourned to his naturale Courſe. As I have harde that ſome have begonne veray well all readye, whereyn God ſtrength them.

And this I am conſtrayned, for your Welthe, to warne you of, exhortinge you to enlarge your Hande more to the Helpe of the Poore, that are ſo deare to Chryſte, that he ſaythe, What ſo ever is gyven to them yn his Name, he taketh yt as gyven to hymſelfe. And this ys ſuche a Meane to come to the Grace of God, that the Prophete *Eſaie*, ſpekynge of the ſpecyall Means to injoye the Goodnes of God, and to come to the Light of his Knowledge, (as ys Penance and Faſtinge, which the *Jues* uſed veraye extremelye, and of Prayer) yet he ſayde none of them ſholde profyte wythout Almeſſe-Dede; forbearinge firſte to doe Wronge to oother, or oppreſſe oother, and afterwarde to gyve to the Poore, whiche ys the verye Thinge, that you ought the more to be putt in Remembrance of yn this Realme, the leſſe yt ys uſed, yn Comparryſon of that I have ſeene in oother Realmes and Countreys where I have byn; beynge aſſured, for owght that I can heare, or knowe here of Almes-dede, that in *Italye* in two Cytes onelye, there is more Almes gyven to Monaſteryes, and poore Folkes in one Monthe, than yn this Realme in a hole Yeare. Wherein I wolde wyſhe you dyd ſtryve wyth them to overcome them, whiche doynge you ſhoulde overcome them in Grace, and in all Welthe and Knowledge of God, whiche doe followe all, of this doinge thes Workes of Mercye. As the Prophete *Eſaie* dothe playnlye declare after he had ſpoken to the *Jues* of this Poynte, to doe Deedes of Mercye, then he ſayethe, *Tunc lucebit in tenebris lux tua.* And the Cauſe thereof ys, that the Doctryne of the Chyrche ys the Doctryne of Mercye and Almes of God. Whyche Mercye is receyved more wyth Comforte: But of them that uſe Mercye, and gyve Almes to other, that ys the veraye Waye to enjoye all the Grace, and Benefyts of God graunted to the Chyrche. And ſo nowe I have tolde you, howe this ys one Fruyte of Penance, that you be ſpecyallye bounde to ſhewe above all other, havinge above all other offended, in takeing Goodes from the Chyrche, whiche ys as muche as to ſaye, to take frome the Poore.

Another Fruyte, joyntly with this, you muſte ſhewe, whiche ys this: As you, above all other Nations that I knowe, dyſhonoured the Mynyſters of the Chyrche and Preſthode ytſelfe, ſo you ſhoulde nowe honour bothe the Ordre inſtytuted of God, and the Perſons for the Ordres Sake, and him that they do repreſente; remembrynge ever what Chryſt ſayethe, *qui vos ſpernit me ſpernit.* And what ſore Vengeance in the olde Lawe God hathe taken of them, that have rebelled from God's Ordre touchinge Pryſthode, and howe to him that dothe not obeye the Pryſte, the Lawe appoyntethe no leſſe Payne than Deathe: And to avoyde the Wrathe of God in this Part, wherein you have gone further than any Schſmaticall Natyon hathe done, that ever I redde of. And ſo muche the more you be bounde to ſhewe *dignos fructus penitentie*, for the Dyſhonours and Injuryes done to ſuche Perſons. Wherein I wyll not requyre you to be at further Charge at this Begynninge, but that you will not denye them that, whiche God hathe ordeynyd you ſhoulde gyve them, whiche ys that Parte that God hathe reſerved to himſelfe: And thoſe be your Tythes of all Kyndes; the whiche when you denye the Pryſte, you denye to gyve God his Parte. And that God taketh ſo grevouſlye, as thowgh you dyd crucyfye or nayle him to the Croſſe. As he teſtyfyethe, by the Prophete *Malachias*, who in the Perſon of God accuſethe the *Jues*, aſkynge them, *Si homo configit Deum ſuum.* Whiche he dothe impute to them: And they aſkinge God, *in quo te configimus*, he ſayethe, *In decimis & primitiis*, because they made ſtrange to paye them. Wherefore you may ſee, howe God taketh this kynde of dyſhonouringe his Pryſtes, wythdrawinge from them that ſhoulde be theyr Lyvinge, by the Appoyntment of God.

Wherefore yf you will have the Earthe to brynge Plentye to you, wythdrawe not from God, that ys Lorde of Heaven and Earthe, his Parte, whyche he hath gyven to the Pryſtes, and ſo ſhewe, *functus dignos penitentia*, for your Offences paſt: And above all, obeye theyr Worde ſpeakinge in God's Name, whatſoever theyr Lyves be. The whiche, yf they be not good, the greater Accompt they have to gyve. And yf you woulde fynde fawte wyth your ſelves in that you reprove the Pryſtes Lyvynge, and praye God therewithall to gyve you good Pryſtes, ſurelye yf you were deſtitute of ſuche, God woulde ſende you them that you praye for. But you yourſelves make your Pryſtes evyll many times, makinge them oftyn tymes to condeſcende to your unlefull Deſyres, and ſhewe your ſelfe nothynge contente when they wyll not playe the good Companyons wyth you, and reprove them when they doe not: Whereby God many tymes, for your Scorges, gyveth you Pryſtes of lyke Manners to the commun People, as Scrypture ſayethe, *Sicut Populus, ſic & Sacerdos*. And to amende this, you ſhall find none other Waye, but as I ſayde afore, whiche ys, that you ſhoulde beware yourſelves not to be colpable in thoſe Thinges that you charge the Pryſtes wythall; and obey them in that you thinke yn your owne Conſcyence they ſpeke well, and praye for them, yf they be not good, acknoweledgynge that you deſerve worſſe, yf God woulde doe after your Deſerts. Whiche to eſchewe, you muſte, wyth humble Petytion, demande of the Mercye of God, that he wyll not chaſtyſe you by theſe Meanes, as to gyve you Prelates and Pryſtes that wyll conforme themſelves to your Deſyres; whiche is the foreſt Plage can come to Man, but to gyve you thoſe that be *ſecundum cor ejus*. This yf you did, ſurely God woulde here you. And then God wolde ſende you thoſe that ſhoulde be moſte to your Comforte. And thus I have ſhewed you the Waye howe to bringe furthe *fructus dignos pœnitentia*, in this Parte wherein you have moſte offended God, touchinge the Injuryes ye have done to theſe Mynyſters of God, whiche be the Pryſtes, whome God hathe ſett over you to be honoured as you woulde your naturall Fathers; whiche yf ye dyd, ye ſhoulde be ſure to have God for your Father, to have his mercyfull and contynuall Protectyon over you. And this you cannot doe, yf you favour Heretykes, who beynge the veraye Enemyes of God and Man, yet ſpecially theyre Enmytye extendethe ytſelfe agaynſt Pryſtes, that are onlye the Staye and Lett, that theyr pernycyouſe Attempts doe take none Effect. And therefore the Heretyke hathe no Enymye, in maner, but the Pryſtes, albeyt indede he ys Enymye to all the Welthe of Men.

And here nowe ys another Fruyte that you muſte ſhewe worthy of a Repentante Mynde, that whereas you have ſore offendyd God by gyvinge Favour to Heretykes: Nowe tempre your Favour under ſuche Maner, that yf you can converte them by any Wayes unto the Unyte of the Chyrche, then doo yt; for yt ys a greate Worke of Mercye: But yf ye cannot, and you ſuffre or favour them, there cannot be a greater Worke of crueltye ageynſt the Commonwelthe, than to norryſhe or favour any ſuche. For be you aſſuryd, there ys no kynd of Men ſo pernycyouſe to the Commonwelthe as they be; there are no Theves, no Murtherers, no Advouterers, nor no Kynde of Treaſon to be compared to theyrs; who, as yt were undermynynge the Chefe Foundacyon of all Commonwelthe, whiche ys Religion, makythe an Entre to all Kynde of Vyces yn the moſt haynouſe Maner, as we have had no ſmall Experyence, ſynce Religion was chaunged. After whiche Tyme, what Kynde of Vyce ys there, but yt toke Place here, and had his Favourers? Whiche ſhulde have byn to the utter undoynge of the Realme, yf oure Retorne to oure ancyent Religion had byn differryd any longer. And to this Poynte the Realme was browght, to ſee the Foundatyon of the Commonwelthe undermyned and caſt up: whiche was a doynge, when Pryſthode, when the olde Lawes of the Chyrche, and the Sacrament, were caſt awaye, and troden under Fote. But to this you cam not ſodenlye; for, fyrſte, you toke nothinge from the Chyrche, but the Pre-emynence and Prerogatyve of the ſupreme Hed, whiche you toke from the higheſt Pryſte, and gave yt to the Kynge; all the Sacraments ſtandynge and remaynynge wyth ſtreight Lawes, that they ſholde not be violated, but reverentlye kept. But what trowe you, was the Fruyte of this? You had the Uſe of the Sacraments wyth you, but the Grace and Profyt of them you had not, no more than the *Philiſtines* had of the keping of the Arche of God, wherein was the Booke of the Lawe, wherein was, *virga*, *Manna*, and *virga Aaron*; whiche all were put wythin the Arche, and kept wyth great Reverence wythin the Arche: But what enſued of that, but great Plagues of God to all Cyties where the Arche cam; they changynge from Cytie to Cytie, to eſchewe every one, for his Part, the Plague, whiche never ceaſed, untyll they had rendryde the Arche of God ageyn, to whome God had ordeyned. And in lyke Maner, all the Tyme the Arche was in the Kynge's Hande, as yt was, he takynge that ſtraunge Tytle upon him, to be Hedd of the Chyrche in his Realme; all that Tyme, we may ſaye, he pretended to kepe that was yn yt, thoſe Sacraments wyth Reverence, (as I underſtonde you dyd a good whyle) yet you beinge out of the Unyte of the Churche, cowlde receyve no more Grace or Profyt of them, then dyd the *Philiſtiens* of the Arche, havinge the ſame amonge them, they not beinge incorporate with the People of God. And ſo you, at laſt, as though you hadde not byn of the Numbre of the People of God, as you ſhewed to be, kepinge the external Forme of the Sacraments; you alſo caſte them away, havinge afore caſte awaye the Lawe of the Churche, and Authoryte of Pryſthode, which were ſignyfyed by the Table of the Teſtament, and the Rodde of *Aaron*, whereby at laſt you caſt awaye the celeſtyal Foode, ſignyfyed by *Manna*, whiche all were kept in the Arche. And this you dyd with more Deſpyte, and wyth more Offence to God, wyth your owne Bretherne, than ever dyd the *Philiſtiens* wyth the People of God, beynge theyr open Enemyes, and of Dyvers Religion: Who dyd no Dyſhonoure to the Arche of God, nor removed owte any Thinge of the Place, they founde wythyn the Arche.

And this beynge a Matter of great Sorrowe and Repentance, as cannot begreater, then ſhewe you the Fruyte of your Repentance, by honorynge ageyn the Lawe of the Churche, the Ordre and Authoryte of Pryſthode, and that bleſſed *Manna.* Whiche be Thinges now moſt neceſſaryly to be required of you, yf eyther you loke to enjoye ſuche Graces and Benefyts graunted to them, that be Cytezins of this celeſtial Cytie, whiche ys the Chyrche; or to avoyde the moſt horryble Vengeance that God thretened to them, whiche whereas they are pryvilegyd with more Grace, have leſſe Regarde and Eſtimation thereof. Such S. *Paule* lykenethe to a Grounde, that havinge receyved Raine in dewe Tyme, and well laboured, yf yt bringe furth Thornes and Bryers, cannot be but a nawghty Grounde, touchede with Maledictyon, to be deſtroyed at laſt with fyer. Albeyt as S. *Paule* ſaythe to them that he ſo wryteth unto, *Confido de vobis meliora:* And ſo wyll I ſaye unto you. I have ſurelye better Hope, whatſoever I ſaye. But you ſee the greate Peryll; and what Peryll yt ys to receyve greate Graces, and to neglect the ſame. The Fawle of this People of *Iſrael* ys a perpetual Teſtymonye, and ſhalbe to the Worldes Ende. Who were higher yn Glorye than theye for a great Space? Who were brought lower, to more Shame, and contempte? *Moyſes* myght ſaye, *Quæ eſt gens tam inclyta, quæ habet leges, ceremonias, & deo appropinquantes, &c.* Thys Benefyte they had yn *Moyſes* Tyme, whereby they paſſyd all Natyons; and yet all was nothinge, to that Grace and Benefyts they receyved afterwarde; whiche was, to have Chryſte borne amonge them, to take his Manhode of theyr Stocke, to have him, which ys, the Lyfe of the Lawe, whiche ys *ipſa Juſticia, ipſa Sanctitas*; to preach amonge them, and never to departe out of theyr Countrey, as longe as he dyd corporallye tarye yn Earthe; ſhewinge them his Example of Lyfe, and his Miracles doone afore theyr Eyes. And who now be further from receyvinge the Fruyte of this Glorye? What Natyon lyvethe yn more Myſerye and Shame? And why? But for the Cauſe whiche Chryſte himſelfe ſhewede. *Quia non cognoverunt tempus viſitationis ſuæ.*

What a terryble Example owght this to be to all them that have receyvede great Benefits? As I ſaye, we have contynually from oure fyrſte receyvinge the Feythe, as at ſuche Tyme as Chryſte was fyrſte planted in oure Hartes here, and ſo contynuynge mayny hundrede Yeares, bryngynge furth noble Fruytes to the Honoure of him that planted you; and at laſte, by youre owne Fawte, were cut off, and lyke to have byn wytherede, yf the high Grace and Power of him that fyrſte planted you, had not, as yt were, engraffed you yet once ageyne. What Countrye hathe ever had the lyke Grace? And nowe therefore, take Heade you be not lyke the Grounde I ſpake of even now. Upon St. *Paules* Wordes I truſte, I ſaye, you be not: But this, I ſaye to you ſpecyallye, of the Cytie of *London*, you beynge the fyrſte that receyvede the Fruyte of this Grace yn the newe Plantacyon, this Seede of Benedictyon beynge caſt fyrſt upon you, and having more dyligent Labour beſtowede upon you, to make you a Grounde to bringe furthe all Fruyte of Sanctitie and Juſtice, wyth more frequent Rayne of Preachinge and Teachinge than all the Realme beſyde; greater Examples, and, as I maye ſaye, Miracles, ſhewede amongſt you than anye other. What then ſhall I ſaye, after all this done, that more Bryars, and more Thornes hathe growen here amonge you, than yn all the Realme beſide? I cannot ſaye ſo, nor I wyll not, albeyt yt myght ſo ſeeme; for a greater Multytude of thes Brambles and Bryars were caſte in the Fyre here amonge you, than yn any Place beſyde. But mayny of them beynge growne in other Places, and brought yn and burned amonge you, maye gyve Occaſyon that you have the worſe Name, wythout your Deſerte. But the Thinge ſtandeth not yn the Name, bethinke you yourſelfe howe yt ſtandethe.

Brambles and Briars caſt into the Fire among them.

This I ſaye ageyne, None hath had better Preachinge, and teachinge, nor have ſeene greater Examples wyth theyr Eyes, and as maye be well called, as they be, Miracles. As what a marvelouſe Example was that, when the Realme was fawlinge from the Unytie of the Churche, when the Foundacyon began to move, that God ſhewede, to ſtaye you? When he ſuffered one of your Bodye, I meane a Cyteſyn of yours, who was Syr *Thomas Moore*, borne amonge you, and for his Wytt, Vertue, and Lernynge, moſt eſtemyd of any temporal Man wythyn the Realme, and no leſſe eſtemyd yn other Realmes, for the Fame of his Vertues, to be aſſauted of the Envye of Mankynde, bothe *a dextris & a ſiniſtris*; onlye to make him leave the Unytie of the Churche, as greater Tentatyon coulde not be come to a Man: Yet, to overcome all, ſhewinge ſuche Conſtancye of Feyth, as he might be a *Miracle*, marvelouſe Example, to ſtaye all other. For this, fyrſte, you may conſyder, what Tentatyon, trowe you, was that a Cytyſyn of yours, from a meane State, ſo ſodenlye to be exalted to the higheſt Offyce of the Realme, as to be Lorde Chancellor? What was yt, but a Bayte layde to take him wyth? To make him agree to that hys Succeſſor dyd, to let himſelfe be plucked from the Stone of the Foundacyon of the Churche, and to be a Meane to plucke other from the ſame. Was yt any other as the Effecte dyd ſhewe? And when the Bayte coulde not deceyve him, nor make him wyllinglye to leave his Holde of the ſure Stone, layd yn the Foundacyon, then what was to be done of the Enemy to plucke him from thens, but by Force? And nowe conſyder what Bondes were put aboute him to make him leave his Holde, ſuche Bondes treulye that were as ſtronge, as the Love he bare to his Wyfe, to his Chylderne, and to his owne Lyfe, cowlde make and bynde him wyth. The which he muſt nedes all breake, excepte he wolde leave his Holde of the ſure Stone, and be pulled from the Foundacyon; to the whiche, notwythſtondynge he ſhewed himſelfe to be ſo ſurely joynede and faſtenyd, that all this Force coulde nothinge prevayle to plucke hym from yt. What Kynde of Morter was this? Was yt anye ſuche that coulde

Sir *Tho. More*:

*Anthony Bonviſe.*

be made by Mans Hande? Or by the Power of Nature, that ſhoulde make him ſtycke ſo faſte, that no Power of Nature coulde once move him? This was the Mortar that Chryſte brought wyth him from Heaven: That Love, that Charytie he bare to Chryſte, to his Churche, to the Bodye of the Commonwelthe of this Realme. Was there any other Thinge of that Force, of that Vertue able to make him to overcome the natural Love, than a Love and Charytie ſurpaſſyng Nature? Was not this a greate Myracle? An Acte, and a greate Example far above Nature? Surelye a greater hathe not byn ſene yn this Realme, nor yn none other, many hundrede Years. And that you may the better be aſſured that yt was a verye Light above Nature, and a Love gyven from Above, I ſhall ſhewe you howe far yn this Matter his owne natural Light dyd extende, whiche he ſhewede, reaſonynge yn this Matter of the Unytie of the Churche with a Frynde of his, and a ſpecyal Benefactor of all Catholyck and good Perſons, whome I wyll not leave unnamed, for worthy ys he of Name, and I doubte not but his Name ys yn the Booke of Lyfe; yt ys *Antony Bonvyſe*, whome I think you all knowe; dwellinge from his Youthe amonge you, beynge nowe a verye old Man; who havynge entyre Frendeſhyppe wyth Mr. *Moore*, as Frendes and wyſe Men be wont to do, communynge togyther of the State of the Commonwelthe of this Realme, and of that was lyke to come, for the Dyſturbance of the Quyetnes thereof, Mr. *Moore* began to ſhewe, what Feare he hadde of the Chaunge of Religion yn this Realme, whiche he tooke, as yt ys, to be the Grounde of the Commonwelthe, and feared that yt ſholde begyn of the perverſe and hereticall Opinion that he ſawe ſome inclyned unto; touchinge the Sacrament of the Aultar. Whereof, after they had ſpoken wyth great Lamentatyon, of that whiche was lyke to inſue thereof, albeyt the ſame ſemed not at that Tyme ſo lykely to other. For as muche as he that began to breke the Unytie of the Churche, was verye ſtyffe concernynge the Uſe of the Sacrament after the olde Forme, and Honoure: But he was not ſo muche movyd to feare this, for that he ſawe the preſent Lykelyhode, but rather of an Inſtincte that the Feare of God had put yn his Mynde, when the Unytie was not yet broken; and when he that was bent to breake the Unytie was moſt erneſte yn the Defenſe of the Sacrament, yet then began he to feare that the Faythe of the Sacrament ſholde decaye yn the Realme, not ſpeakynge any Worde of the Feare of the Breche of the Unytie, by Reaſon of the Schyſme, and departynge from the Obedyence to the See of *Rome*, whiche then was moſt lyke to happen furthwyth, the Prynce beynge offendyd wyth the Pope; whiche Feare made Mr. *Bonvyſe* aſke him the more erneſtlye of his Opinion thereyn: To the whiche Queſtyon he ſodenlye makyng Anſwer, ſayde as his natural Reaſon gave; and that was howe he tooke not that for a Matter of ſo great a Moment and Importance, but rather as inventyd of Men for a polytical Ordre, and for the more Quyetnes of the Eccleſiaſticall Bodye, than by the verye Ordynance of Chryſte. This was his ſudden and fyrſt

Anſwer, but he hadde no ſooner ſayde the Worde, but as though his Conſcyence had byn ſtroken for ſo ſayinge, correctyng the ſame, wyth confeſſing that he had ſpoken wythout Conſyderatyon, ſayde to Mr. *Bonvyſe*, howe he ſhould not take that for an Anſwer to his Queſtyon, whiche he wolde thinke better upon, for he had never ſtudyed yt afore: And therefore wylled him wythyn x or xij Dayes to repayre to him ageyn, and then he would ſhewe him hys whole determynate Opinion yn that Matter. This was Mr. *Bonvyſe* gladde to heare him ſaye, and fayled not at the Tyme prefyxed to retorne to aſke him his Opynyon thereof. And at the fyrſte Sight of him, Mr. *Moore* brake out into a greate Reproch of his owne ſelfe, for that he was ſo haſtye to anſwer yn ſo greate a Matter, touchinge the Prymacye of the Pope, ſayinge, Alas! Mr. *Bonvyſe*, whither was I fawlinge, when I made you that Anſwer, of the Prymacye of the Chyrche? I aſſure you, that Opinione alone was ynough to make me fawle from the reſt; for that holdyth up all. And ſo then he began to ſhewe him what he had redde and ſtudyed therein, whiche was ſo fixed in his Harte, that for the Defence of the ſame, he wyllingelye afterwarde ſufferyd Deathe; overcomynge all Satan's Tentatyon by the Light ſupernaturall, and by a ſupernaturall Love, that the Mercye of God had gyven him for his Salvatyon, and greatlye for yours, you takynge Example of him.

Whereupon nowe yf you wyll looke, and of the Byſſhope that dyede wyth him for the ſame Cauſe, whiche was the Byſſhope of *Rocheſtre*, Doctor *Fyſher*, you ſhall ſee wyth all the greate Provyſyon of God, that he made for this Realme, the greate tendre Favour he uſed to this Regyon, for the Savegarde of the ſame yn trewe Feythe and Religion: gyvinge ſo muche Grace to thes ij Men of beſt Fame in the Realme, for theyr Vertue and Knowledge, to teſtyfye wyth theyr Bludde the trewe Doctrine of the Churche. Whiche they dyd, when the reſt of the whole Body of the Realme repreſentede yn the Parliament, gathered of the *ſpiritual* Parte and *temporal*, of the Clergye, and the Laitye, had determyned the contrarye. To the whiche Determynatyon, thes twayne nothinge agreynge, when it was put moſte earneſtlye unto them, either to agree, or abyde the Payne of the newe Lawe, whiche was Deathe, they chooſed rather that Parte, and dyede, as the Martyrs of God bothe, for Teſtymonye to the Trewthe of that Article; and foreſeynge howe this alone broken, the Gate was ſet open to *Satan* to breake all the reſte, and brynge yn to the Churche here, what pernycyouſe Opinions he lyſte; as the Succeſſyon ſhewede he dyd. Whereof alſo he himſelfe was not wythout Feare, that was Author of the Breache of the Unytie of the ſame; he, beynge warned what Trouble yt myght brynge the Realme unto, thought to provyde ſuffycyentlye for the ſame, even by the Meanes that he brake the Unytie, whiche was by the Authorytie of the Parliament, that ſhoulde ſtablyſhe the Doctryne of the Sacraments. Whereupon was made an Acte of Parliament touchinge the vj Articles. But the Parliament had not ſo greate Force to eſtablyſhe them, the Unytie once taken awaye,

as

**Biſhop *Fyſher*.**

**Act of Six Articles.**

as Experyence ſhortelye after dyd declare in this, that the Unytie was not ſo ſoon diſſolvede, but that the Faythe of the Sacraments began to quayle yn ſo many Hartes, though they durſte not for a Tyme utter yt: And of this were manye pryvey Counſells made ageynſt them yn his pryvye Chambre that was moſt earneſt, becauſe he had diſſolved the Unytie, to maynteyne the Sacraments, beynge, as I ſayed, warned afore, that the ſame Change woulde followe. Whiche tarryed no lenger to ſhewe ytſelfe openly, but untyll he was deade, whoſe Perſon onlye they feared; and then they burſte out yn ſuche Manner wyth ſo many Chaunges, tyll at laſte openlye yn the Parliament, the Sacrament of Sacraments was caſte out. Whiche had byn the Ende of Religion yn this Realme, yf God had not helped bothe at that Tyme to reſtore yt, as the Unytie was broken, and at this Tyme alſo: workynge Myracles at bothe Tymes, as well yn the Deathe of thoſe that dyede, to lett the goynge downe of the Authorytie of the Churche, as for preſervinge yn Lyfe that Woman that ſhoulde ſett yt up ageyne; gevynge you Space, yn the meane Seaſon to prove and taſte the Bytternes of the Fruyte receyved by the ſwarvynge from the Unytie of the Churche. Whiche at the fyrſte ſemed verey ſweete, as dyd the Apple to oure fyrſte Mother, eaten ageynſte the Commandement. And the lyke you have ſuffered.

But to th'yntent you ſhoulde not be utterly undone, as yt muſt nedys have followed, yf trewe Religyon were taken awaye, I have ſhewede what Provyſyon the Goodnes of God forthwyth begun to ſhewe you in the Example of them, who for theyr Holynes, Lernynge, and Juſtyce, each one yn his State, the one for the Spiritualtye, and the other for the Temporaltye, were counted the cheſeſte yn the Realme, by the Judgement of that Prynce that put them to deathe, and tempted them moſt to Lyfe. Whom yf one woulde have aſked, afore the greate Temptatyon came to him to leave the Obedyence of the Churche, to whome of all Men of the Churche of *Englande* he coulde beſt have byn contented to remytte his Conſcyence, yn Matters of any Doubte yn Religion, for his Lernynge, Vertue, and Judgement, he woulde ſurelye have namede no Man afore the ſame Byſſhope of *Rocheſtre*, Doctor *Fyſſher*, that he put to deathe afterwarde. This I maye the bolder affyrme to be ſo, becauſe, when I myſelfe came out of *Italye* from my Studye, commynge to do my Dewtye, and to ſee the Prynce, yt was almoſte the fyrſte Queſtyon he aſked me, whether yn all the Unyverſities I had byn, and yn all the Cyties and Places where lerned Men, and good Men, myght be beſt knowen, I had found ſuche a lerned Man as the ſame Byſſhope of *Rocheſtre*, byddynge me to ſaye playnlye as I thowght. To whom I anſwered, conſyderinge ſo manye Partes together, although yn one Parte one myght be found to be comparede, and yn ſome Qualytie to excede and paſſe him, yet yn all together, by that I coulde judge, I remembrede none that I myght preferre afore him; and yn Truthe I had not: So that a meeter Man by Man's Judgement, to teſtyfie the Trewthe of this Matter, yn this Realme none coulde be founde, for the Eſtimation he was yn, not

**The King's Queſtion to *Pole*.**

onelye wyth the Prynce then, but wyth the reſt of the Realme. And beſydes this, bycauſe bothe States yn the Parlyament dyd fayle, as well ſpiritual as temporal, havyng provyded ſuch a guyde to the Spiritualtye as that Byſſhope was, and ſuch a one as myght be an Example for bothe the Partyes to followe; yet yf of his abundante Goodnes, he woulde have paynted one for an Example of the Laytie to ſtay them, ſurelye a meeter coulde not have byn founde than was Mr. *Moore*, for the Opynyon that all Men had unyverſallie, of his Wytt, Lernynge, and Juſtyce; and what Opynyon the Kyng had of Mr. *Moore*, the gyvenge him the Office of the high Chancellorſhyppe, dyd ſhew. So that yf God woulde ſend furthe his Meſſengers yn this Doubte, or any Doubte concernynge Religion or Juſtyce to informe you the Trewthe, more meeter and more to be beleved coulde not have byn founde yn the whole Realme than thoſe two, that for theyr Hollynes and Juſtyce were moſte famouſe, and ſo taken of the Prynce, and of all Men. And here nowe was the Provyſyon that God made to ſtaye the Multytude, that they ſhoulde not ſo deepely fawle, which was the Example of thes ij great and notable Servants of God, that rather ſuffered theyr Heddes to be ſtryken off, than to conſent that the Realme ſhoulde be cut off from the Obedyence to the Hedde, that Chryſte dyd appoynte yn Earthe. The whiche Men, ſo well knowen, were ſufficient to have perſuaded all the reſt. That the Obedyence was more precyouſe than any Lyfe, wyth all the Favoure and Honoure, that any Prynce coulde have gyven to any Man. Whiche they myght have hadde above all other, yf they woulde have eſtemed any thinge yn this Lyfe, above the ſame Obedyence to God and the Churche. And thoſe were theſe ij alone that ſhewede this Mynde of humble Obedyence to the Churche of *Rome*. For God had ſelected and choſen owte bothe Pryſtes and religiouſe Men out of thoſe religiouſe Howſes that were moſte refourmede, ſuche as were moſte notable for theyr Vertue and Religion: As out of the *Charterhowſes*, owte of *Syon*, and the Fryars *Obſervantes*, and of St. *Francys*: *Quorum nomina ſunt in libro vitæ*: That with theyr Bludde teſtyfyede the ſame, havynge Lyfe offered them, yf they woulde have ſwarved from the Stone ſet by Chryſtes Hande, yn the Foundatyon of the Churche, to be the Staye of the ſame; but they ſhewed by the high Grace that God had gyven them, that no ſo cruel Deathe coulde be offered them, but they had rather ſuffer yt, as they dyd, than to have byn browght out of the Bodye of the Churche. And why was all this, but for your Staye? But for your Example? And to ſhewe you what you ſhould followe? And for this Cauſe they were preſerved; they were ſtrengthned and augmented myraculouſly wyth Grace above Nature, and ſent unto, as Guydes.

Monks put to Death.

And now, what ſhoulde lett you to followe them? What dyd lett you afore, yt ys too well knowen; whiche was, too muche Love of the Worlde, and Feare to leave the Worlde, and ſtreyght and cruell Lawe made ageynſt the Followers of thoſe Men. But nowe what ſhoulde lett you, that you do no faſter followe them, when the Favour of Heaven and of Erthe agree together, when the Prynces be ſo favorable, when the Goodnes of the Kynge and Quene take yt for a ſpecyal Servyce done to them, worthy of all Reward? Whoſe Example they followe fyrſte themſelves. What ſhall I ſaye nowe, whome ſhall I *fyrſt* accuſe? Shall I ſaye, the Youthe browght up yn a contrarye Trade, be they that be moſt hardeſt to be brought to followe them, whiche never ſawe them, nor hearde no good Reporte of them? And this I thinke be one greate Cauſe. And herein I have great Compaſſyon of the Youthe; but you that be olde, that have ſeene the Way that thes other tooke afore you, and have gone the ſame, do you indede uſe all the Diligence you can, to bringe the Youthe to followe the ſame, that your Fathers afore have followed? Do you thinke the Youthe ys to be borne withall yn ſuche Matters of Religion, when they do ſo muche contrarye to the Example of theyr Fathers touchinge Religion? Woulde any good Father ſuffer yn his Son, that he lovethe, any thinge contrarye to cyvyll Ordre? And the more he lovethe hym, the leſſe wyll he ſuffer any Dyſorder in the Chylde, *contra bonos mores*: And muche leſſe he ſhoulde ſuffer *contra fidem*. For yf he wyll wynke at ſuche Dyſorders, he ſhalbe ſure to have ſuche a Childe as wyll not ſuffer hym, but ſhalbe a Scourge to him all the Dayes of his Lyfe. And the greater Scourge, the leſſe Scourge the Father uſeth with him fallinge yn Dyſobedyence to the Churche, as I thinke manye Fathers have proved wyth theyr Chyldren theſe late Years, ſynce this Dyſobedyence of the Churche began. And ſo Maſters wyth theyr Servants, more than was ever ſeen in this Realme afore, to theyr great and utter Dyſcomforte. Whiche wyll never ceaſe, untyll the Fathers and Maſters ceaſe to ſuffer any Alteratyon yn his Sonne or Servant touchinge Religion, whereyn the good Example of the Father and Maſter ys one of the beſt Remedyes, and wythout that, there ys ſmall Hope of Remedye.

The Citizens comfort the Heretics.

But nowe ſeinge chefelye the Prynces themſelves, and after, wyth them the whole Nobylytie, and the Heddes of the Clergye, begyn to ſhewe good Example touchinge Religion, what ſhoulde nowe lette the Cytie to follow the ſame, everye Man in his owne Houſe? And ſo I truſte they do. But whereof comyth this then, that when any Heretyke ſhall go to Executyon, he ſhall lacke no comfortynge of you, and encouragynge to dye in his perverſe Opynyon, gyven by thoſe that come out of your Howſe: When he ſhalbe put yn Pryſon, he ſhall have more Cheryſhing; What Signe this? But that the Youthe that doeth this, hathe byn perverſlye and perniciouſlye brought up yn ill Opinions, whiche for to chaunge, you will ſaye, yt muſte require a greater Tyme. But what Tyme will you require to that? For as it is nowe, this maye not be ſuffered. And nowe iij Yeares and mo be paſt, that you have byn brought into the Churche, and this beinge a Thinge not to be ſuffered one Houre. Take Hede, for Godes Sake, what you do, and conſyder what a Thinge it is to be negligent in ſuche a Point, whereupon dependethe your Welthe, bothe of Bodye and Sowle; whiche, though it be verye daungerouſe,

rouſe, yet yt ys ſuche, whereof you maye yn one Howre be delyvered, excepte you wyll take upon you to be wyſer than your Fathers, that ruled bothe ſpirytuallye aud temporallye, when the Realme was in moſte Welthe and Proſperyte. What ſhall I ſaye here, that yt hurtethe muche to the Youthe, and ys a great Slaunder and Obſtacle to them, whiche aforetyme harde none other Lerninge but that the Heretykes, that be nowe condemnyd, doe teache, when they ſee the ſame confirmed by the Conſtancye of thoſe that wyllynglye offer themſelfe to Dethe for the Defenſe of theyr Opinion. This, Men ſaye, ys a greate Stoppe, and a great Blocke yn theyr Waye that have none other Lernynge than theyrs, to let them to come to the ancyent Doctryne, as I thynke yt be indede. Nowe therefore harken and marke well, for we cannot lett, *Quin Scandala veniant: oportet enim Scandala eſſe: ſed væ! illi per quem Scandala veniant*; and wel be to them that labour to take them awaye. And nowe what maye be done to take awaye this Stoppe? I ſhall ſhewe you, as far as God ſhall gyve me Grace, that you may be Partakers of the ſame Benediction that God gyveth to them that delyvere any Membre of the Chyrche *à Scandalo*, and ſpecyallye the Youthe. And this, becauſe yt requyreth a great Proceſſe, I am wyllinge to ſhewe you the verye Roote of this Deceyte of Satan, and to dyſcloſe his malycyouſe Crafte, and the Waye he takyth to blynde you with the Name of Conſtancye yn his Membres: whiche ys mere Obſtynacye, and a develyſhe Pertynacye: And to declare alſo howe one maye be dyſtinctlye known from the other. Becauſe, I ſaye, that yt woulde requyre a greater Proceſſe than can be intreated at this preſent, ſpecyallye nowe havinge ſo muche ſayde in this Matter, perteyninge to the Feaſte of this Daye, for your happy Retourne to the Chyrche, and that yt ſhulde be too long to entre into ſo great a Matter beſyde.

The Youth.

The Hereticks dying conſtantly.

Onely this I wyll ſaye, to remove ſome Parte of this Impediment by the Waye, of the ſymple Perſons, that theſe Heretykes pretendynge to dye conſtantlye for the Faythe of the Chyrche, and wythout Feare of Deathe, becauſe by no Meanes, neyther fayre nor fowle, they wyl be brought from theyr Opynyon; this firſt I ſaye, yt ys not the Conſtancy that is preyſed in the Chyrche to dye for our owne Opinion; and if the Byſhope of *Rocheſtre*, and Mr. *Moore*, ſhoulde have dyed for theyr own Opynyon, I woulde never have called them conſtant; nor yf they had dyede for ſuche an Opinion touchinge the Faythe that they had not founde themſelves, but woulde have ſayde yt had byn in the prymative Chyrche renewed by them, or by any other, that were not harde of in oure Fathers Dayes: For yf theyr Feythe ſhall be taken for trewe, yt muſt be ſuche as hathe byn contynuede from the Begynnynge of the Chyrche unto theyr Fathers Dayes, of whom they had receyed yt. So that God ſendynge them to be Preachers of Chriſtes Faythe, might ſaye to them, as he ſayde to *Moyſes*, ſendinge him to deliver the People of *Iſrael* from the Servytude of *Pharao*; *Ego ſum deus patris tui*; *Deus* Abraham, Iſaac & Jacob: Joyninge the Feythe of his Father wyth the Feythe of *Abraham*, *Iſaac*, and *Jacob*; teſtyfyinge his Father's

Feythe to be the ſame that *Abraham*, *Iſaac*, and *Jacob* had: Or elſe he woulde not have joynede them togyther. And as God ſayde to *Moyſes*, when he ſent him to delyver the People, *Ego ſum Deus* Abraham, Iſaac, & Jacob: And that ſhoulde be his Name for ever; and that he woulde be for ever knowne by that Name. So ys alſo every trewe faythfull Man knowne, not by the Faythe he hathe founde of himſelfe, or taken of the Fathers ſo fur off, not allegynge his next Father, but by the Faythe of his next Father, contynuynge the ſame untyll he come to his fyrſt Father, as Chryſtes Stock was contynued in the Faythe of *Abraham*, evin untyll his Moother, and *Joſeph*, that was taken for his Father. And this Pedegre and Famyle *Pharao* wolde have broken, gevinge Commandement to the Mydwyfes, that all Men Chylderne of the People of *Iſrael* sholde have byn kylled, to make the Generation of faythfull *Abraham* to fayle: Whiche the Heretykes ſhowe hathe been extinct, when they ſaye nowe that theſe Five hondrede Yeares the trewe Faythe was never taught. As though *Pharao* had obteyned his Purpoſe; as though *Moyſes*, and all the Male Chylderene had byn kylled of him. And they havinge kylled *Moyſes* in theyr own Hartes, when they kylled the Lawe of God, they breke the Genealogye of the Faythe, that Chryſt hathe made ſo ſtable, that ſoner Heaven and Earthe ſhall fayle than this Generatyon from Father to Father, in confeſſinge the trewe Faythe. And this Faythe was yt for the whiche thoſe great Defenders of the Catholyke Faythe, the Byſhope and Mr. *Moore*, dyede, and all thoſe that for lyke Cauſe ſuffered at that Tyme. And this was veraye Conſtancy, to dye for the Faythe that they were borne yn, and that they had receyved of their Fathers, whiche might yn theyr Lyfe ſaye, *Deus patris noſtri miſit nos ad vos*. And of them when they dyede, and nowe alſo yt maye be ſayde, that whiche was ſayde of the Patryarches, and all Faythfull after them, *Appoſiti ſunt ad patres*. Whiche ys the greateſt Comfort that any faythfull Man at his Deathe can have, and that the Heretykes have not; that cannot ſhewe theyr Fathers Faythe, but ſwarve from the ſame.

True Conſtancy.

And as for theyr Boldnes yn theyr Deathe, that ys a ſmall Argument of Grace to be yn them; Chryſt himſelfe ſhewing more Heavynes and Doloure at his dyenge Houre, then dyd the Theves that honge beſyde him: Whiche dyd blaſpheme Chryſte, ſettynge nowghte by him, ſpeciallye one of them, ſhewinge no further Feare; and ſo doe theſe Heretykes at theyr Deathe lyke the Blaſphemer, whatſoever theyr Wordes be in the Honour of Chryſte. But this nowe ſhall be ſuffycyent for your Warnynge for this Tyme.

Joy for Return to the Church.

And now I have ſhewede you what great and marvelouſe Cauſes you have to rejoyſe this Daye, for your happy retournynge to the Chyrche. I have ſhewed you therewyth whereby you maye knowe the ſame ſuffycyentlye, to gyve infynyte Prayſes and Thankes to God, for your Retourne thereunto, declaringe the Benefyts that you obteyne thereby, and the Way to rejoyſe therein, and to take the Fruycyon of them. But, as they be in theyr Excellencye,

lencye, no Toungue can expreſſe, nor never wylbe knowen, but, as I have repeted often, by that Waye that Chryſte ſhewede to the Apoſtle *Andrewe*, then commynge from the Schole of Penance, *venite & videte.* That ys to ſaye, *come after me and ye ſhall ſee* where I dwell; whoſo doythe the ſame at one Tyme, ſhall bothe ſee and enjoye what he ſeethe.

And nowe wyth this I ſhall make an Ende, ſhewynge you in that, howe you maye ſee, and folowe Chriſte, no leſſe at this preſent Tyme, than yf he were corporallye walkynge afore you, as *Andrewe* ſawe him: Whiche is to folowe his Commandements, and to folowe the Commandements of the Chyrche his Spouſe, whiche moveth not a Foote but where Chryſte goyth afore her, havynge the Spyryte of Chryſte for her perpetuall Guyde and Mover. And thys you ſhall doe, followynge hyr Dyſcypline as the Wyſe Man doythe advertyſe you, when he ſaythe, *Audi legem patris tui & diſciplinam matris tuæ ne projicias.* Whiche a great Whyle hathe byn dyſpyſed, and ſpecyallye the Dyſcipline of Ceremonyes whiche hathe byn utterlye caſt out; and the ſooner the more they were ancyent. And bycauſe Man cannot lyve without Ceremonyes, nor never was Relygyon utterlye voyde of them, they had rather in thoſe Dayes uſe none, than accept the olde, ſo muche they dyſpyſed the Dyſcypline of theyr Moother; delyting in theyr newe Inventyons, wherein yf they woulde ſpende theyr Wytts all theyr Lyfe-tyme, better can they not fynde than hathe byn inſtituted allreadye of theyr Moother. And of the Obſervation of Ceremonyes, begynnythe the very Educatyon of the Chylderne of God; as the olde Lawe doythe ſhewe, that was full of Ceremonyes, whiche St. *Paule* callythe *Pedagogiam in Chriſtum.* And amonge all the Pryvileges and Graces that God gave the People whiche he tooke to his owne Governance; this is reckonyd the fyrſte Grace, that they had ſuche Ceremonyes with theyr Law, as no Nation had. And as God makythe this the Begynnynge of the good Education of his Childerne wyth dewe Ceremonyes, ſo the Heretykes makythe this the fyrſte Poynt of theyr Schyſme and Hereſyes, to deſtroye the Unyte of the Chyrche by Contempte or Change of Ceremonyes; whiche ſemyth at the Begynnynge nothinge. As yt ſemyd nothinge here amongſte you to take awaye holy Water, holy Breade, Candells, Aſhes, and Palme; but what yt came to you ſawe, and all felt yt: Wherefore take you good Hedee, howe you breke theſe lytyll and ſmalle Thinges, leſt you leeſe the Fruyte of the greate and the lytell, and yourſelfe withal.

Ceremonies.

For there ys nothynge ſo lytyl commanded, or orderyd by the Chyrche, but Breache or dyſorderinge of the ſame, makyth a great Offence. What leſſe Thinge woulde there be commanded, than to forbeare the eatynge of an Aple? But the eatynge of the ſame agaynſt God's Ordre, and Commandment, was ſo great an Offence, that the hoole Worlde ſmarted for yt, and all Mankynde had byn utterly undone thereby, had not the Mercye of God gyven us another Meate, to expell the Poyſon thereof: Dyſobedyence beyng a very Poyſon to Mannys Sowle and Body, as Obedyence

ſaveth bothe. Whiche begynnethe to ſhewe ytſelfe, Firſt, by the
Obſervatyon and kepinge of Ceremonyes, and there Chryſt be-
gan to declare his Obedyence, whereby we were ſaved. And
whoſo wyll be ſaved, there muſt he begyn his Worke; not that
thoſe doe gyve Salvatyon, but that the Contempt of thoſe bring-
eth Damnatyon: Not that thoſe gyve us that Lyght, whereby
we ſeeke for to ſee Chryſte, and his Benefyts in his Chyrche,
but the ſame doe rather blynde thoſe Eyes, wherewith *Eva* ſawe
the Aple to hyr Damnatyon: Whiche, were her Eyes corporall,
and the Eyes of her naturall Dyſcours and Underſtandyng.
And this ys counted a happy Blyndnes, whiche ys the veraye Waye
to Light: But the verey Light the Spirite of God gyvethe, ney-
ther the Ceremonyes whiche the Heretykes doe rejecte, nor yet

Reading the Scriptures.

Scrypture whereunto they doe ſo cleve, as though the Read-
ynge thereof were the onely Waye to come to the Knowledge of
Chryſte: Whiche, no Fayle, bryngeth a greate Knowledge, yf yt
be well underſtode. But this I dare ſaye, whereunto Scrypture

Ceremonies give more Light.

alſoe doth agree, that the Obſervatyon of Ceremonyes, for Obe-
dyence ſake, wyll gyve more Light than all the Readynge of
Scrypture can doe, yf the Reader have never ſo good a Wytt
to underſtand what he readythe, and thowgh he putt as muche
Dyligence in readynge as he can, with the Contempte of Cere-
monyes: But the Thinge that gyveth us the veraye Light, ys
none of them both; but they are moſt apte to receyve Light,
that are more obedyent to follow Ceremonyes, than to reade: For
thoſe be *parvuli*; and ſuche to whome the Scrypture gyveth
Light, as Scrypture itſelfe doth teſtyfye; where yt ys wryten,
*Declaratio Sermonum tuorum intellectum dat parvulis: & teſtimonium*
*domini fidele ſapientiam præſtans parvulis.* Whiche *Name* they cannot
juſtely beare, that refuſe Ceremonyes.

But what gevythe the veraye Light, and what ſheweth the
veraye Waye to come to the ſame, whiche all Heretykes pretende
they ſeeke, and pretende they have more than oother, becauſe
they ſaye, they cleve more to Scrypture than thoſe that reprove
them; I wyll nowe ſhewe you, as I have byn tawght of the
Chyrche, as God tawght *Eſaias* the Prophete, howe he ſhoulde
teache hys People that ſowght Light, and woulde not have yt,
becauſe they went not by the trewe Waye to fynde yt; But
God tawght *Eſaias* the Waye howe to bringe them unto yt;
Firſt, byddynge him ſpeke to the People under this Manner;
*Clama, ne ceſſes: quaſi tuba exalta vocem tuam; & annuncia populo*
*meo ſcelera eorum. Me etenim de die in diem querunt, & ſcire vias*
*meas volunt.* Here you heare the Deſyre whiche the People had,
and the ſame ys nowe in manye, and none pretende the ſame
more than ſuche as be Heretykes. The whiche onely Deſyre of
ytſelfe beynge good, yet not takynge the right Waye to the ac-
compliſhing of the ſame, maketh many to falle into Hereſyes,
thinkynge no better nor ſpedyer Waye to be, for to come to the
Knowledge of God and his Law, than by readyinge of Books,
whereyn they be ſore deceyved. And yet ſo yt be done yn his
Place, and wyth right Order and Circumſtance, yt helpeth muche.

But the right, and pryncypal Waye to come to the Light of the Knowledge of God, and his Wayes, as the Prophete callethe them, yt ys not gotten by readinge: And what that ys the Prophete *Eſaias* doyth expreſſe, ſpekynge not a Worde of readynge the Lawe; and the fyrſt Leſſon he gyvethe herein to all them that have this Deſyre of Light and Knowledge, ys to take awaye the Impedyment of that Light, whiche be oure Synnes, whiche be taken awaye by the Sacrament of Penance. Whereof the *Jues*, whiche had this Deſyre to come to Knowledge and Light of God, were not all ignorant, as they ſhewede in theyr Faſtinge, Prayer, and Afflictyons of theyr Bodye, as the Prophete reherſethe of them, ſpakinge in theyr Perſon, and marvelinge, why they, walkynge as they thowght, in the Waye to come to Light, found yt not, ſayinge on this Manner, *Quare jejunamus & non aſpexiſti, humiliavimus animas noſtras & non aſpexiſti.* In whiche Wordes they ſhewe that neyther by Faſtynge, nor Prayer, they coulde atteyne that Light and Comforte whiche theye deſyeryd of God, and yet there coulde be no redyer Waye, than that they had entrede in, yf they had walkyde thereyn as they ſholde. And what was yt they lacked in this Waye? They had Lacke of that whiche the folyſhe Virgyns lacked, at ſuche Tyme they went to mete the Spouſe. They wanted Oyle in theyr Lampes. They lacked the Workes of Mercye. Whiche yf they had byn joynede wyth Faſtinge, Prayer, and trewe Repentance of theyr Synnes, then followeth the Wordes of the Prophete, namynge the Workes of Mercye, that makyth all yn this Waye to come to light, when he ſayethe, *Frange eſurienti panem tuum: agros, vagoſq; induc in domum tuam: cum videris nudum, operi eum, & carnem tuam ne deſpexeris. Tunc erumpet quaſi mane lumen tuum, & ſanitas tua citius orietur: & anteibit faciem tuam juſticia tua, & gloria domini colliget te: tunc invocabis & exaudiet te: clamabis & dicet, ecce adſum: quia miſericors ſum Dominus Deus tuus.*

The Very Way to Light.

Here nowe you have harde the veraye Waye to come to Light, not by readynge Scryptures, whereof you ſpeke ſo muche, that are Breakers of the Unyte of the Chyrche: And the Prophete ſpekythe nothinge, nor yet by any other Waye that can be imagenyd, yf Woorkes of Mercye take: And the Prophete ſhewethe the Cauſe, why thes Workes ought to be regarded moſte: *Quia miſericors ſum Dominus Deus tuus.* Whiche ys as muche to ſaye, *becauſe God ys mercyfull,* he wyll not have his Light ſeene, his Benefyts of Mercye receyvyd, but of them that uſe Mercye. And that ys ſo, we ſhall knowe at the Daye of Judgment, where every Man ſhall have that perteynethe other to Mercye, or to Juſtyce, whiche ys other Rewarde eternall, or Payne everlaſtinge, and to be rejected from the Face of God for ever, or enjoye his Glorye. Then Chryſte himſelfe dothe ſaye, that when they ſhall come afore him that ſhall profeſſe to knowe him, as they that ſaye, *Prophetavimus in nomine tuo*; and other that ſeme to have moſte of his Favours yn Earthe, that can caſt Spiryts out of other in his Name; yet he wyll not knowe any of them, yf they have not Workes of Mercye: The whiche whoſoever bringe

Good Workes.

bringe with them, they ſhall knowe him, and he wyll knowe them. And to thes he ſaythe, *Eſurivi & non dediſtis mihi manducare, &c. Venite & benedicti patris mei: poſſidete vobis regnum à patre meo, &c.* and to all other he ſaythe, *Ite maledicti in ignem æternum, paratum diabolo & angelis ſuis, &c.* What horrible Wordes be theſe, to them that be ſlacke in Almes-dedes, in Workes of Mercye? What a Terrour ſhoulde this be unto unto us in this Realme, and what a Terrour ought this to be to them, that not onlye themſelves do noe Workes of Mercye, but have taken awaye the Fruyte of the Almes that was gyven by other? What ſhall I ſaye here, ſhall I doe as God biddythe the Prophete, *Clama, ne ceſſes: exalta ut tuba vocem tuam: annuntia populo meo ſcelera eorum.* I ſholde lacke no Matter of cryinge and lamentynge, if I wolde crye the hole-daye; and ſoe my Dewtye were to doe, beynge noe leſſe commandyd to crye, than the Prophete; ſpecyallye nowe, after you have receyved ſuche a Worde of Mercye as this ys, whiche none other Contreye hathe had ſynce the Chyrche began; and yet dyverſe and great Contreys beynge fallen, but none reformede. And for theyr remayninge in Schiſme, great Plages of God remayninge ſtyll upon them: But you, by the great Mercye of God, be retourned to the Unite of the Chyrche, where now, whatſoever you doe, accordynge to the Ordre of the Chyrche, ſhalbe acceptable to God, and fruytfull to you, but yet not wythout Penance, for that paſte, not wythout doynge Workes of Mercye above other. For the greater that your Offence to God hathe byn above oother, ſo ſhulde youre Workes of Mercye more exceede oother. But where ſhall we ſee any of them bothe, whiche muſte be joynede bothe togyther? Where ys your Faſtynge, your Prayer, your corporall Affictyon, to come to Joye ſpirituall? What! doe you thinke to come to more Light, to more Knowledge of God, lackynge all theſe, and beynge not ſo far onwarde in the Waye as the *Jues* were, whiche deſyred the Light and Comforte of God? They knewe they ſhoulde paſſe by Penance, and ſo uſed all corporall Penance. You are not yet aryved thereunto, and what! doe you thinke to come to more Light, to attayne more Comforte and Favour of God, lackynge all theſe? I wyll ſay more yn the Exaggeratyon of theſe Vyces that be contrarye to theſe Workes of Penance. When was more Exceſſe of Meate and Drynke than nowe? More Exceſſe of ſumptuoſe Apparel, bothe on your Bodyes, and yn your Houſes; the Chyrches remaynynge bare, robbed, and ſpoyled? When was leſſe Almeſſe gyven? What ſhall I ſaye? Shall I not crye out withe the Prophete, and compare you to thoſe that have not offendyd the lyke unto you ageynſte the Chyrche; yet ſhewe more Devotyon to the Chyrche, more Prayer, more Faſtynge, and greater Workes of Mercye yn one Daye than you doe yn the hoole Yeare?

*Italy.*

I can ſpeake of the Contrey I cam from, whiche ys *Italye*, where I knowe yn ſomme Cyte to be above iii Score Monaſteryes, as I am ſure yn *Venyce* be; and yn *Florence* alone above iiii Score, and the moſt part founded by the voluntarye Almes of the Citeſyns,

teſyns, one not knowynge of another's Almeſſe. If I woulde reherſſe at *Rome*, at *Bononye*, at *Mylane*, what a Multitude of holly Houſes and Hoſpitalls be founded under this Manner, yt were a Wonder to heare, and a great Reproche to you yn this Cyte, whereas there are not x Places, neyther of Hoſpytalls, nor Monaſteryes yn the Cyte, nor abowte the Cyte; and yet for you they maye dye for Hunger: Is not this a Matter to crye out at, if I wolde folowe as the Matter wolde leade me? But the Joye of the Feaſte of this Daye doth ſtaye me at this Tyme; and I ſhall exhorte you at all Tymes to be Folowers of good Workes; to take from me all ſuche Cauſe and Occaſyon of Complaynt, havinge afore your Eyes the Sayinge of St. *Paule*, *Qui parce ſeminat, parce & metet: & qui ſeminat in benedictionibus & benedictionibus metet.*

The Cities Reproach.

And what is the Benedictyon of this Stede of Almeſſe, the Prophete *Eſaias* ſhewethe in that ſame Place that I have reherſed, whiche ſayethe in this Maner; *He that ſoweth Workes of Mercye, ſhalbe made himſelfe a Garden of Pleaſure for God to walke yn.* For theſe be his Wordes, contynuynge his Matter of Workes of Mercye; *Cum effuderis eſurienti animam tuam: & animam afflictam repleveris, &c. Et eris tanquam hortus irriguus, cujus non deficiet aqua:* And what a Grace, thinke you, is it by doynge Workes of Mercye to be brought to that Caſe, that the Soule ſhalbe a Place planted lyke to a Garden? I ſaye, this is more than to be brought ageyne to the Garden of Pleaſure, where *Adam* was fyrſt put yn, whiche is called *Paradyſe*: I ſaye, it is a higher Benefyte for him to retorne to the Churche, that was out of it, than *Adam* coulde have to retorne to the Place of Pleaſure, whiche was Paradyſe; from whence, for eatynge of an Aple, whiche God forbadde him, he was expulſed. But this ys not ſo well knowen: And why? Bycauſe we folowe not the Waye to come to the joyfull Knowledge thereof; and what that ys I have nowe ſhewed you.

And ſhewinge one Thinge beſyde that *Eſaias* alſo maketh mentyon of in the ſame Place, as a veraye perfet Meane to come to perfet Quietnes and Joye of Mynde, I ſhall leave you, as yt were, in the High-waye to Paradyſe, and that ys this; that ſekynge God, if you hope to fynde him, you ſholde utterlye leave your owne Wyll, whiche reſtethe ſpeciallye in ii Poynts: The one in the Deſyre of more Knowledge than God hath lymyted unto us: Whereyn our fyrſte Moother fyrſte dyd diſobeye. And the other Poynt is touchinge carnall Pleaſure of the Bodye; in whiche Poynte, if we forſake oure owne Wyll, and ſpecyallye in the Hollydaye, whiche ſhoulde be all dedycate to the Wyll of God; then ſayethe the Prophete, Thowe ſhallt make a Hollydaye to God. For as longe as thou foloweſt thyne owne Wyll, thou makeſt God Laboure, as it were in a Workye-daye, to breke thy Wyll. And thou folowynge the ſame art occupyede in more ſervyle Laboure than when thou tylleſt the Grounde; therefore the Prophet ſayethe, *Si averteris à ſabbato pedem tuum facere voluntatem tuam in die ſancto tuo, &c. Vocaberis ſabbatum delicatum.* And what ſhall folowe of this the Prophete ſhewethe, ſpeakynge in

The Means to Quietnes of Mind.

in the Perſon of God, *& extollam te ſuper altitudinem terræ:* That is to ſaye, *I wyll extolle the above Paradyſe terreſtryall.* And what then? *Et cibabo te hereditate* Jacob *patris tui.* But nowe what Rewarde ys this, to be fedde whyth the Inherytance of *Jacob?* This we ſhall knowe yf we marke well what ys the Meate we have been fedde withall, folowinge your owne Myndes, of oure Moother *Eve* manye Yeares, whiche bringeth nothinge but Deathe: And all that wayte upon Deathe: And goe before Deathe, that ys Sorrowes, Afflictyon, both corporall and ſpirytuall. But this ys a newe Meate, that neyther to the Eye, to the Senſys, to any Dyſcourſe of Reaſon, ſhewethe any Pleaſure, as the Apple dyd to *Eva*; and paſſeth ſo fur yn Pleaſure, as the Pleaſure in Heaven paſſethe Pleaſure yn Earthe. This ys *panis verus, qui de celo deſcendit, & dat vitam mundo.* This Meate ys gyven to every Feaſte in the Sacryfyce of the Maſſe; whiche who receivyth with condigne Faythe and Reverence, this maketh up the Joye of the Feaſte greater than ever *Adam* had yn Paradyſe in his moſt Felycyte, whiche neyther Senſe nor Reaſon can abyde: And therefore this Meate ys gyven us to repreſſe the Judgment of bothe, and to ſubdewe both to the Captyvyte of Feythe, ſtayenge upon the Worde of God; as *Eſaias* ſpekynge of the ſame Meate, and ſo concludynge, ſaythe, *Os domini locutum eſt.*

Feaſt of the Sacrifice of the Maſs.

And here nowe I make an Ende, havinge ſhewede you, not of myne owne Hedde, but as I have byn taught of my Moother and yours in the Houſe of God, bothe what the Churche ys, what Pryvyleges and Graces be graunted to them that be of that Bodye, and the Waye howe to enjoye them: Whiche yf you doe marke well, receyvinge that Knowledge by dewe Feythe, and Love, and Charyte, and applye your Wyll to folowe the ſame; then ſhall you have Cauſe to retorne to your owne Howſes, ſyngynge yn your Howſes, *Lætatus ſum in his quæ dicta ſunt mihi.* And that you may ſo doe, this ſhalbe my Prayer. And yf you commynge to your owne Houſe, wyll praye every Man for his owne ſelfe, as this greate Kynge and Prophete dyd for hymſelfe in his Prayer, when he ſayede, *Unum petii à domino, hoc requiram, ut inhabitem in domo domini omnibus diebus vite meæ: ut videam voluntatem ejus, & viſitem templum ejus:* In that Maner I have declarede, then ſurelye that Benedictyon ſhall fawle upon you; that yn another Place, ſpeakynge of the ſame Matter, the Prophete wyſheth yn his Prayer for *Iſrael*, ſayinge, *Benedicat te dominus ex* Sion: *ut videas bona* Hieruſalem *omnibus diebus vitæ tuæ.* And wyth this Benedictyon I wyll leave you, whiche through the Mercye of God Almyghty light and remayne upon you nowe and ever.

*AMEN.*

## NUM. LXIX.

## *A Letter to* Ralph Allerton, *impriſoned for the Goſpel: Comforting him under the Croſs, and exhorting him to perſevere.*

Foxii MSS.

GRACE and Peace from God the Father, and from the Lord Jeſus Chriſt, be with you, my dear Brother *Rafe*. God ſtrengthen you in his Faith, Fear, and Love, and keep you in the ſame to the End, *Amen*.

My dearly beloved in the Lord, I have me moſt heartily commended. And this is the Cauſe that I write unto you now, wiſhing to you as to myſelf. For as I am willing to take my Croſs, and follow Chriſt, even ſo, good Brother *Rafe*, go on ſtill, and bear your Croſs, and follow Chriſt. And ſo you ſhalbe his Diſciple. There is nothing more requiſite, neceſſary, and profitable for the Confirmation of a Chriſtian Life, O dear Brother, than the Cros and Perſecution. But alas! there is nothing in theſe Days more feared, ſhunned, and avoided; and that of thoſe that would be counted Chriſtians, and earneſt Goſpellers. But ſuch is their Imbecillity, Weaknes, and Fooliſhnes, much like to little Children, who cuſtomably do deſire the ſweet Meat, and fly from the bitter Thing, that may do them good.

Loving Brother, truly the Cros of Chriſt, which is Perſecution, if we will put Childleſnes apart; wiſely weigh the Worthines therof, it is that ſovereign tryed Treacle, that quencheth the deadly digeſted Poiſon of Self-love, Worldly Pleaſing, Fleſhly Felicity, and Carnal Security. If we look well, it is the only profitable Plough, whoſe Property is not only to root up al Briars, Brambles, Thiſtles, Thornes, and Weeds, out of the earthly Heart, and Concupiſcence of mortal Men, but alſo to prepare and yield the ſame, apt to receive the ſeaſonable Seed of Chriſt's Sowing in his Goſpel-Preaching. It is that true Touchſtone, that tryeth Gold from Copper, the True from the Counterfeit, and the Tin from that which is Braſs. Finally, deare Brother *Rafe*, the Cros is that flouriſhing Flayle and Fan, that purgeth and delivereth the good Corn of a Chriſtian Life from al Chaff of Corruption, wherwith before it was covered. O! profitable Inſtrument; O! neceſſary Towel; O! excellent Exerciſe, that cannot be ſpared in a Chriſtian Life.

Wherfore, deare Heart, theſe Things well conſidered, with what Alacrity of Mind, with what deſirous Affection, with what earneſt Zeal, ought we to embrace this incomparable Jewel, this ſovereign Medicine, this comfortable Cup of the Cros of Tribulation? Wherin, without al Doubt, the Lord hath prepared a

Draught for his Saints to drink, although ſomewhat tart and bitter unto the Fleſh; yet it is moſt comfortable and pleaſant unto the Soul. For it is written, *By many Tribulations we muſt enter into the Kingdom of Heaven.* O! Brother *Rauf*, if you deſire, as I doubt not but you do, to be ſaved, and not to be condemned, to live and not to dy, to have Chriſt confes thee, and not to deny thee before his Father, and his Angels, and to follow the Son of God into his Kingdom, and not to be expulſed thence, Give Ear then unto this Sentence, for therin he teacheth us the only Way unto the ſame, ſaying, *He that wil follow me, let him take up his Cros, and follow me.* Wherby it is apparent, that we cannot follow Chriſt, but bearing a Cros: Not the Cros that the Papiſts bear of Gold and Silver, which many now-a-days do follow, the more is to lament; but the Croſs of Perſecution, Affliction and Mortification. For if Chriſt be the Way, as he ſaith he is, unto his Father, and that beſide him there is no other but By-ways, tending to Perdition; then is it of Neceſſity, if we will come unto eternal Glory, that we do travail that Way that he hath gon before us, in paſſing his Footſteps.

Now, Brother *Rafe*, I remember my Siſter *Tyms*, and I have a Recompence to make to you for your good Heart: Take this in part of Recompence; and for your Bargain that you did give my Siſter and me, I wiſh you the ſame Diſhes of Meat: That our Chriſt entred into the Kingdom of his Father with; that is his Ignominy, Reproof, Shame, Scandal, Reviling, Perſecution, Affliction, and ſuch like. And though they be ſowre to the Fleſh, yet they be ſweet to the Soul.

Good Brother, take no Grief, that I and my Siſter wiſh you ſuch Recompence, being they be ſuch that Chriſt fed his Diſciples with. *If they*, ſaith he, *perſecuted me, they ſhall alſo perſecute you. If they have called the Maſter of the Houſe* Beelzebub, *how much more ſhall they call the Houſehold Servants.* So our Portion is in this Life to weep and mourn, to taſte the Bread of Adverſity, and the Water of Trouble; to be as Sheep appointed to the Slaughter. Theſe be the dainty Diſhes that God hath prepared for his Children to feed on in this World. Therfore I pray you feed of them gladly, while you be in this Life, to the end, that in the World to come, you may laugh and rejoyce, having all Tears wiped away from your Eyes, and fed with the celeſtial Manna, and Water of Life, in triumphing over your Enemies. *For in this World*, as ſaith S. *Paul*, *we are judged and afflicted, becauſe we ſhould not be condemned* with the World.

And this, dear Brother, I make an end of my ſimple and rude Letter; and for lack of a Love-token, I pray you take this as a Love-token. And I pray you, pray for me, as I wil do for you; that is, that God may encreaſe your Faith; that you, and all the Elect of God may boldly ſtand in his Battel, and fight the good Fight of Faith, againſt al the fiery Darts of Sathan and Antichriſt. Wherby we may obtain the Crown of Glory. The which God graunt for his Mercy Sake, *Amen.*

I pray you take this Letter as mine and my Siſter *Tymms* alſo. She hath her commended from the Bottom of her Heart; and prayeth you to pray for her. Pray, pray, pray, yea, continue in Prayer. Aſk in Faith, and obtain your Deſire. Written the vij Day of *April*, by your poor Brother *Foſter*, and

Your Siſter *Tymms*.

## NUM. LXX.

## *A Proclamation ſet forthe by the Kinge and Quenes Majeſties, agaynſt* Thomas Stafforde, *and other Traytors, his Adherentes.*

*Foxii* MSS.

WHereas *Thomas Stafforde*, and others malicious and evill diſpoſed Subjects, his Adherentes, havinge conſpired to perpetrate divers heynous Treſons agaynſte the moſte Royall Perſones of their Majeſties: And therupon feringe to receive juſte Puniſhemente for his and their Diſſartes, fledde into the Partis of beyonde the Seas, and there remaininge for a Tyme, have, perſiſtinge in their ſayde Malice, diviſed and attented divers Tymes to ſturre Seditions, and Rebellions within this Realme, to the greate Diſturbance of the Quenes Peace, and Tranquilitie thereof: By ſendinge hither into the Realme, divers Bokes, Letters, and Writinges, bothe printed and written, farced and filled full of Untruthes and Sedition, and moſte faulſe Surmyſes of Thinges ſayde to be done and diviſed by the Kinge oure Soverene Lorde, and his Servantes, which were never imagined or thought. And to ſhewe their utter Malice with more Effecte, the ſame *Stafforde* did latelye, with certayne of his ſayde Complices, unnaturall *Engliſhe* Men, and ſome Straungers, enter into this Realme, and by Stelthe tooke their Majeſties Caſtell of *Scarborowe*, in the Countie of *Yorke*, and ſet oute a ſhamefull Proclamation, wherein he trayterouſlie namethe and affirmethe oure ſayde Soverene Ladie the Quene, to be unrightfull and moſte unworthie Quene; and that the Kinges Majeſtie, our ſayde ſoverayne Lorde, hathe induced and brought into this Realme, the Number of twelve thouſande Straungers and *Spaniardes*; and that into the ſayde *Spaniardes* Handes twelve the ſtrongeſte Holdes of this Realme be delivered. In which Proclamation alſo the ſayde Traytor *Stafforde* did name and take himſelf to be Protector and Governor of this Realme; by theſe moſte faultie and unnatural Means, myndinge to allure the good Subjectes of their Majeſties, to withdrawe their Dewtie of Allegiance from their ſayde Majeſties, and to adhere to him the ſayde *Stafforde*, to their Confuſion. Albeit the ſayde *Stafforde*, and other Traytors his Complices, be by the Helpe of God, and Diligence of the Erle of *Weſtmerlande*, and other Noblemen and Gentillmen, good Subjects of thoſe Partes, repreſſed, apprehended, and forthe comynge, to receave juſte Puniſhement, accordinge to their Diſſartes. And that it may be well thoughte, that no wiſe or honeſte Man thinkethe, or can juſtelie gather anye Cauſe to thinke, that the Kinges Majeſtie myndethe anye other thinge unto the Quenes Majeſtie and the Realme, but onlye to be carefull and ſtudious of all Thinges tendinge to the Benefit, Sewrtye, Honor, and Defence of the ſame: And in this Parte, moſte lovinglie and daylie beſtowethe the greate Travell of his reyall Perſone, beſydes the large Expence of his Goodes and Treaſure; yet to the Intente none of their lovinge Subjectes ſhoulde by Simplicite be ſeduced and deceved, throughe the develyſhe Devices of the forſayed, or anye other like Traytors, ther Majeſties, of their greate Clemencie and tender Zeale towardes ther ſayde Subjectes, have thoughte good to warne and admoniſhe them of the Premyces: Exhortinge and charginge them to give no Eare or Credit to the ſayde fauſe Proclamation, and Brutes, ſet oute and ſprede by the ſayde Traytors, or hereafter to be ſet oute by anye others. Wherebye they ſhall the better avoyde the Daungers which they maye otherwiſe incurre, by adheringe or reſortinge unto the ſayde Traytors; and that alſo ther ſayde lovinge Subjectes do uſe themſelves quietlye, withoute Stirre or Reſiſtinge, till theye be commaunded in the Name of ther Majeſties, by the Leiutenauntes of the Country where the ſayde Subjectes dwell or inhabit, or by the Shrife, or ſuche Juſtices as ſhall have Auctorytie from their Highneſſes in their Behaulf, to rayſe and levey them. And that the ſayde Subjectes, and evrye of them, ſhall indever themſelves to apprehende and take, and before the ſame Lieuetenante, Shrive, or Juſtice of the Peace of the ſayed County, bringe all and every ſuche Perſone or Perſones as theye ſuſpecte or knowe to be of the Companey of the ſayde Traytors, or to favour and ayde them, and all ſuche other alſo as ſhall procure the People unlawfullie to ſerve, or ſhall ſedicioſlie or malicioſlie ſpreade or tell any ſedicious Newes concerninge the Doinge of the ſayde Traytors, or otherwiſe. Straightlie charginge and commaundinge all Juſtices of Peace, Mayres, Shrives, Baylyfes, Conſtables, and all other their Majeſties Officers and Myniſters, to ſe this Proclamation put in Execution, as their Majeſties ſpeciallie truſte them: And as the ſayde Officers and Myniſters will anſwer to the contrarye at their uttermoſte Perilles. Geven at oure Palice of *Weſtminſter* the laſte Daye of *Aprill*, *A°* 1557.

NUM.

## NUM LXXI.

## *A Proclamation ſett forthe by* Thomas Stafford, *from* Scarborow *Caſtle: Exciting the* Engliſh *to deliver themſelves from the* Spanyards.

Foxii MSS.

TO all and every ſingular Perſon and Perſons, of what Eſtate or Degree ſoever they be, that love the Common wealthe, Honoure, and Libertie of this ower native Countrye, and moſte for the Realme of *England*, the Lorde *Thomas Stafforde*, Son to the Lorde *Henry*, rightfull Duke of *Bockingham*, ſendythe greetinge. Knowe ye, moſt dearlye belovyd Contrymen, that we travellinge in ſtrange Realmes, and forren Nations, have perfectly proved owt manye deteſtable Treaſons, which *Spanyardes* ſhamfullye and wrongfullye have pretended, and at this preſent have indevered themſelves to worke againſt ower noble Realme of *Englande*; we therfore more tenderlye favouringe, as all trwe *Engliſhmen* owghte to do, the common Commodity and Weal publycke of this ower natyve Contrye, than ower Welthe, Treaſure, Safegarde, Health, or Pleaſure, have with all poſſible Spede arived here in the Caſtell of *Scarborowe*, levyng owr Bande, wherwith we thoughte to have proved in other Affayers, comynge after us, bycauſe we had perfect Knowledge by certaine Letters taken with *Spanyardes* at *Depe*, that this ſame Caſtell of *Scarborow*, with xij other of the moſte chefeſt and principall Howldes in the Realme, ſhalbe delyvered to xij thouſand *Spanyardes*, before the Kinges Coronation. For the *Spanyardes* ſaye, it were but vaine for the Kinge to be crowned, onleſſe he maye have certaine of our ſtrongeſt Caſtelles and Holdes, to reſorte to at all Tymes, till he maye be able to bringe in a greate Armye to withſtonde his Enemyes, that is, to overrun and deſtroye the wholle Realme. For, ſo long as *Englyſhemen* have anye Power, we truſte they will never ſubmitte themſelfes to vile *Spanyardes*. Which Treaſon we have diſappointed; truſtinge, and firmelye belevinge, by the Mighte of the Omnipotente, Everlaſtinge God, with the Ayde and Helpe of all trewe *Englyſhmen*, to deliver owr Country from all preſente Peril, Daunger, and Bondage, wherunto it is like to be broughte, by the moſte develyſhe Devize of *Mary*, unrightful, and unworthye Quene of *England*, who, both by the Will of hir Father, Kinge *Henrye* the viijth, and by the Lawes of this noble Realme of *England*, hathe forfette the Crowne, for Marriage with a Straunger. And alſo hathe moſt juſtlye deſerved to be deprived from the Crowne, becauſe ſhe being naturallye borne haulfe *Spa-*

*nyſhe* and haulfe *Englyſhe*, bearythe not herſelfe indifferentlye towardes bothe Nations, but ſhowinge herſelfe a whole *Spanyarde*, and no *Englyſhe* Woman, in lovinge *Spanyardes*, and hatinge *Inglyſhemen*, inrichinge *Spanyardes* and robbinge *Inglyſhemen*; ſending over to *Spanyardes* continuallye the Treaſure, Gowlde, and Silver of our Realme, to maintaine them for owr Deſtruction, ſufferinge poore People of *England* to lyve in all carefull Miſerye, manye of them dyinge for verye Hunger: And not contented with all thes Myſchyfes, ſhe ſekynge erneſtlye by all poſſyble Meanes to place *Spanyardes* in our Caſtelles and Howldes, contrarye to all Statutes, Cuſtomes, and Ordinaunces within this Realme, that they maye burne and deſtroye the Countrye iij or iiij Tymes yerelye, till *Englyſhemen* can be contented to obeye all their vyle Cuſtomes, and moſte deteſtable Doinges, wherby the whole Commonaltie of *Inglande* ſhalbe broughte to perpetual Captivitie, Bondage, and moſte ſervyle Slaverye, as evidentlye ſhalbe proved before all Men, at owr fyrſte Aſſemble.

We therfore, dearly beloved Countrymen, preventinge theſe miſerable Miſchefes, have purpoſed here to remayne and tarrye, to receve all ſuche faythfull and trewe *Inglyſhemen*, as willinglye will worke to preſerve their owne Lyves, Landes, Lyvynges, Treſures, Wyves, Childerne, yea, and to ſpeake bryflye, the Crowne of the whole Realme, from the Poſſeſſyon of prowde, ſpytefull *Spanyardes*, whoſe *Moryſh* Maners, and ſpytefull Condytions, no Natyon in the Worlde is able to ſuffer. And therfore we are fully determyned to wythſtande them in all their Doinges for the Defence of owr Countrye, not myndinge to worke to owr own Advancement touchinge the Poſſeſſyon of the Crowne, but onlye to reſtore our Bloude and Howſe to the owlde priſtinate Eſtate, which all Men knowe hathe bin moſt wrongfully ſuppreſſyd by the Malyſe of Cardynall *Wolſey*; and not for any Offence that we commytted towardes the Realme, or the Crowne; but have always endevered ourſelves, as we pretende at this preſent, to withſtabliſhe the Crowne to the next righteful Heyrs of the Realme. So that yt maye remayne ſucceſſyvely to the trewe *Inglyſhe* Bloude of owr owne naturall Countrye, banyſhinge and expellinge all Straungers, Marchauntes onlye excepted; and to reſtore againe all ſuche Actes, Lawes, Lybertyes, and Cuſtomes, as were eſtablyſhed in the Tyme of that moſte prudente Prince Kinge *Henrye* the viij. Wherby this whole Realme of *Englande* ſhall not onlye be preſerved from the Tyrannie of Forrayne Princes, but alſo be delyvered from all ſuche powlinge Paymentes, as the Quene dothe daylye geve to *Spanyardes*; and will geve contynuallye, till ſhe have beggered and deſtroyed all the whole Realme. We therfore are fullye determyned moſte thankefullye to receve all Perſons, of everye State or Degre, that willingelye will wythſtande thes myſerable Myſchefes; and as the Dukes of *Buckingham*, our Forefathers and Predeceſſors, have always byn Defendores of the poor Commonaltye againſte the Tyrannye of Princys, ſo ſhoulde you have us at this Juncture, moſte dearlye beloved Frendes, your Protector, Governor, and Defendor, againſte all your Adverſaries, and Enemyes; myndinge earneſtlye to dye rather preſentlye and perſonallye before you in the Felde, than to ſuffer you to be overrun ſo miſerably with Straungers, and made moſte ſorrowfull Slaves, and carefull Captyves to ſuche a naughtye Natyon as *Spanyardes*, who affirme openlye, that they will rather lyve with *Mores*, *Turkes*, and *Jues*, than with *Inglyſhemen*; wherby all Men maye perceyve plainelye, that ever lyke as they do uſe *Turkes*, *Mores*, and *Jues*, which be their Captyves, ſo muche more worſe will they uſe us, and if we do not manfullye within ſhorte Tyme withſtande the pretendyd Purpoſes. We ſhall therfore moſt earneſtlye and lovinglye deſyer all Maner of Perſons, of what Eſtate or Degree ſoever they be, that will gladlye withſtande theſe miſerable Miſchefes, and Workes, and to maintain the Crown from all Straungers, to the right Heyrs of the Realme, that they and everye of them, with all Expedition, reſorte to us, ſo well appointed with Horſes, Armoure, or otherwayes, as they poſſyble can appointe themſelves, for the Preſervatyon of the Crowne, and Savegarde of the Realme.

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## Num. LXXII.

## *The Names of the Priſoners taken in* Scarborowe *Caſtell, the 28th of* Apryll, An. 1557.

Foxii MSS.

*Thomas Stafford*, Gent.
Mr. *Briſſell*, Frenchman.
*Rychard Saunders*, Gent.
*Willyam Scowell*, Gent.
*John Proctor*, Gent.
V Priſoners in the Tower of *London*.

*John Browne*
*Owen Jones*
*Henrye Gardyner*
*John Watſone*, Scot.
*John Graye*, Scot.
*Willyam Williamſon*
*Anthonye Parriuall*
*Clement Tyled*
*John Wilborne*
*Rogere Raynoldes*
*John Momford*, Scot.
*Thomas Spencher*
*William Wilke*
*John Adames*
*Willyam Palmer*
*Laurence Alſop*
*John Bradforde*
*Thomas Wilkinſon*
*Rogere Thomas*
*Robert Hangate*, Scot.
*John Wallyce*
*John Donnynge*
*Jaques Lartoys*, Fren.
*John Thomas*
*Thomas Jurdyne*
*John Creſwell*
*Thomas Warre*.

27 Perſons remanynge in Priſon in *Yorke*.

Num.

## NUM. LXXIII.

## *The Queen to Sir* Edward Dimock; *To attend her Perſon with his Servants and Tenants in Arms.*

MARY *the Quene.* *By the Quene.*

Ex Epiſtol. Comit. Salop. in Offic. Armor. repoſit.

TRuſty and Welbeloved, We grete you wel, and let you wit, that the Wars being open between us and *France*, and the King, our deareſt Lord and Huſband, paſt the Seas in Perſon to purſue the Enemy; We have given Order, as meet is, our Honour and Surety ſo requiring, to have a convenient Sort put in a perfect Readines and Preparation to attend upon our own Perſon, as wel for the Defence and Surety therof, as to reſiſt ſuch Attempts as may be by any foreign Enemy, or otherwiſe, made againſt us and our Realm: And knowing your Fidelity, and Good Wil to ſerve us, have appointed you to be one among others that ſhal attend upon us: Therfore requiring and charging you, not only to put yourſelf in Order accordingly, but alſo to cauſe your Tenants, Servants, and others, under your Rules and Offices, to be muſtered: And of your ſaid Servants, Tenants, and others, within your Rules and Offices, to furniſh yourſelf with ten Horſemen, and one hundred Footmen, wel appointed: Of the which, one fourth Part to be Harquebuttiers, or Archers, one other fourth Part Pikes, and the reſt Bills: And with the ſame Numbers of Men, Horſe, and Furniture, wel in Order, to be ready to attend upon [us here] or elſewhere, by our Appointment, upon one Day's Warning, at any Time after the 25. Day of *Auguſt* next coming: And in the meantime, until eight ſhalbe ſo called to ſerve us, remain in ful Readines and Order to ſerve under them that have Charge in that County. And hereof fail not. Yeoven under our Signet, at our Manor of *Richmond* the laſt of *July*, in the forth and fifth Years of our Reigns.

## Num. LXXIV.

## *Mr.* Henry Percy *to the Earl of* Shrewsbury; *Concerning his Succeſs againſt the* Scots, *invading the Eaſt Marches.*

I Perceive both your Lordſps. [*viz.* the Earls of *Shrewſbury* and *Weſtmerland*] to accept my Repair to this Country, [*Northumberland*] in ſuch good Part, as I have Cauſe to rejoice therof: And further, to be deſirous to know the Occurrents from Time to Time happening in theſe Parts. It may pleaſe your good Lordſp. to underſtand, that upon my Repair to *Alnwic*, the laſt of *July* paſt, ſundry Gentlemen of this Country, with many other honeſt Men of the ſame, repaired thither unto me. With whom I travailed til Wedneſday at Night laſt, in ſuch Sort, as we were ſuffered to take very little Reſt, either by Night or Day: But by the more Part of Nights and Days on Horſeback attended the Invaſion of the Enemy. And for the better Reſiſtance therof, placed myſelf and my Company nigh to the Frontiers; as at *Eſlingtone*, and other Places therabouts. And Yeſterday, being the 5. of this Inſtant, about five of the Clock in the Morning, the L. *James*, and L. *Robert*, the late *Scotch* King's Baſtard Sons, the L. *Hewne*, and others of *Scotland*, with al the Power they could make in three Days Aſſembly of Men from *Edenburgh* hitherward, and with certain Peeces of Ordinance, did invade on the Eaſt March of this Realm, minded, as I learned by credible Intelligence, to have attempted to win the Caſtle of *Ford*, and have brynt ſundry Towns therabouts, called the Ten Towns of *Glendale*. Which their Purpoſe upon my Repair towards them with a good Number of Gentlemen and others of this Country, they did quite alter and change. And after they had brynt a Houſe or two in the Town of *Fenton*, where was taken and wounded to Death, as is ſuppoſed, one of their beſt Borderers and Guides, *Riche Davyſon*, with great Haſte, and more Fear, (as by plucking off, and leaving a great Number of White Croſſes; and the ſmall Spoil or Prey of Cattel by them ſeized, did appear) departed home into *Scotland*, before we could in Order come to them. Which conſidered, by the diſcrete Advice of the Gentlemen, (whoſe good Conformity and Forwardnes in Service I cannot but of good Cauſe much earneſtly commend to your Lordſp. whom I ſhall much humbly beſeech further to commend and advance the ſame, upon this my juſt Report, as may tend to their more Encouragement of Service hereafter) I did enterprize to invade the Country of the *Mars* in *Scotland*. Where were brynt ſixteen Towns, and won

Ex Epiſtol. Com. Salop. in Offic. Armor. repoſit.

won a Booty or Spoil of 280 Neat, and a Thouſand Sheep, beſides many Horſes, and ſome Priſoners.

This Day one Aid of 600 Men of the Biſhopric, is repaired towards *Barwick:* Which being placed as my L. *Wharton* ſhall appoint, I doubt not but ſhalbe able by God's Grace to withſtand the Enemy. And the ſame conſidered, upon Conference therin had with my L. *Wharton*, I do, for ſundry, my Lord, my Brothers, and mine, much neceſſary Buſines, depart hence tomorrow towards *Prudhow.* And thus remaining, as I am therto moſt bound, your Lordſps. aſſured to command at all Times; I beſeech the Eternal God to conſerve your good Lordſp. with Continuance and Encreaſe of mich honorable Eſtate. From *Alnwic*, the 6. of *Aug.* 1557.

*Your Lordſps. moſt bounden to command,*

*Henry Percy.*

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## NUM. LXXV.

### *The L.* Wharton, *Sir* James Croft, *and Sir* John Clere, *to the Lords of the Queen's Privy Council; Relating the Succes of the* Scots *Attempts upon* England.

Ubi ſupra.

PLeaſeth it your moſt honorable Lordſps. in our due Maner to be advertiſed, that the *Scots*, ſithence our late Letter, have continued in great Power together upon their Eaſt Borders. And we having Intelligence, that they would invade theſe Borders the 5th of this Month, as they did; for Reſiſtance wherof, we gave Warning to the whole Power of theſe Marches, to be ready to let their Enterprize. The *Scots* entred between *Wark* and *Chyviot*, to *Glendail*, and Mr. *Henry Percy* had a Power with him, Sir *John Foſter*, and Mr. *Grey*, and divers other Gentlemen, with their Powers; and the Garriſon of *Barwick*, upon our Appointment, joined them, and drew towards their Strength, and offered themſelves in ſuch Sort, as the *Scots*, who intended to have burnt ſundry Towns far within the Marches, were glad to take the Advantage of four or five little Towns being left waſte. And our Men being not of Power to encounter them, held them cloſe from ſparpling abroad to deſtroy the Country. And upon their Retyre, followed them with Scowerage towards *Tividale*, til our Men ſaw that with good Advantage they might enter into the

March: Where they burnt ten or twelve ſuch Towns as were upon thoſe Borders, and have taken ſome Cattel and Sheep, and brought home with them, for their better Relief. We ſent to meet them 300 Footmen out of this Town; and ſo they returned to *Barwick* in Safty.

This Day we were advertiſed, that the Power of the Bpric of *Durham* are coming at *Alnwic*, and towards this Town and *Alnwic*. Whom we intend for to place upon the Borders, unto the coming of Sir *Tho. Wharton*, who we underſtand wilbe in *Newcaſtle* upon the 8. of this Month. And his Men being placed, we ſhal return home them of the Bpric, unto we have further Occaſion, *&c.*

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## NUM. LXXVI.

### MARY *the Quene.*

### *A Memorial or Note of Anſwer to ſuch Things as were propounded to our Councel by Sir* James Croft, *Kt. by Inſtruction to him given by our Right Truſty and Right Welbeloved Couſins, the Earl of* Shrewsbury *our Lieutenant in the North, the Earl of* Northumberland *Warden of our Eaſt and Middle Marches for anempſt* Scotland, *our Right Truſty and Welbeloved the L.* Wharton *Captain of our Town and Caſtle of* Barwick, Aug. 20, 1557.

FIRST, for avoiding of exceſſive Charges, it is thought that it be provided, that there may remain a good and ſtrong Gariſon upon the Borders, put in ſuch Order, as they may be defended, and annoy in all Caſes, except in Caſes of Invaſion of a great Army: And to conſider what Number may be thought meet for that Purpoſe; and in what Places the ſame may be placed. And in Caſe any ſuch Invaſion be made by an Army, the ſaid Gariſon to be ſo directed, as they may by al Ways and Means impeach their Marching, and other Attemptates, and Doings: Foreſeing nevertheles, that the ſaid Gariſon-men may uſe their Doings in ſuch wiſe Sort, as they retyre and ſave themſelves, if Neceſſity ſo require, until the Coming of the Army. Ubi ſupra.

To give Order to the Common People for ſending their Cattel out of the Way, and putting their Corn in Places of Safety, as near as may be, in Caſes of Invaſion.

To provide that the Earl of *Darby*, and al others, having Charge to bring any Numbers, may be in Readines from Time to Time, to march al, or ſuch Part of their Numbers, as may for the Time be thought meet to ſerve.

To give Order by al Ways and Means, that in Caſe of the going forward of a main Army, that the Inhabitants of every Pariſh where Men be levied, may be induced to ſend Victuals for their Men. To which Purpoſe, the Travail of the Noblemen and Gentlemen, having Charge of Men in every Country, ſhal much avail. And it is like that the People wel informed and adviſed, wil gladly do thus much; conſidering it is for their own Surety and Defence; and conſidering alſo, that in Time paſt, the Common-People of thoſe and other Parts of the Realm have done the like.

And becauſe it hath been thought by the L. Lieutenant, the Earl of *Northumberland*, and others, that ſome Numbers of the *Northumberland* Men may be placed in Gariſon, to ſerve on Horſeback; her Majeſtie is pleaſed, that Order ſhalbe given by them accordingly: And that there be placed of the ſaid *Northumberland* Men ſuch Numbers of them in Places convenient as they think good; diſcharging for them ſuch others as may ſeem to their Wiſdoms meeteſt to be diſcharged, and beſt able to ſerve.

The Rate of the Officers Wages ſhalbe ſent after.

And notwithſtanding the expres Order and Commandment that hath been given to the L. Lieutenant, yet her Highnes Pleaſure is, that touching the marching forwards with the whole Army, and other Things alſo concerning the good Service of her Majeſty, the ſaid L. Lieutenant ſhal uſe and do, and cauſe to be done, as he ſhal think good by his Diſcretion, and as the Force of the Enemy and other Circumſtances ſhal require.

Her Majeſties Pleſure alſo is, that the ſaid Sir *James Croft* ſhal, in his Return, repair unto the ſaid L. Lieutenant, and declare to him the Premiſſes; and ſhal alſo, any former Directions to the contrary notwithſtanding, attend upon the ſaid L. Lieutenant, ſo long as pleaſeth the ſame: Foreſeeing, that if the ſaid L. Lieutenant ſhal by his Diſcretion think meeter to ſend the ſame Sir *James* to the Borders for the Service, to be uſed there, either in *Barwick*, or with the L. Warden, that then the ſaid Sir *James* ſhal haſte himſelf thither accordingly.

And concerning the Payments that are to be made for the Ordinary and Extraordinary Gariſon of the Eaſt and Middle Marches, the ſaid Earl of *Northumberland* ſhal give Order, and make Warrant to the Treaſurer *Allan Bellingham*; and for al Payments concerning the Caſtel and Town of *Barwick*, both ordinary and extraordinary, the ſaid L. *Wharton* ſhal give and make like Order and Warrant; her Highnes truſting the ſaid Lords wil every of them wel huſband the Premiſſes, as appertaineth.

MARY *the Quene*.

NUM.

## NUM. LXXVII.

## *The Privy Council to the Earl of* Shrewsbury, *L. Preſident of the North; Giving Order upon the Intelligence of the* Scots *Intentions to invade.*

E Liter. Comit. *Salop.* in Offic. Armor.

AFTER our right harty Commendations to your good Lordſhip, We have ſeen your Letter of the 16th of this Month, touching ſuch Advertiſements as ye have received from Sir *James Crofts*, Kt. of the *Scots* Preparations, and ſuch other Intelligences to that Effect, as he hath gotten out of *Scotland*. And altho' we do commend the Diligence of Maſter *Crofts*, and could wiſh your Lordſhips had procured by that, or any other Means, to have as Eſpial upon the *Scots* Doings, as ye might; yet in a Matter of ſuch Importance, we think it had been convenient that Mr. *Crofts* had advertiſed his Knowledg unto our very good Lord, the Earl of *Northumberland*; and that your Lordſhip alſo ſhould, in ſuch a weighty Cauſe, be thoroughly advertiſed of the very Certainty and Truth thereof, both from the ſaid Earl, the L. *Wharton*, and the other Officers alſo on the Frontiers, before any great Stir were made for the ſame. And yet conſidering, that if there be as good Eſpial of the *Scots* Doing, as with Diligence may be had, and hath been uſed heretofore, they cannot ſo ſecretly aſſemble any Power togethers, but that we may have Knowledg thereof time enough to meet with their Malice. We think, that noting wel their Practices, and underſtanding what Preparations they make, what Numbers they do from Time to Time gather together, how many Days Victuals they do provide, with ſuch other like Circumſtances; the Knowledg whereof (having good Eſpials among the *Scots*, that may from Day to Day, ſe and note their Doings) ye may both eaſily come by; and thereby alſo gueſs by your Diſcretions what they can be able to do; and re-enforcing there the Frontiers, as their Doings ſhal give you Cauſe, and as your Lordſhips by your Wiſdom ſhal think may beſt ſtand with the Queen's Majeſties Service, and the Surety of the Borders.

Ye ſhal not need to make any ful Aſſembly of the Army, unleſs they ſhould go about with their main Power to invade the Realm. Which in that Caſe (if any good Eſpial be had) cannot be kept ſo ſecret, but that it ſhal come time enough to your Knowledg to provide for the meeting with their Intent, either by the whole, or ſuch Part of the Army, as ye ſhal by your Wiſdom think moſt neceſſary. For which Purpoſe your Lordſhip ſhal do wel to have the ſaid Army in ſuch continual Readines, as ye may upon any ſuch Occaſion be alſo upon the ſudden to lead the ſame forwards, as the Cauſe ſhal require.

As touchinge your Requeſt to have a further Supply of Money ſent thither, like as the Cauſe of the ſending of the laſt Treaſure that went from hence was, to the End that in Caſe of Neceſſity the ſame might ſerve, and be employed about the ſetting forward of the Army, if Need ſhould ſo require, until upon Knowledg thereof from you ſome greater Mas might be provided; ſo if there be any ſuch Occaſion, and that the Army ſhall be ſet forward indeed, the Queen's Majeſty wil then take Order for ſuch forward Supply of Money as ſhalbe convenient. And in the mean Time her Highnes hath good Hope your Lordſhip wil ſe, that the Treſure already ſent be kept together, and in no wiſe ſpent, but about the Purpoſe aforeſaid.

As for the Bows that ye ſay are wanting, and require, may be provided for, either from hence, or from *Hull*; albeit, as we ſignified unto you by our late Letters, the Remain at *Newcaſtle*, together with ſuch Proportions as have been lately ſent from hence, amount unto 4000 Bows at the leaſt: Of the ſtowing whereof, and by what Warrant we pray your Lordſhip, according to our former Requeſt, to examine the Surveighor of the Ordinance there: Yet for the better Eaſe of the preſent Neceſſity, your Lordſhip ſhall do well to cauſe ſome ſkilful Bowyers, and other honeſt Perſons, to be ſent from *York*, and ſome other Places thereabouts, unto *Hull*, to view and ſurvey the State therof; and as many of them as are or may be made ſerviceable, to cauſe to be put in ſuch State and Readines, as they may always be ready to ſerve at your Lordſhip's Commandment, if that Army ſhould come forward, for the the Furniture of ſuch of the ſaid Army as being Archers ſhal want Artillery for ſuch Purpoſe; or otherwiſe as ye ſhal of your Wiſdom think convenient. And, as ſhortly we may, we will cauſe ſuch farther Supply of that Sort of Artillery to be ſent thither, as ſhal be convenient.

At the cloſing up of theſe our Letters, we received yours of the 18th of this Month, together with ſuch Advertiſements as ye have received from Sir *James Crofts* and Sir *Rauf Boulmer*, Kts. which we have declared unto the Queen's Majeſty: Which taketh the ſame in good Part. And becauſe it ſhal ſerve to good Purpoſe for the Underſtanding of the *Scots* Doing, to procure by this Means to feel their Inclination, it ſhal be wel done, that the ſaid Maſter *Crofts* and Maſter *Boulmer*, when they ſhal meet with the *Scot* and *Frenchman*, be frank in their Communication with them, and by that Means bolt out as near as they can, what they do intend: Proteſting always, nevertheleſs, that the ſame is of themſelves without any Order or Commiſſion from you or any other: And ſo we bid your Lordſhip right hartily wel to fare, from St. *James*'s the xx. of *Sept.* 1557.

*Your Lordſhips aſſured loving Friends,*

*Nico. Ebor.* Canc. *Wincheſter.* *Tho. Elye.* *Tho. Cheyne.*
*Henry Jernegan.* *Jo. Bourne.* *E. Waldgrave.*
*W^m Petre* S.

## Num. LXXVIII.

## *Inſtructions from the Privy Council to the ſaid Earl, in Relation to the* Scotch *Affairs.*

AFTER our right harty Commendations to your good Lordſhip, we have received your Letters of the 19th of this Month, together with the Copies as wel of our very good Lord the Earl of *Northumberland*'s Letters written unto you, as alſo of the *French* and *Scots* Inſtructions touchinge the Taking and Ranſoming of Priſoners on either Side. Upon the peruſing whereof, and of ſuch other Letters as ye lately ſent unto us touching the *Scots* Doings; we have thonght Meet for Anſwer unto the ſame to ſignify unto you as followeth: Ubi ſupra.

*Firſt*, the Queen's Majeſty, conſidering the ſeveral Advertiſements that have been ſent hither both from your Lordſhip, and from the L. *Dacres* and others, of the Preparation that the Eſpials ſe the *Scots* do make, to have the whole Force of that Realm in a Readines againſt the 2. of *October:* Thinketh good, and ſo requireth your Lordſhip, that ye do not only write unto every of the Wardens, and to the L. *Wharton* alſo, to have continual Eſpials in *Scotland*; and to underſtand from Day to Day, and Time to Time the ſaid *Scots* Aſſemblies, What their Numbers ſhalbe, What Purpoſe or Enterprize they mind to take in Hand; againſt what Time; Who ſhal have the Charge, with ſuch like: But alſo that as ye ſhalbe enformed, and underſtand theſe Things to be true, ſo give Order for Defence of the Borders, and to have ſuch Numbers aſſembled in ſuch Places, where they may both beſt defend themſelves and the Country, and cut off the Victuals, or otherwiſe annoy the Enemy, as Opportunity may ſerve. And therewithal, leſt the Enemy might find Relief of our own Proviſions, to foreſe that they find no Victuals, but that the Cattel be brought further into the Realm, and al other Victuals put in Safety.

And becauſe it appeareth that there is not now ſuch Store of Bows there as were convenient, if the Army ſhould go forward, like as we ſignified unto you in our late Letter, that ye might take thoſe that be at *Hull*, ſo is her Highnes pleaſed that ye ſhould do, and make as good Shift with them as ye can, until ſome further Supply may be ſent from hence. Which ſhalbe with as good Speed as we can; Order being already taken with the Maſter of the Ordinance for that Purpoſe, as by his Letters lately ſent unto your Lordſhip ye may at better Length perceive.

And

As for Money, it hath been already by our laſt Letters written unto you, that if the Army do ſet forward, ye may uſe that Treaſure that hath been already ſent thither, about the advancing of the ſaid Army. And upon Knowledg from your Lordſhip of the marching forward of the ſame, her Majeſty wil take Order, that a further Supply of Money ſhall be ſent to you out of Hand.

As touching ſuch Gentlemen as ye ſay are fallen ſick, and ſome dead, her Highnes ſeeth none other Remedy for the Supply of their Want upon this Sudden, but that your Lordſhip muſt in their Sted appoint ſome other ſkilful Perſons, as you ſhall by your Diſcretion think moſt convenient, which her Highnes deſireth you to do out of Hand; ſo as the Army be in no wiſe unfurniſhed of convenient Officers, when it ſhall ſet forth.

And becauſe it is to be thought, that the *Scots* will not enterprize any Invaſion upon this Realm with a main Force, unleſs they be of ſome Strength, her Majeſty thinketh it convenient, that ye take with you from out of thoſe hither Parts 11000 Men at the leaſt: Whereof as many to be Horſemen as ye can by any Means get. So as together with the Force of the Borders, the Army be of an 18000 or 16000 Men at the leaſt.

As for Victuals, *Abingdon*, who is appointed to provide Victuals for *Barwick*, is now remaining there, and wil provide for the Victualing of all thoſe that be upon the Borders, which muſt be one great Part of the Army. And as for thoſe that your Lordſhip ſhal bring with you, ye muſt cauſe the Country to follow the Army with Victuals; and as we think, if *Abingdon* have Warning given him from your Lordſhip in Time, he wil alſo help with ſome Furniture for the Army that ſhal come with you. For which Purpoſe, I, the Lord Treaſurer, wil in like Manner write unto him.

And where your Lordſhip thinketh there wilbe Lack of Carriages, we doubt not but there are enough to be found in the Country there, for the Furniture of a greater Number of Men than ſhal go forth now, if your Lordſhip will uſe your Authority, which in this Caſe you muſt needs do.

We have alſo peruſed the *Scots* Articles touching Priſoners: And altho' we reckon the ſame to be of no great Importance, and rather to be moved by the *Scots* for a Brag, or for ſome Practice, than for any good Meaning: Yet for ſome Anſwer to the ſame we think touching the Ranſome of Priſoners, that it is not convenient that any of the Degree of a Baron or upwards, ſhould be ſet at any Certainty, but to remain at the Prince's Pleaſure. And for al under the Decree of a Baron, to be ranſomed as they can agree with their Taker.

And as for that Article, where the *Scots* do require to have ſuch puniſhed as ſhal lack the Cros or Token of the Realm they be of, we like the ſame wel; ſo as if it be agreed upon, your Lordſhip do give Warning thereof in Time unto al your Soldiers, Captains, and others; to the End they may know the Penalty, and provide for the Remedy thereof, by having each Man the Cros upon him as is ſaid. We do alſo think fit, that al Chaplains, Heralds, Trumpeters, and other like Officers be ſo, according to the antient Law of Arms. All which Orders being agreed upon, it ſhal ſuffice they be followed and kept by the Agreement of the Lieutenants or Wardens, without any further Confirmation.

And thus having written our Opinions, with the Queen's Majeſties Reſolutions to the Points before touched, her Highnes referreth the Ordering of all other Things that are to be done for her Majeſty's Service, and the Meeting with the *Scots*, to be uſed by your Lordſhips Diſcretion, in ſuch Sort as ye ſhall think moſt expedient, according to the Authority and Commiſſion given you in that Behalf. And thus we bid your Lordſhips right hartily wel to fare. From *Weſtminſter* this 24. of *September*, 1557.

*Poſtſcr.* Since the writing of theſe we have received your Letters of the 20. of this Month: Whereby we perceive as wel that the Intelligence of the *Scots* Preparation to ſet forth is confirmed by the L, *Wharton*'s Eſpial; as alſo the Order that ye have taken for the ſetting forward of the Queen's Majeſties Army to meet with the *Scots* Attemptates. And like as we do wel commend your Lordſhip's good Diligence and Foreſight, ſo nevertheles doth the Queen's Majeſty think good, that giving every Man Warning to be in a ful and perfect Readines, as ye may upon the ſudden advance towards, as the *Scots* Doings ſhal give you Cauſe, ye do notwithſtanding foreſee, that the Army do not aſſemble and go forward, before ye ſhal be ſure that the *Scots* do the like: Leſt if ye ſhould ſet forth with the main Army before they come forward on their Part, ye ſhould conſume the Victuals of the Country without doing of any Thing; and ſo to be fain, for Want of Proviſions, to return back, and ſpend the Queen's Treaſure in vain. Whereunto ye muſt have ſpecial Regard.

As for the Officers of the Army that ye deſire may be rated, your Lordſhip knoweth that we ſent you a Scedule of the ſaid Rates encloſed in our Letter of the firſt of this Month. Of the Receipt whereof you wrot yourſelf unto us, and ſeemed to like the ſame enough; ſaving that ye ſaid, there wanted in that Book the General of the Footmen, the Maſter of the Ordinance, and the Provoſt Marſhal. Which indeed were omitted upon theſe Conſiderations: *Firſt*, we thought then, and ſo think ſtil, that becauſe the Footmen are to be divided into the Vaward, Rereward and Battel, and ſo be under ſeveral Mens Charges, there needeth not any General over them. And as for the Maſter of the Ordinance, he was left out of our Book, for that there was not ſuch Officers named in the Book ſent by you before unto us. Howbeit, ſeing he is a neceſſary Officer, the Queen's Majeſty is now pleaſed ye ſhal appoint ſome fit Perſon to occupy that Room, allowing unto him for his Entertainment 13 *ſh.* 4 *d.* by the Day. The Provoſt Marſhal was by us thought might wel be ſpared, becauſe there is a Knight Marſhal appointed, who may wel enough diſcharge that Office. And for the Men that ye think meet ſhould be allowed in Wages unto the Treaſurer of the Army, your Lordſhip

ſhip may appoint unto him ſuch a Number as you ſhal by your Diſcretion think convenient.

And becauſe it is conſidered that the having of Men of Service about you ſhal ſtand you in good Sted, the Queen's Majeſty knowing the Wiſdom and good Skil of *John Brend*, Eſq; in the leading and ordering of Footmen, wherein he hath had long Experience, hath thought meet to ſend him preſently unto your Lordſhip, whom ye may uſe about the ordering of the Army, or in ſuch other Thing as upon Conference with him ye ſhal think him fit to be employed in. And if ye ſhall think fit to have any other ſkilful Perſon ſent unto you from hence, her Highnes, upon Knowledge thereof from you, will take Order for the ſending thither out of Hand ſuch as ſhal be fit for that Purpoſe.

And to the Intent, that if the *Scots* ſhould come upon the Sudden, they may not find the Pieces upon the Borders unprovided for, the Queen's Majeſty requireth your Lordſhip to write unto the Wardens: and take ſuch Orders with them, as al the Forts, Caſtles, and Pieces that be of Importance, and ſtand in Danger of the Enemy, may be ſo ſubſtantially furniſhed of Men, Victuals, Munition, Ordinance, and all other Neceſſaries, as they may be able to ſtand upon their Guard, and reſiſt the Enemy, 'til further Reſcue may come unto them.

*Your loving Friends,*

*Nico. Ebor.* Canc. *Winchester.*
*Henry Jernegan.* *Jo. Bourne.* *Joh. Maſone.*
*E. Waldgrave.* *Edm. Peckham.*

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## NUM. LXXIX.

## *The Earl of* Shrewsbury *to the Privy Council; Giving Account of the Retreat of the* Scots *Army from the* Engliſh *Borders.*

Ubi ſupra.

IT may pleaſe your honourable Lordſhips to be advertiſed; Being in continual Expectation, and laying daily Wait of the *Scots* Entry into *England*, having our Force prepared to defend it, and annoy them in ſuch Sort as hath been ſignified unto your Lordſhips, and I in Readines with One thouſand Men to have ſet forwards, and done as the Occaſion of the Enemies Proceeding ſhould have required; the *Scots*, whoſe Enterprize had been much ſlackned with foul Weather, after many Conſultations, and ful Determinations to enter *England*, being continually pricked forwards thereunto by the Queen and the *French*, were come the 17. of this Inſtant to *Ecford*, upon their dry Frontiers towards *Wark*-Church: And there, as the Intelligence ſaith, falling into a new Conſultation, thought, that conſidering the Time of Year, the foul Weather, and the Preparation made for their Reſiſtance, they ſhould not be able to do any Thing, that might ſtand with the Honor of *Scotland*. And herein ſending their expres Determination to the Queen of their Reſolution, reſtrained the Earl *Huntley* of his Authority for that Day, becauſe he withſtood their Opinions. And hereupon encamping that Night upon *Hawdon*-Ridg, ſet forward next Morning, being the 18th, and came neer to *Wark*, having brought their Ordinance over the *Twede*, and ſkirmiſhed before *Wark*: Shewing ſuch Likelihood to have given the Approach, that the *Engliſhmen* within, looking for the Siege, had rampered up the Gates: Yet that Afternoon they brake up their Camp, and retired back again and diſperſed.

And ſo their Enterprize, begun with great Bravery, is ended with Diſhonour and Shame; Praiſe be given to God therefore. Hereupon I have preſently diſpatched out of Wages al ſuch as were here preſently with me; and Mind to do the like to all the reſt, which were laſt called forth in this Journey, both Horſemen and Footmen: Detaining them only for a Day or two, to ſe if any Service can be done upon the Enemy. But the ſame Thing which was Impediment to the *Scots*, is like to be Let to the doing of any great Matter on our Part, both the dark Nights and the ſhort Days, and the high Waters, there having this Night paſt fallen a great Rain.

The next Point is, to require your Lordſhips to underſtand the Queen's Majeſties Pleaſure concerning the Number of ſuch Garriſons as ſhall continue this Winter, *&c.*

The Charge that the Noblemen of *Scotland* have been put to this Journey, the ill Succes, their Stoutnes in ſtanding againſt the Queen, and the Diverſity that hath been among them, may grow to ſome greater Effect than can be yet wel conjectured. The Earl of *Northumberland*, the Earl of *Weſtmerland*, Sir *Tho. Wharton*, Sir *James Croft*, Sir *Rafe Bulmer*, and al the reſt of the Gentlemen, ſent down from Above, and others here, each in their Calling, yea, and al the Soldiers, have ſhewed in this preſent Service a great good Wil, much Intelligence, and a Patience in doing, and ſueffering the Weather and the Want of Things.

Pleaſe it your Lordſhips to underſtand, that the *Engliſh* upon the Frontiers in this mean While have not been idle, but done divers Feats and Attemps, as wel in burning ſuch Corn and Houſes as might be Relief to the Enemies Country towards the Frontiers, as otherwiſe. And alſo my L. *Wharton*, and my L. *Evers*, have burnt and annoyed their Neighbours, and in this Time have uſed a great Diligence about Intelligences, and getting Knowledg of the Enemies Purpoſes and Doings.

## NUM. LXXX.

## *Cardinal* Pole *to Queen* Mary.

### *A Remembrance of thoſe Things, that your Highnes's Pleaſure was I ſhould put in Writing, as moſt convenient in my poor Judgment, to be commoned and ſpoken of by your Majeſty with your Council, called to your Preſence this Afternoon.*

*Titus*, B. 2. p. 176.

FIRST of al, That your Majeſty ſhould put them in Remembrance of the Charge the King's Highnes gave them at his departing. Which being reduced to certain Articles, and put in Writing, it ſeemeth wel, if ſome of the Lords, for their ſudden Departure after their Charge, had not the ſame in Writing, that it were rehearſed and given unto them, with Exhortation to employ al their Diligence for the due Execution thereof.

And whereas amongſt other Charges, this was one, that thoſe that be named in the firſt Part Counſellors, were all preſent in the Court: This firſt your Highnes may require them that they do obſerve, ſpecially beſide for the Weight of the Matters that be now in Hond. The Time beſide being ſo ſhort afore the Parliament, to examine them. And that the King's Pleaſure is, as the Matters be propoſed in the Council afore the further Execution of them, to be enformed thereof, to know his Pleaſure therein. And amongſt other, his Majeſty being in Expectation to know the utter Reſolution of the Council touching thoſe Matters that be to be entreated in this Parliament. This is that your Majeſty looketh to have of them this Day, to ſend with al Speed to the King's Highnes.

And whereas for the Dilation of the King's Coming, your Majeſt thought it wel to put in Conſult, whether it were better therefore to make a Dilation and Prorogation of the Parliament to *Candelmas*, being thought by their Opinion, that for Neceſſity of Money that is to be demanded in the Parliament, and otherwiſe cannot be provided, the Prorogation of that ſhould be much diſpendious; your Majeſty not diſallowing their Deliberation, but conſidering withal the great Need of Money for to be had for the Diſcharge of the preſent Neceſſity, which requireth preſent Proviſion of Money; as is for the ſetting forth of the Ships, as wel for the Emperor's Paſſage to *Spain*, as for the King's Return; and beſide this, for the Payment of that is due at *Callis*, as for your Credit with the Merchants, approaching the Day of Payment, and for the Debt of *Ireland* alſo: Of al theſe it may pleaſe your Majeſty to know this Day of your Council, What is done.

And becauſe the moſt ordinary and juſt Way touching the Proviſion of Money to pay your Highnes's Debts, is to cal in your own Debts; which Charge hath been ſpecially committed afore, and is principally conſidered and renewed in the Writing the King's Highneſs left touching ſuch Affairs, that his Council ſhould preſently attend unto; where be the Names alſo that have the Charge ſpecial; Therefore your Majeſty ſhal do wel this Day to charge them with the ſame. That with al Diligence they attend to the Proſecution thereof, giving them al Authority that ſhal be neceſſary for them to make the moſt ſpeedy Expedition herein: Willing them withal, that they never let pas one Week, but in the End of the ſame, at the leaſt, your Majeſty may know eſpecially of that is commen in, and what Order is taken for the reſt.

Alſo, if it pleaſe your Majeſty in general for al Matters, which be entreated in the Council, which require Commiſſion and Execution, to give this Order, that thoſe that have had Commiſſion to execute ony Matter, let never paſs the Week, but they inform the Council, what Execution is made of their Commiſſions: And that the Council themſelf ſhould never begin Entrance of new Matters the ſecond Week, but that they have Information firſt what is done in thoſe which were committed to be executed the Week afore. I think it ſhould help much to the ſpeedy Expedition of al Cauſes. This is my poor Advice, remitting al to the godly and prudent Judgment of your Majeſty.

# NUM LXXXI.

## *A Sermon preached at the Funerals of Queen* Mary: *By the Biſhop of* Wincheſter.

*Laudavi Mortuos magis quam viventes: Sed feliciorem utròq; judicavi qui necdum natus eſt.*

Cott. Libr. Veſpaſian, D. 18.

THESE be the Words of *Solomon* in the Fourth Chapter of the Book of the *Preacher*, called *Eccleſiaſtes*. They may be engliſhed thus; *I can commend the State of the Dead above the State of the Living, but happier than any of them both is he that was never born.*

The firſt Part containeth a Doctrin incredible in the Judgment of Man. For al Men commonly meaſureth the Matter after another

Sort, coveting rather to live than to dy, rather to have a Being in this World than no Being.

The ſecond Part, *Feliciorem utroq; judicavi,&c.* is exceeding perillous, tending to Paganity, and hath been a Principle not among the Chriſtians, but among the Heathens and Gentils. *Optimum non naſci: Beſt not to be born.* Wherefore it needeth to have a gentle Interpretation; elſe ſhal we, even from the Beginning of the World, controle and ſlander all the Works of God: Who, after he had made al Creatures, laſt of al made Man; under whoſe Subjection he did put the reſt. Now if it had been better Men never to have been created, it muſt follow to be better al the reſt alſo, which were made for Man's Sake and Service, to have been uncreated. So that we ſhal invert the Words of *Geneſis*, and where *Moſes* ſaid, *God ſaw al that he had made, and it was exceeding good*; we ſhal ſay, *God ſaw al that he had made, and it was naught, in vain, and to ſmall Purpoſe:* Becauſe it had been better unmade. Which Blaſphemy God forefend that it ſhould enter into the Heart, or come out of the Mouth of a Chriſtian Man.

Yet doth *Job* ſeem ſomewhat to maintain on that Side, in that he, as one chalenging God, cryeth out, *O Lord! that ever I was born out of my Mother's Womb. I would I had been ſtrait* [*conveyed*] *from Birth to Burial*; *from Groaning to my Grave.* And in another Place, *Curſed be the Day, in the which the Midwife firſt ſaid, there is a Manchild born into the World.* But to reſolve this, Right Honorable, in few Words, know you that *Job*, a Man of that Grace and Favour with God, of thoſe Gifts of Wiſdom and Patience, knew right wel, that to be born of our Parents is not evil; but to be born in the Sin and Diſobedience of our firſt Parents, and thereby in the Wrath and Diſpleaſure of God, that is evil. Neither deſired he ſo much to be carried from Birth to Burial, as to have the Time of ſinning in this wretched World to be cut off and abridged; nor curſed he the Day, being the Creature of God, but rather Sin committed in the Day, which Sin is of the Creation of the Devil.

To make this plain, I wil put this Example for a Thouſand; Chriſt ſpeaking of *Judas* ſaid, *Melius erat illi, ſi natus non fuiſſet homo ille.* Which ſeems to maintain the former Words of *Solomon*, *Feliciorem utroq; &c.* But conſider that Chriſt had ſignified before to his Diſciples, that one of them ſhould betray him, and being demanded whom, ſaid plainly, *He that dippeth his Hand in my Diſh ſhal betray me.* And ſtrait thereupon inferred, Better had it been for that Man never to have had a Being: Not abſolutely noting his Being, but being ſuch a one as ſhould bewray his Maſter. Wherof I infer, To have a Being is not evil, but to be, as indeed *Judas* was, a Traytor to this Maker, that is Evil. To be born in Chriſt's Church, and not to abide therein; to promiſe and not to perform; to promiſe Penance here, and not to practiſe; to hear the Truth, and not to believe; to be daily taught, and never to learn; ever to be warned, and never to beware; that is horrible, execrable, curſed and damnable. I am born into this World to this End, to ſerve God, and to be ſaved. I ſhal be dampned, not becauſe I was born, but becauſe I ſerved not [God.] I come into this World to witnes with the Truth, as Chriſt my Maſter came before me, ſaying, *Veni in Mundum, ut Teſtimonium perhibeam Veritati :* But I impugne the Truth and advance Falſhood. I was regenerate, and by a ſolemn Vow became a Member of Chriſt's Catholic Church, and have ſince divided myſelf from the Unity therof, and I am become a Member of the new Church of *Geneva*, or did after lapſe to actual and deadly Sin: Reformed by Penance, I am now relapſed again to Sin, and dwel ſtubbornly therin. Mark my End, Right Honorable, and what ſhal become of me. I ſhal in the End be dampned everlaſtingly. Not becauſe I was born, or becauſe I was regenerate in Chriſt's Church, or becauſe I did Penaunce there; but becauſe I have wilfully departed out of the Catholic Church, wherin I made my firſt Profeſſion; and becauſe I being relapſed into Sin, do impenitently perſiſt therin until my dying Day.

Foraſmuch as I have hitherto put the Example of Sin in mine own Perſon, as I might wel do, knowing beſt in mine own Conſcience that I am a Sinner indeed, I wil put further Examples in myſelf, but ever to your Erudition and Warning. If I ſtand here this Day in the midſt of them that pray, and I pray not, in the midſt of them that mourn, and I mourn not, at leaſt ways ſo far forth as it becometh a Chriſtian Man to mourn at the Death of them of whoſe Eſtate nevertheles he hath no Doubt, becauſe they departed in the Faith of Chriſt and God; (For ſo the Apoſtles mourned for the Death of *Stephen*, and the Patriarchs at the Death of *Jacob* and *Joſeph*, not doubting of their Condition, but ſerving their own Nature and Duty of Charity) If I, I ſay, ſtand here in the midſt of them, that following that Example of *Judas Maccabæus*, who ſent 12000 Coin to *Jeruſalem*, to be offered for the Sins of the Dead, do make their Obligations here this Day at the Obſequies of this vertuous and gracious Lady, and I in the mean Seaſon do miſlike their Doings, murmuring therat with *Judas Iſcariot, Ut quid perditio hæc?* If I, being ful of Infidelity and Malice, ſtand among you, being ſo many Nobles, or (which is the Title and Honour, that ye can bear in this World) Chriſtian Men. And while you in Time of divine Sacrifice, do faithfully and humbly, both in Heart and utter Geſture, agnize, reverence, and adore the ſame Fleſh in Subſtance, altho' unviſibly in the Sacrament, which we al ſhal ſe in the latter Day viſible coming in the Firmament; and in the mean Seaſon condemn in my Heart the Church, and you thus doing, blaſpheme ſo great Myſtery, repute the Fleſh wherby I was redeemed, and the Blood of Chriſt wherby I was to be ſanctified, as a Thing common and pollute; who doubteth but on this Caſe it were better for me to be out of the Church than in it. I do not ſay abſolutely to be out, but in this Caſe rather to be out, than in the Church.

Likewiſe, if ye aſk whether is better for me to be born in this World, and be a Rebeller, a Murderer, a Heretic, a Blaſphemer, or not to be born at al? In this Caſe I muſt anſwer, better is never to be born: According as *Solomon* ſaith, *Feliciorem utroq; judicavi, &c.* leaving ever for a Concluſion, that to be born is good, ſo as we, being regenerate in Water and in the Holy Ghoſt, do after walk in Newnes of Life, and perſiſt in our firſt Profeſſion as Members of Chriſt's Catholic Church, elſe not. And therfore of others which be fallen from Grace and from the Church, and be Veſſels of Ire, and Death everlaſting, it ſhal ſuffice to ſay, that altho' better were for them not to be born, yet foraſmuch as in their juſt Puniſhment the Juſtice of God is to the World ſet forth and reveled, it is in a Sort neceſſary ſo to be, that you, and al other, knowing the Ire and Diſpleaſure of God againſt his Enemies, Rebels, and Blaſphemers, ſhould wholly dedicate yourſelves to his Obedience, Love, and Service: Thanking God of your Creation, of your Preſervation in this World, and eſpecially of your Redemption by Chriſt; whom God the Father hath given unto you, and by him al Things. By whoſe Death it is brought to pas, that corporal Death, which in the Beginning was ordained for a Pain and Puniſhment, is now to this good Lady, and to al that dyed as ſhe did, a Remedy and a Benefit. And wheras alſo, Death would have been a terrible Thing, it is now become moſt pleaſant and acceptable, eſpecially by them that be firmly perſuaded another Life to be after this, and better than this. Which we muſt confes to be true, or deny theſe Words of *Solomon*, *Laudavi mortuos magis quam viventes:* Which muſt be true.

By which Words I have Occaſion given to compare the State of the Dead and the Living; they being in Appearance but two Eſtates; which the Church nevertheles hath uſed to divide into three, whenſoever by Prayer out of this Place, it commendeth to God the Eſtates univerſal. Which I profeſs to follow.

*Here he made his Prayer for the Spiritualty, Temporalty, and Souls in Purgatory.*

*Laudavi mortuos magis, &c.* I am driven to compare together two Things of their own Nature moſt diverſe and contrary, that is to ſay, Life, and Death, the Condition of the Living, and the Condition of the Dead. Altho' indeed, there is no Compariſon between them, no Similitude, nor Poſſibility to expreſs the Felicity of the one, and the Miſery and Calamity of the other. The Writers, as wel Prophane as Eccleſiaſtical, have wondred to ſe Man ſo weak and feeble a Creature, made ſubject to ſo many Croſſes and Calamities, and endeavouring themſelves to deſcribe the Burden of Evils and Adverſities which Man beareth in this World, hath ſpent their Eloquence and Invention therabout; and yet were they never able to expreſs the ſame worthily, and as the Thing required. The very ſame Writers, or at the leaſt ways ſo many of them as were perſuaded of the Reſurrection of the Fleſh, knowing that Corporal Death is a Paſſage to a better Life, like Men ſtanding afar off, and looking after their Friends, when they were departed, pronounced of their Eſtate, not by Experience, as of worldly Adverſities which they themſelves dayly taſted of, but by Credence to God's Word, and Confidence in his merciful Ordinance, that the Condition of Men departed in God, doth ſo far in true Felicity and Joy exceed the Condition of the Living, as the Tongue of Man can never ſuffice to declare, neither the Ear to hear, *ſed nec in cor hominis aſcendit;* Concluding, this preſent Life to be ful of Miſeries, the Life to come to be al in Joy and Happines.

Only this we muſt remember withal, that two kind of Men dyeth: The Faithful, the Infidel; the Obedient, the Rebellious. There are that dyeth under the Unity of the Church; there are that dyeth in the Sedition of *Core.* There are that dyeth under the Goſpel; there are that dyeth under the *Alcoran.* As touching the worſer Sort of theſe, that is to ſay, Infidels, Rebels, and Heretics, whom God no more remembreth to relieve with his Merits, *Quorum non eſt memor amplius,* becauſe their woful and doleful Eſtate can no otherways be expreſſed, it ſhal ſuffice me to ſay, and you to know, that they be in Pain, in Dolour, in Ire, in Fire, in Darknes, and Horror: The Indignation, the Scourge, the Vengeance of God, with Confuſion and Damnation everlaſting, is powred on them. Neither have they Qualification of Pain, nor Intermiſſion of Time, nor Hope of End. Oh! merciful Lord, if this be the Condition of Men, the End of worldly Glory, Riches, and Vanity, in what Caſe ſtand we, or whither ſhal we repair, to take a true View of our Condition, but to the Words of *Solomon, Feliciorem utroq; judicavi qui necdum natus eſt?*

Undoubtedly, Right Honourable, it is moſt true; neither is there any other End of ſome, but Confuſion, Death, and Darknes. And that without Difference, ſave that only this Difference is *Potentes potenter,* that is to ſay, All ſhal ſuffer for Sin, but *the more mighty Men ſhal ſuffer more mightily,* the Stronger more ſtrongly. I conſider that now I ſpeak among them that be mighty: Whom, as one ways I reverence, ſo another ways I wil be bold with them in ſuch Things as it behoveth them to hear, and is hurtful for me not to ſpeak.

Firſt, the Miniſters of Chriſt's Church, whom the Holy Ghoſt hath placed there to inſtruct the Flock, and to rule and govern this Church which Chriſt hath purchaſed with his Bloud, *Regere Eccleſiam Dei, quam Chriſtus acquiſivit in ſanguine ſuo:* They be Men of great Might, and hath that Authority from God which this World cannot give them, nor take from them. That that *Paul* did write to them of *Corinth,* to aſſemble together by his Aſſent and Authority, altho' he were then corporally abſent, ſaying, *In meo Spiritu,* and to deliver to Satan, that is to ſay, to excommunicate out of the Church him that had committed Inceſt with his Mother in Law: That argueth a mervaillous Authority. And likewiſe, in that *whoſe Sins they remit, are remitted, whoſe Sins they retain, are retained.* But the greater Power and Authority of the Church may be underſtanded in this, *Eccleſia omnes judicat, a Nemine judicatur:* i. e. *The Church judgeth al Men, and is judged of none.* After this Sort the Church is *Potens,* and the Miniſters therof *Potentes.* Who being by God placed, and as the

*Vid.* 1. *Cor:* 2. 15. *He that is ſpiritual, judgeth all Things, &c.*

Prophet *Ezekiel* ſaith, appointed, to keep Watch and Ward upon the Walls, and give Warning when the Enemy cometh, if they ſe the Wolf toward the Flock, as at this preſent. I warn you, the Wolves be coming out of *Geneva*, and other Places of *Germany*, and hath ſent their Books before, ful of peſtilent Doctrines, Blaſphemy, and Hereſy, to infect the People; if the Biſhops, I ſay, and Miniſters, in this Caſe, ſhould not give Warning, neither withſtand and reſiſt, but for Fear or Flattery with the World, forſake their Places, and therby give Occaſion to the Wolf to enter, and devour the Flock; then ſhould the more mighty be more mightily ſcourged, and the Bloud of the People required at their Hands: As it is Written, *Sanguinem Populi de manu Preſbyteri requiram.*

Likewiſe among the Temporal Eſtates, there are the Princes of the World moſt mighty and excellent above others. There are the Dukes and Magiſtrates, whom whoſoever doth not obey, he reſiſteth the Ordinances of God. There are Judges to whom the Prince committeth the Office of Juſtice; as *Trajan* the Emperor did deliver the Sword of Juſtice to his chief Officer, with this Charge, *Hoc Gladio pro me utere, ſi juſta impero, contra me, ſi injuſta:* Expreſly commanding his own Authority, and Sword of Juſtice to be uſed againſt himſelf, when the Equity of the Law ſhould ſo require.

Al theſe be, as you can conſider, Mighty. Now, if any of them, be he Spiritual or Temporal, forſake his Place, neglect his Office, rule not rightly, judge not juſtly, counſil not faithfully; then ſhal his own Judgment be more ſtrait, his Puniſhment more ſharp and fierce, than the Puniſhment of the Poor and Simple; and in his Chaſtiſement it ſhal be proved true, *Potentes potenter.*

But hitherto I compare the Puniſhment [between the Strong] and the Weak, both being Offenders againſt God, and both perhaps yet living. The Words of *Solomon*, *Laudavi mortuos magis, &c.* ſeemeth rather to compare the Eſtate of the Living and the Dead, both being in the Favour of God. And altho' of itſelf there be no Doubt, nor Queſtion herein among the Faithful, yet the Love that we have toward this preſent Life, and the faint Faith that we have in the Life to come, hath made a Queſtion: And ſo much the more, becauſe *Solomon* in the Book of Proverbs hath other Words, as it ſeemeth, clean contrary, *Melius eſt Canis vivus, quam Leo mortuus.* Which is a perillous Place, not only preferring the Living before the Dead, but preferring the Living in a vile and baſe Eſtate before the Dead, being a far more worthy Creature, in Man's Judgment. For what Beaſt is more vile than a Dog, more worthy than a Lion? For ſuch is the Senſe of the Letter; but far from the Meaning of the Writer. Wherfore let us ſeek the right Meaning.

*The Praiſe of a Dog.*

And firſt, conſider, Right Honourable, that the Dog, altho' we uſe ſometimes his Name in Spight, yet is he of all Beaſts the moſt familiar, and faithful to Man. He is of Houſehold with us, and in our Way abroad a true traveiler with his Maſter; as in the Hiſtory of young *Tobias*. He keepeth Watch and Ward Day and

Night. He warneth when the Enemy cometh: He is ready to do with and for his Maſter. The Hiſtory of the poor Man in the Goſpel, whoſe Wounds the Dogs did lick, ſetteth forth the Charity of the Beaſt, in rebuke to Man, who towards his Even-Chriſten uſeth not the like Charity. *David* the Prophet and King, a Man of Gifts incomparable, yet compareth himſelf to a Dog. *Qnem perſequeris, Rex* Iſrael? *Quem perſequeris? Canem unum, aut Culicem unum perſequeris?* Of theſe Properties, Man, as ye ſe, is in the Scriptures ſometimes called *Canis.* In the which Senſe alſo the Prophet calleth the Preachers, which are appointed to bark againſt Sin, and barketh not, *Canes mutos, non valentes latrare; Dumb Dogs, not able to bark.*

Now are we almoſt come the right Underſtanding of theſe Words, *Melior eſt Canis vivus, &c.* that is to ſay, Better is one lively Preacher in the Church, that dareth to bark againſt Sin, Blaſphemy, Hereſy; better is one lively Officer or Magiſtrate in the Commonweal, that dareth to ſpeak againſt Injuries, Extortions, Seditions, Rebellions, and other Diſcords; than the dead Lion: That is to ſay, Men, perhaps, of great Dignity and Vocation, who dare not open their Mouths and bark; but ſuffereth, while al goeth to Ruin, to the Decay of Chriſtian Religion, and the Subverſion of the public Wealth. *Hely* was *Leo,* he was a Lion of Power and Authority, as one that governed and judged the People. But in that he diſſembled Diſcords, Injuries, and Extortions, committed eſpecially by his own Children, in that he was *Leo mortuus,* a *dead Lion.* And the Plague of God therfore fel upon him. And then like *Aaron,* who, in the Abſence of *Moſes* fourty Days, condeſcended, or rather procured that Golden Calf to be made, wherby Idolatry was committed, whatſoever he was at other Times or Places, yet, for that Time and Act he was *Leo mortuus,* that is to ſay, a ſleeping Lion, whom *Moſes* coming from the Mount did awake and rebuke, laying to his Charge, *Quod induxiſſet in ſuum Populum peccatum maximum.* And therfore, upon *Moſes* declaring himſelf to be *Canis vivus,* in puniſhment of that Idolatry, he cauſed the People to draw their Swords one againſt another. Wherupon exceeding many were ſlain: I remember not the Number now.

*The dead Lion.*

*The living Dog.*

*Helias* was *Canis vivus,* when *Achab* laid to his Charge, *Tu conturbas Iſrael,* he awake with theſe Words, and ſaid, *Ego non conturbo* Iſrael, *ſed tu, & Domus Patris tui, qui dereliquiſti mandata Domini, & ſecuti eſtis* Baal: S. *John* that rebuked *Herod*; S. *Matthew,* that rebuked *Hircanus* for marrying a Woman profeſſed a Nun: S. *Ambroſe,* S. *Baſil, Cyrillus, Amphilochius,* and an infinite Number more, which in their Sermons never ſpared to rebuke Sin; All theſe were *Canes vivi.* Now ſay I, one living Dog, that is to ſay, one vigilant Miniſter in the Church, ſuch as they were, which of good Zele did bark againſt Sin and Hereſy; Perſecuting that in me, not that that God hath created, but that that the Devil hath planted; One provident Governor under the Prince in the Commonweal, which ſhal confer al his Studie, Travail, and Labour, to advaunce the Public Weal, and not to ſupport Sedition, and Diſcord; Who for himſelf ſhal covet nothing inordinately; but when he ſhal dy, be able truly to write as *Auſonius* did, *Non auxi, non minui rem:* That is to ſay, *I have made my Reveuues no more nor leſs.* Or be, as another was, of whom *Herodianus* writeth, *Quum omnium plurimum adminiſtraſſet, erat omnium pauperrimus: He meddled with moſt Matters of al,* [*and became pooreſt of al*;] One ſuch, I ſay, more profiteth Chriſt's Church, and more advaunceth the Commonweal of this Country: And therefore is more worthy than ten dreaming dead Lions. And the Words of *Solomon, Melior eſt Canis vivus, &c.* being thus underſtood, be not contrary to *Laudavi mortuos, &c.*

So as it is ſtil left for a moſt certain Ground, that happier is he that in the Faith of Chriſt is departed out of this World, than he that yet liveth in the World. And we being hereof fully perſuaded, have no Cauſe to lament, but rather to thank God, and rejoice at the Death of them that are ſo departed, as is now this vertuous and gracious Lady, this innocent and unſpotted Queen: Whoſe Body lyeth there in your Lap, whoſe Livery is on your Back, whoſe Memory is, or ought to be, printed in your Hearts: Whoſe Fame is ſpred throughout the World, whoſe Praiſe the Stones wil ſpeak, if we do not, and whoſe Soul I verily believe, without Prejudice of God's Judgment be it ſpoken, is now in Heaven, *Ibiq; Sacrificium offert: Et pro nobis orat.* And from thence, by means of the Glas ſhe looketh in, beholdeth and ſeeth us: She of herſelf being too good to tarry any longer among us, *Utpote qua dignus non fuit mundus.* Wherfore I ſay once again, happier is ſhe now, than when ſhe lived: Altho then, in the Sight of the World, ſhe was not [at] al unhappy, in the Sight of God leſs.

*The Praiſe of the Queen.*

She was a King's Daughter, ſhe was a King's Siſter, ſhe was a King's Wife: She was a Queen, and by the ſame Title a King alſo. She was a Siſter to her, that by the like Title and Right is both King and Queen, at this preſent, of this Realm. Theſe be great Gifts and Benefactions of God; Who in his Gifts is ever to be glorified. What ſhe ſuffered in each of theſe Degrees before and ſince ſhe came to the Crown, I wil not chronicle; only this I ſay, howſoever it pleaſed God to will her Patience to be exerciſed in the World, ſhe had in al Eſtates the Fear of God in her Heart. I verily believe the pooreſt Creature in al this City feared not God more than ſhe did. She had the Love, Commendation, and Admiration of al the World. In this Church ſhe maried herſelf unto this Realm, and in Token of Faith and Fidelity, did put a Ring with a Diamond upon her Finger; which I underſtand ſhe never put off after, during her Life, whatſoever Succes Things had: for that is in the Hand of God only. She was never unmindful or uncareful of her Promiſe to her Realm. She uſed ſingular Mercy toward Offenders. She uſed much Pity and Compaſſion towards the Poor and Oppreſſed. She uſed Clemency among her Nobles. She reſtored more noble Houſes decayed, than ever did Prince of this Realm, or I pray God ever ſhal have the like Occaſion to do hereafter. She reſtored to the Church ſuch Ornaments as in the Time of Schiſm were taken away and ſpoiled. She found the Realm poiſoned with Hereſy, and purged it; and remembring herſelf to be a Member of Chriſt's Church, refuſed to write herſelf *Head* thereof. Which Title, never no Prince, a Thouſand and five hundred Years after Chriſt, uſurped; and was herſelf by Learning able to render a Cauſe why. She could ſay, that after *Zacharias* was dead, *Onias* the Prince took on him the Prieſt's Office, which proſpered not with him, becauſe it was not his Vocation, but God ſtruck him therfore with Leproſy in his Forehead: And the Propheſy was fulfilled, *Imple Facies illorum ignominia:* She could ſay, How can I, a Woman, be Head of the Church, who by Scripture am forbidden to ſpeak in the Church? *Mulier taceat in Eccleſia:* Except the Church ſhal have a dumb Head? The Head of the Church muſt of Conſequence and Duty preach in the Church; and he muſt offer *Sacrificia pro Peccatis Mortuorum.* But it is not read, neither in the Old, neither in the New Teſtament, that ever Women did Sacrifice. Theſe and the like Authorities of Scripture ſhe was able to alledg, why ſhe could not be *Caput Eccleſiæ*, and by Learning defended the ſame. Such was her Knowledg as wel as Vertue: Neither ever was there Prince on Earth that had more of both.

This Preacher ſeems not to be wel skilled in Scripture-Hiſtory. For he miſtakes the Name of the Prince: Whoſe Name was not *Onias* but *Uzziah.* And the High Prieſt's Name, that ſucceeded *Zacharias* was *Azariah:* Who withſtood the King, when he was going to offer Incenſe. 2 *Chron.* xxvi.

But altho' ſhe were ſuch a one, yet could ſhe not be immortal. It pleaſed God, in whoſe Hand the Heart and Breath, the Life and Death, the Beginning and End of Princes is, to cal her from this mortal Life, of the Pleaſures therof, (the Pleaſure ſhe took in the Service of God only excepted) no Perſon I ſuppoſe took les; ſo of the Troubles and Bitternes of the ſame, none here for his Eſtate taketh more. How ſhe took her Sicknes, and diſpoſed herſelf againſt Death: How ſhe committed herſelf to God, and the Realm to his Providence: What ſhe did, what ſhe ſaid, how meekly ſhe demanded, and with what Reverence ſhe received the Sacraments of Chriſt's Church, and eſpecially the Sacrament which Chriſt hath ordained to be a Paſſeport and ſafe Conduit for a Chriſtian Man into the Heaven of everlaſting Quiet and Reſt: And therefore called *Viaticum*; and after that Extreme Unction; ſhe being, by Uſe of Prayer, as expert to ſay the Pſalms without Book as the Prieſt was to read them therein: How, in the Maſs-time, at the Elevation of the Sacrament, the Strength of her Body, and Uſe of her Tongue being taken away, yet nevertheles ſhe at that Inſtant lifted up her Eyes, *Miniſtros, nuncios devoti Cordis*; and in the Benediction of the Church, as *Jacob* bleſſed his Children, ſhe bowed down her Head, and withal yielded a mild and gracious Spirit into the Hands of her Maker: All this, I ſay, if it were as pithily expreſſed, as ſhe godly and devoutly did it, ſhould be to you, as it was to them that ſaw it, more than ten ſuch Sermons. If Angels were mortal, I would [rather] liken this her Departure to the Death of an Angel, than of a mortal Creature.

Her Sickneſs and Death.

After this Sort dyed this GraciousQueen, of whom we may juſtly ſay, *Laudavi mortuam magis quam viventem.* And altho' we doubt not of her Eſtate, yet becauſe it is Temerity to pronounce of God's ſecret Judgments, or to deny Prayer; to deny [to] one which is due to al; let us again commend her Soul to God, wiſhing to her, as *Tertullian* teacheth, *Refrigerium & in prima Reſurrectione Conſortium.* Which Prayer, if it relieve not her (as one that with God's Grace and Mercy hath the Effect thereof already) yet ſhal it help us the rather before God, from whom the Prayer of his Faithful is never turned back, [or] in vain. And as we for our Parts have received worthily Detriment and Diſcomfort upon her Departing, ſo let us comfort ourſelves in the other Siſter, whom God hath left, wiſhing her a proſperous Reign in Peace and Tranquillity, with the Bleſſing which the Prophet ſpeaketh of, if it beGod's Wil, *Ut videat Filios filiorum & Pacem ſuper* Iſrael: Ever confeſſing that tho' God hath mercifully provided for them both, yet *Maria optimam partem elegit*; becauſe it is ſtil a Concluſion, *Laudavi mortuos magis quam viventes.*

And now it only remaineth that we, leaving to ſpeak of theſe two noble Ladies, look and provide for ourſelves; and ſeing theſe daily Caſualties of Death, gather our Fardles, and put ourſelves in a Readines [for] what [may happen] by and by. And at this Time of the Year [when] it is cold Weather and Winter, we are taught by Scripture to Pray, that we dy not in Winter. *Orate nè in Hyeme fiat Fuga veſtra, nec in Sabbato.* That is to ſay, *Pray that ye depart not in Winter, nor in the Sabbath-day.* Which ſaying, if it be literally to be taken, in what Caſe is this good Lady, which is like now in Winter, and this very Day, being the ſhorteſt Day of al the Year, to be buried, and creep into the Ground. For an Anſwer underſtand, Right Honorable, that Winter here mentioned conſiſteth not in cold Weather, ſhort Days, and long Nights, but in cold Zeal and Affection, and in ſhort Devotion towards God, and in cold Love and Charity towards our Neighbours. Pray therefore that ye dye not in ſuch a Winter, when your Charity and Devotion ſhall be cold; which chaunceth at *Midſumer* as wel as at this Time of the Year. And touching the other Word *Nec in Sabbato*; underſtand [not] therby the Sabboth-day of the *Jews*, which was al in Superſtition, [but] Vacation from good Works, with murmuring againſt the merciful and wonderful Works of God. Pray, I ſay, that ye dye not void of good Works, knowing that *Qui bona egerint, ibunt in vitam æternam, &c.* neither in Rebellion nor Murmuring againſt God and the Sacraments of his Church, which he daily by the Word of God and the Power of Men, mercifully and miraculouſly worked for us.

It followeth, (for I wil touch, but not tary) *Væ! pregnantibus in illa die*; That is, Woe! to Women which ſhall be great with Child, when God ſhal viſit them with Death. Which Words ſeem hitherto to threaten Women dying in Child-bed. Among whom nevertheles, an Opinion hath obtained, that to dye *in the Bond*, as they cal it, *of our Lady*, and Travail of Child, hath ſome Furtherance to the Favour of God's Mercye, in Conſideration of the

Travail, Pain, and Burden wherwith the Mother dyeth. And of that Opinion am I, and agree with them therin: But the Words *Væ! Prægnantibus in illo die*, ſtretcheth as wel to Men as to Women. For the Senſe is, Wo! be to him, be he Man or Woman, that when God ſhal call him out of this preſent Life ſhal be found great with Child, that is to ſay, great and puffed up with Pride, repleniſhed with Wrath, Malice, Ambition and Covetouſnes, that ſhal have *Oculos Adulterii plenos*, his Eyes ful of Concupiſcence, his Tongue ſwelling with Words of Blaſphemy, al his Mind and Body ful of Thoughts and Actions of Sin and Diſobedience. That Man or Woman is great with Child indeed; and ſuch a Child as ſhal be to the Parents everlaſting Confuſion. *Eſaias* writeth, *Væ! genti peccatrici Populo gravi iniquitate*; Men or Women great with ſuch ſinful Babes as be ſpoken of before.

Wherfore to conclude, Right Honorable, let us pray and foreſee, that when God ſhal cal us out of this Life, our Hearts be not poſſeſt with the Froſt of cold Charity and Devotion, neither we be found to keep Holiday with the *Jews* by Abſtinence from al good Works of our own Parts, and by the murmuring againſt Chriſt and his Church; neither that we be found *Prægnantibus in illo die*, but rather lean and lank from ſuch Vices; and nevertheles ful and repleniſhed [with Grace.] *Bonum eſt gratia ſtabiliri Cor.* Let us pray to God for that Grace: Let us dedicate ourſelves wholly to his Service, remaining under his Obedience, and within the Unity of his Church; within the which none can periſh, neither without it be ſaved. And the Day now draweth near in the which we are to be viſited by corporal Death. Let us pray, by voluntary yielding at God's Calling to go againſt him. That we may be worthy through the Merits and Death of our Saviour Jeſus Chriſt, through Faith in him, and Obedience to him, to be Partakers of everlaſting Life, Joy and Felicity in the Company of his Saints, living and lauding him everlaſtingly. *Cui cum Patre & Spiritu Sancto, &c.*

## NUM. LXXXII.

## *A Prayer of the Lady* Mary *to the Lord* Jeſu: *Againſt the Aſſaults of Vices.*

E. MSS. D. *Sampſon.* M.D.

MOST Benigne Lord *Jeſu!* Behold me wretched Beggar, and moſt vile Sinner, Proſtrate here before the Feet of thy Mercy. Behold the Wounds, Sores, Griefs, and Vices of my Soul, (which, alas! I have brought into the ſame by Sin) that they may be healed.

Moſt merciful Lord *Jeſu!* Have Pity upon mine Infirmities, Captivity and Infelicity: By Means wherof my miſerable Soul is preſſed down to earthly Things, and divided into ſundry Deſires.

Moſt loving *Jeſu!* I beſeech thee for thy great Loves Sake, which cauſed thee to deliver thy Soul into the Hands of Sinners, to be Bound and Crucified: And which alſo did force thee to remain three Hours upon the Croſs; more than the Nails either of thy Hands or Feet had Power to do.

For thy Charity I humbly deſire thee to looſe the Yoke of my Captivity, and to deliver me from al my Vices, Concupiſcence and evil Inclinations, to defend me from al the Aſſaults of mine Enemies, and in Time of Temptation to help me.

Moreover, quench and pluck up by the Roots in me al private Love, al inordinate Motions, Paſſions and Affections, al Provokings, Readines and Inclinations to Pride, Wrath, Envy and vain Glory, with ſuch other like. For it is in thy Power only to deliver me from theſe Things.

Sweet *Jeſu!* Fulfil me with thy Grace, and moſt perfect Charity. Make me to continue in Goodnes, that I may eſchew al Occaſion of Sin, ſtrongly overcome Temptations, ſubdue the Fleſh to the Spirit, perſecute and baniſh Sin, and obey thy Inſpiration, eſcape the Deceits and Frauds of the Devil, never conſent to any Sin, nor nouriſh any Thing that ſhould diſpleaſe thee. But cauſe me moſt fervently to thirſt for thy Honor, Laud and Glory, moſt faithfully to prefer the ſame, and to give and ſubmit myſelf wholly to thy Wil.

My Lord God, give me Grace to cleave to thee only with a clean and pure Heart, that I may be unite and knit to thee without Separation by a moſt chaſte and fervent Love. *Amen.*

## NUM LXXXIII.

### *A Meditation touching Adverſity; made by my Lady* Mary's *Grace,* 1549.

THIS natural Life of ours is but a Pilgrimage from this wandring World, and Exile from our own Country: That is to ſay, a Way from all Miſery to thee (Lord) which art our whole Felicity. And leſt the Pleaſantnes and Commodity of this Life ſhould withdraw us from the going to the right and ſpeedy Way to thee, thou doſt ſtir and provoke us forward, and as yet ward prick us with Thornes, to the Intent we ſhould covet a quiet Reſt, and End of our Journey. Ubi ſupra.

Therfore Sicknes, Weepings, Sorrow, Mourning, and in Concluſion all Adverſities, be unto us as Spurs; with the which we being dull Horſes, or rather very Aſſes, are forced not to remain long in this tranſitory Way.

Wherfore, Lord, give us Grace to forget this Way-faring Journey, and to remember our proper and true Country. And if thou do add a Weight of Adverſity, add therunto Strength, that we ſhal not be overcome with that Burden: But having our Minds continually erected and lift up to thee, we may be able ſtrongly to bear it.

Lord! al Things be thine; therfore do with al Things without any Exception, as ſhal ſeem convenient to thine unſearchable Wiſdom. And give us Grace never to Wil but as thou wilt. So be it.

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## NUM. LXXXIV.

### *A Prayer to be read at the Hour of Death.*

O LORD *Jeſu*! which art the Health of al Men living, and the everlaſting Life of them which dye in Faith, I, wretched Sinner, give and ſubmit myſelf wholly unto thy moſt bleſſed Will. Ubi ſupra.

And I being ſure that the Thing cannot periſh which is committed unto thy Mercy, willingly now I leave this frail and wicked

Fleſh, in Hope of the Reſurrection; which in better wiſe ſhal reſtore it to me again.

I beſeech thee, moſt merciful Lord *Jeſus* Chriſt, that thou wilt by thy Grace make ſtrong my Soul againſt al Temptations; and that thou wilt cover and defend me with the Buckler of thy Mercy againſt al the Aſſaults of the Devil.

I ſe and knowledg that there is in myſelf no Help of Salvation, but al my Confidence, Hope and Truſt is in thy moſt merciful Goodnes.

I have no Merits nor good Works which I may alledge before thee. Of Sins and evil Works (alas!) I ſe a great Heap; but through thy Mercy I truſt to be in the Number of them to whom thou wilt not impute their Sins; but take and accept me for Righteous and Juſt, and to be an Inheritor of everlaſting Life.

Thou, merciful Lord, wert born for my Sake. Thou didſt ſuffer both Hunger and Thirſt for my Sake. Thou didſt Preach and Teach; Thou didſt Pray and Faſt for my Sake. Thou didſt al good Works and Deeds for my Sake. Thou ſufferedſt moſt grievous Pains and Torments for my Sake. And finally, thou gaveſt thy moſt precious Body to dye, and thy Bloud to be ſhed on the Cros for my Sake.

Now, moſt merciful Saviour, let al theſe Things profit me, which thou freely haſt given me, that haſt given thyſelf for me. Let thy Bloud cleanſe, and waſh away the Spots and Fowlnes of my Sins. Let thy Righteouſnes hide and cover my Unrighteouſnes. Let the Merits of thy Paſſion and Bloud be the Satisfaction for my Sins.

Give me, Lord, thy Grace, that my Faith and Salvation in thy Bloud waver not in me, but ever be firm and conſtant; that the Hope of thy Mercy and Life everlaſting never decay in me; that Charity wax not cold in me.

Finally, that the Weaknes of my Fleſh be not overcome with the Fear of Death. Grant me, merciful Father, that when Death hath ſhut up the Eyes of my Body, yet that the Eyes of my Soul may ſtil behold and look upon thee: That when Death hath taken away the Uſe of my Tongue and Speech, yet that my Heart may cry and ſay unto thee, *In manus tuas, Domine, commendo Spiritum meum*; that is, O Lord into thy Hand I give and commit my Soul: *Domine Jeſu, accipe Spiritum meum*; Lord *Jeſu* receive my Soul unto thee. *Amen.*

## NUM. LXXXV.

## *An Account of ſuch as were burned for Religion in this Reign.*

MSS. *Cecillian.*

| Year. | Counties. | Number executed. | Places of Execution. | |
|---|---|---|---|---|
| 1555. | *London* and *Middleſ.* | 12 | *Smithfield* | 9 |
| | | | *Weſtminſter* | 1 |
| | | | *Uxbridge* | 2 |
| | *Eſſex* | 15 | *Stratford Bowe* | 2 |
| | | | *Rayley* | 1 |
| | | | *Hornedon on the Hill* | 1 |
| | | | *Colcheſter* | 2 |
| | | | *Hadley* | 1 |
| | | | *Ardeley* | 1 |
| | | | *Rochford* | 1 |
| | | | *Coxhall* | 1 |
| | | | *Chelmsford* | 1 |
| | | | *Maningtree* | 1 |
| | | | *Harwich* | 1 |
| | | | *Walden* | 2 |
| | *Hartford* | 3 | *Barnet* | 1 |
| | | | *St. Albons* | 1 |
| | | | *Ware* | 1 |
| | *Kent* | 18 | *Canterbury* | 15 |
| | | | *Rocheſter* | 1 |
| | | | *Dartford* | 1 |
| | | | *Tunbridg* | 1 |
| | *Suſſex* | 4 | *Chicheſter* | 2 |
| | | | *Lewes* | 1 |
| | | | *Steyning* | 1 |
| | *Suffolk* | 3 | *Bury* | 1 |
| | | | *Ipſwich* | 1 |
| | | | *Texford* | 1 |
| | *Norfolk* | 2 | *Walſingham* | 1 |
| | | | *Tetford* | 1 |
| | *Ely Inſula* | 2 | *Ely* | 2 |
| | *Oxford* | 2 | *Oxford* | 2 |
| | *Warwick* | 5 | *Litchfeld* | 2 |
| | | | *Coventree* | 3 |
| | *Glouceſter* | 1 | *Glouceſter Civitas* | 1 |
| | *Cheſter* | 1 | *Weſt-cheſter Civitas* | 1 |
| | *Carmarthen* | 1 | *Carmarthen* | 1 |
| | *Pembrook* | 1 | *Haverford Weſt* | 1 |
| | | 1 | *Cardiff* | 1 |
| | | 71 | | |

| Years. | Counties. | Number executed. | Places of Execution. | |
|---|---|---|---|---|
| 1556. | *London* and *Middleſ.* | 16 | *Smithfeld* | 16 |
| | *Eſſex* | 21 | *Colcheſter* | 6 |
| | | | *Stratford Bowe* | 15 |
| | *Kent* | 7 | *Canterbury* | 5 |
| | | | *Rocheſter* | 2 |
| | *Suſſex* | 10 | *Lewes* | 6 |
| | | | *Mayfeld* | 4 |
| | *Suffolk* | 8 | *Beckels* | 3 |
| | | | *Bury* | 3 |
| | | | *Ipſwich* | 2 |
| | *Cambridg* | 1 | *Cambridg* | 1 |
| | *Oxon.* | 1 | *Oxford* | 1 |
| | *Glouceſter* | 6 | *Briſtol* | 2 |
| | | | *Glouc. Civitas* | 2 |
| | | | *Wootton Underhedg* | 2 |
| | *Leyceſter* | 2 | *Leyceſter* | 2 |
| | *Northt.* | 1 | *Northampton* | 1 |
| | *Berk.* | 3 | *Newbery* | 3 |
| | *Wiltes.* | 3 | *Saliſbury* | 3 |
| | *Darby* | 1 | *Darby* | 1 |
| | *Guernſey Inſula.* | 3 | | |
| | | 89 | | |
| 1557. | *London* and *Middleſ.* | 14 | *Smithfeld* | 10 |
| | | | *Iſlington* | 4 |
| | *Surrey* | 3 | *St. George's Felds* | 3 |
| | *Eſſex* | 12 | *Colcheſter* | 12 |
| | *Kent* | 24 | *Canterbury* | 13 |
| | | | *Wye* | 2 |
| | | | *Aſhford* | 2 |
| | | | *Maydſton* | 7 |
| | *Suſſex* | 27 | *Lewes* | 10 |
| | | | *Chicheſter* Dioceſſe elſewhere | 17 |
| | *Norfolk* | 5 | *Norwich* | 5 |
| | *Suffolk* | 1 | *Laxfeld* | 1 |
| | *Warwick* | 1 | *Lichfeld* | 1 |
| | *Northt.* | 1 | *Northampton* | 1 |
| | | 88 | | |

Years.

| Year. | Counties. | Number executed. | Places of Execution. | |
|---|---|---|---|---|
| 1558. | *London* and *Middleſ.* | 16 | *Smithfeld* | 10 |
| | | | *Brainford* | 6 |
| | *Kent* | 5 | *Canterbury* | 5 |
| | *Eſſex* | 3 | *Colcheſter* | 3 |
| | *Norfolk* | 3 | *Norwich* | 3 |
| | *Suffolk* | 9 | *Ipſewich* | 2 |
| | | | *Bury* | 7 |
| | *Southt.* | 1 | *Wincheſter* | 1 |
| | *Glouceſt.* | 2 | *Briſtoll* | 2 |
| | *Devon.* | 1 | *Exeter* | 1 |
| | | 40 | | |

| | Year | Number | |
|---|---|---|---|
| *Annis* | 1555 | 71 | Total 288, beſides thoſe that dyed of Famyne in ſondry Priſons. |
| | 1556 | 89 | |
| | 1557 | 88 | |
| | 1558 | 40 | |

*FINIS.*

# A
# TABLE
## Of LETTERS, PROCLAMATIONS, SPEECHES, RECORDS, TRACTS, &c. preſerved in the foregoing Catalogue.

Anno 1553.

**NUMBER I.** *Q*UEEN MARIE'S *Letter to* Edward Haſtings, *to aid her in her obtaining the Crown.* Chap. 1.

**NUM. II.** Q. Jane *to certain Gentlemen; to repair into* Buckinghamſhire, *to quell the Diſturbances there.*

**NUM. III.** *The chief Officers of* Guiſnes *to* Q. MARY; *Declaring their proclaiming of her Queen.*

**NUM. IV.** *A Copy of Verſes congratulatory, made by* Dr. Walter Haddon, *to* Q. MARY, *upon her Acceſs to the Crown.*

**NUM. V.** *A Proclamation ſet forth by the Quenes Majeſty, with the Advice of her mooſt honorable Councel; for the new ſeveral Monies and Coines of fyne Sterlynge Sylver and Gold, and the Valuation of every of the ſame, new ſet furthe by her Highneſſe.* Chap. 3.

**NUM. VI.** *The Queen's Proclamation, for the Remiſſion of a Part of a Tax, granted in K.* Edward's *Time.* Chap. 4.

**NUM. VII.** *The Knights of the Carpet dubbed* Octob. 2. viz. *the Day after the Queen's Coronation, at the Palace at* Weſtminſter, *before her, in her Chamber of Preſence, under the Cloth of Eſtate, by the Earl of* Arundel. *Who had of her Highnes Commiſſion to execute the ſame.*

**NUM. VIII.** Magiſtri *Hugonis Weſtoni*, Decani *Weſtmonaſterii*, Oratio, coram Patribus & Clero in Synodo Congregatis, habita.

**NUM. IX.** D. *Thomæ Chaloneri*, Militis, Deploratio acerbæ necis Heroidis preſtantiſſimæ D. *JANÆ GRAYÆ*, *Henrici* Ducis *Suffolciæ* Filiæ: Quæ, ſecuri percuſſa, animo conſtantiſſimo mortem oppetiit. Chap. 10.

NUM. X.

Chap. 11. NUM. X. *Dr.* Cromes *Declaration of ſome Articles that he had confeſſed before the Biſhops*, An. 1530.

NUM. XI. *A Conſolatory Letter to a Nobleman, impriſoned for the Profeſſion of the Goſpel.*

Chap. 12. NUM. XII. *Articles for the maried Clergy, in the Dioces of* Litchfield *and* Coventry.

NUM. XIII. *An Appeal made to the Queen, from a Sentence definitive, pronounced by a Commiſſary of the Biſhop of* Litchfield.

Anno 1554.

Chap. 13. NUM. XIV. *The Queen's Letters to the Juſtices of* Norfolk; *To ſearch for the Broachers of vain Propheſies and Rumours.*

Chap. 14. NUM. XV. *A Proclamation, that al Courteſy ſhould be uſed to King* Philip, *and his Train; Coming into* England *to marry the Queen.*

Chap. 16. NUM. XVI. *Articles of Enquiry, for Bp* Boner's *Viſitation of his Dioces, in the Year* 1554.

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